

THE ESSENCE OF SRI GURU GRANTH SAHIB

(Translation in English Prose)

Vol. III

By
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PREFACE

An effort has been made in the third volume of "The Essence of Sri Guru Granth Sahib" to avoid the mistakes committed in the first & second volume in the form of spellings alongwith an improved version of the phraseology in English prose. The similies in the original version have been explained in brackets, wherever possible but the depth and meaning of the original version in Panjabi cannot be brought out with the same beauty in the English language.

It is however, to be understood that the philosophy of Sri Guru Granth Sahib stresses the importance of four main pillars of Sikh thought relating to True Name, the role of the Guru, the Lord's Will and the efficacy of holy congregations (Sadh Sangat) towards attainment of the Lord-sublime. This fact is being brought out in all the hymns of the Guru Granth Sahib in one form or the other.

Secondly whatever has been stated in the hymns of the Guru Granth Sahib has been practically experienced by the holy Gurus or the various Bhagats (holy saints) in leading this human life; which should inspire a sense of purpose, faith in godliness, and humility in us, leading towards the attainment of the bliss and equipoise in our life.

The Guru's Word (Gurbani) is an embodiment of "Truth" and "True Lord" which is the only ideal of life for the seekers of Truth. Guru Amar Das has further clarified that the Guru's Word is a reflection of the Lord Himself. (*Vaho vaho bani nirankar hai*) so the study of Guru Granth Sahib has to be based on a certain amount of sincerity of purpose and complete self-surrender to the Guru's Word, which brings out the ultimate Truth in life.

PREFACE TO THE SECOND EDITION

The first edition of "The Essence of Sri Guru Granth Sahib" (in five volumes) was published in October 2000 by my wife, Mrs. Parshotam Kaur Makin.

We are sincerely gratified and are thankful to our esteemed readers, who have accepted to our version of Sri Guru Granth Sahib in English Prose with great enthusiasm, and warmth, thus necessitating the printing of the second edition. This job has now been entrusted to our esteemed publishers. "Lahore Book Shop, Ludhiana". We hope the second edition will also be received with the same regard and enthusiasm.

We admit that it is not possible to bring out the same beauty and depth of meaning as enunciated by the Guru in original but an effort has been made to explain in simple language the essence of Gurubani. Much more remains to be done, however to bring out the real ideology of the Guru.

We cannot help to mention our sincere thanks for the selfless service of S. Shamsher Singh Puri President Academy of Sikh Studies Atlanta (U.S.A.) in distributing 200 sets in America. We hope the second edition will cater for the needs of the new readers in the world Community seeking peace of mind.

1585/34D Chandigarh
20th July, 2003.

—G.S. Makin

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*Ik onkar satnam karta purkh nirbhau nirvair akal
moorat ajooni saibhung Gurprasad. Rag Vadhans Mahala -
1 Ghar - 1 (Amli amal na ambr'ai machhi neer.....)*

*"By The Grace of the one Lord-Sublime, Truth
personified, the creator (Prime-male) fearless, with enmity to
none, deathless, free from the cycle of rebirths, self effulgent,
& attainable through the Guru's guidance."*

O Brother ! The persons, who are imbued with the love
of the Lord, can never be satiated without the attainment of
the Lord, even if they were offered all the worldly possessions,
just as a drug addict can never feel satisfied without taking the
drug, or a fish without the supply of water. (1)

O Lord ! I would offer myself as a sacrifice to Your True
Name and surrender myself (in bits and pieces) completely to
You. (Pause-1)

My True Lord is like a fruit-bearing tree which bears the
fruit of the nectar of True Name, and the persons who partake
of this fruit (of True Name) are fully satiated. I would therefore,
sacrifice myself to such saintly persons. (2)

O True Master ! You are pervading every where, being
omni-present but I cannot perceive You (due to my egoism).
The thirsty person cannot avail of this opportunity (even though
there is a water-tank) because there is a partition wall of
ignorance (and egoism) between us and the Lord. (3)

O Nanak ! The Lord is my True Master and I am His
slave (a trader owing money to the financier) and I would seek
the capital of love from my financier. (to start my business in
life). My doubts and misgivings (including dual-mindedness)
would be cast away provided I pray to the Lord by singing His
praises. (4)

Vadhans' Mahala - 1 (*Gu'nnvanti soh ra'via nirgunn
kookai kaie...*)

O Brother ! Why are the virtueless persons (faithless)
making so much noise with jealousy, seeing the Guru-minded
persons, having all the virtues, enjoying the unison of the Lord-
spouse and His conjugal bliss ? If you were also to develop
certain virtues and qualities, then you would also be enabled
to enjoy the bliss of the Lord's unison. (1)

O Friends ! My Lord-Spouse is the fountain-head and an
ocean of all bliss and worldly comforts, then why do the
faithless persons go to others for this enjoyment ? (Why the
wedded woman seeks the conjugal love of other persons ?)

If we develop certain virtues and perform good deeds,
then only we could expect to gain ways and means of Lord's
love (like having a necklace around the neck), as one cannot
attain the Lord's love by making some payment except by
inculcating His love in one's heart. (2)

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॥ ਤੇਰੇ ਮੁੱਧ ਕਟਾਰੇ ਜੇਵਡਾ ਤਿਨਿ ਲੋਭੀ ਲੋਭ

ਲੁਭਾਇਆ ॥ ਤੇਰੇ ਦਰਸਨ ਵਿਟਹੁ ਖੰਨੀਐ ਵੰਞ

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ਮਾਣੁ ਕੀਆ ਹੈ ਤੁਧੁ ਬਿਨੁ ਕੇਹਾ ਮੇਰਾ ਮਾਣੇ ॥

ਚੂੜਾ ਭੰਨੁ ਪਲੰਘ ਸਿਉ ਮੁੱਧੇ ਸਣੁ ਬਾਹੀ ਸਣੁ

ਬਾਹਾ ॥ ਏਤੇ ਵੇਸ ਕਰੇਦੀਏ ਮੁੱਧੇ ਸਹੁ ਰਾਤੇ

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॥ ਅਗੈ ਗਈ ਨ ਮੰਨੀਆ ਮਰਉ ਵਿਸੁਰਿ ਵਿਸੁਰੇ

॥ ਮੈ ਰੋਵੰਦੀ ਸਭੁ ਜਗੁ ਰੁਨਾ ਰੁੰਨੜੇ ਵਣਹੁ

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ਜਿਨਿ ਹਉ ਪਿਰਹੁ ਵਿਛੋੜੀ ॥ ਸੁਪਨੈ ਆਇਆ

Just as a wayfarer does not follow the path, shown by some person but it would be futile to say that one has reached one's destination. Such a person, who does not talk to the Lord-spouse (is not on good terms), can never enjoy the bliss of Lord's unison and enjoy peace of mind. (3)

O Nanak ! There is none else except the True Lord (equal in power), so by imbibing the love of the Lord, we could enjoy the bliss of the Lord's unison, being immersed in each other. (4-2)

Vadhans Mahala - 1 Ghar - 2 (*Mori ru'nn jhu'nn laya bhainai savan aya.....*)

O (Sister) friend ! I am enjoying reciting the Guru's Word just as the peacock is thrilled with the advent of the monsoon and (makes) dances around making certain sounds in its enjoyment. My eyes are twinkling with the love of the worldly pleasures like a wedded woman for the love of her spouse. I am offering myself as a sacrifice to the Lord's True Name just as a separated woman craves for her spouse and pines for his glimpse. I feel proud and egoistic only when I have won over the love of the Lord, just as a wedded woman, without the love of her spouse, has no pride or respect anywhere. So without the love of the Lord-Spouse, what is my value ?

O friend ! If your spouse has gone away leaving you in the lurch then all your embellishments are useless and it is better to (break) throw away your bangles alongwith all other preparations of beautiful beds; similarly without the presence of the Lord-Spouse all our worldly love and pleasures are meaningless. O foolish friend ! Your Lord-Spouse is enjoying in the company of other (women) persons, so what is the use of all your efforts at beautification. (if the Lord-Spouse deserts us without giving us the bliss of life, then this life is a total loss). All the (bangles) beauty aids are useless including my own conduct which is equally of no avail, and the person who is not enjoying the embrace (love) of the Lord Spouse, undergoes various sufferings, and deserves condemnation. (The arms, which fail to get the embrace of the spouse should be burnt). All the other friends have gone to enjoy unison with their spouses whereas I am burning in the fire of His separation. Where should I go to enjoy the bliss of the Lord's unison in my desperation ? I used to consider myself very beautiful and virtuous but have not won the love and acceptance of the Lord-Spouse as He does not like me even a bit. (due to my dual-mindedness and egoism). I went to my Lord-Spouse with my hair dressed up and vermilion spread therein but was not acceptable to Him, as such I am pining in His separation. (In spite of all my virtuous deeds the Lord did not approve of my efforts) Seeing my plight and anguish the whole world including all the birds and animals of the jungle were in pain but my (body) separation from the Lord was not affected in the least

ਭੀ ਗਇਆ ਮੈ ਜਲੁ ਭਰਿਆ ਹੋਇ ॥ ਆਇ ਨ
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ਆਉ ਸਭਾਗੀ ਨੀਦਕੀਏ ਮਤੁ ਸਹੁ ਦੇਖਾ ਸੋਇ
॥ ਤੈ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਖੈ ਕਹੁ ਨਾਨਕ
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ਮਨਿ ਮੈਲੈ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਤਨਿ ਧੋਤੈ ਮਨੁ ਹਛਾ
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ਨ ਉਤਰੈ ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਇ ॥ ੨ ॥ ਇਸੁ
ਮਨ ਕਉ ਹੋਰੁ ਸੰਜਮੁ ਕੇ ਨਾਹੀ ਵਿਣੁ ਸਤਿਗੁਰ
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ਉਤਰੈ ਇਹੁ ਮਨੁ ਹਛਾ ਹੋਇ ॥ ੪ ॥ ੧ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਨਦਰੀ ਸਤਗੁਰੁ ਸੇਵੀਐ ਨਦਰੀ ਸੇਵਾ ਹੋਇ ॥

with my pitiable condition, having been separated from the Lord-Spouse.

The Lord-Spouse appeared in my dreams but went away soon without giving His blissful company and my eyes were filled with tears and am now madly searching for Him. O Lord! How could I approach You or send any message (through an emissary) to meet You ? I wish I could perceive the beloved Lord in my dream (at least). O Nanak ! What should I offer in return to such a person, who relates stories of my Lord-Spouse and sings the praises of my Lord-Spouse ? I would behead myself and offer my head even in His service, thus serving the Lord without my egoism, with complete self-surrender. O Friend! It is better to die and give up this life, as the Lord-Spouse has been separated from me and belongs now to some one else. Without the love and support of the Lord-Spouse this life is meaningless, so it is better to give it up in our pursuits to unite with Him. (1-3)

Vadhans Mahala - 3 Ghar - 1 Ik onkar satgur prasad
(Ma'n mailai sabh kichh maila.....)

"By the Grace of the One Lord-Supreme, attainable through the Guru's guidance."

O Brother ! With the impure and filthy mind, everything else is dirty (impure) as by washing the body alone, the mind cannot be purified. The whole world is lost in whims and fancies, but hardly any (wise and fortunate) person realises this fact. (1)

O My Mind ! Let us recite only Lord's True Name, as the Guru has blessed us with this treasure of True Name. (Pause-1)

The filth of the mind is not cast away, including the dirt of egoism by practising various Yogic exercises or sidhas' rituals for controlling the senses, including meditation in complete silence or giving alms. (2)

Infact, without the Guru's guidance and support of the True Guru, there is no other mode of action to curb this wandering mind. It is not possible to relate the state of those persons, who have been diverted from the path of sinful actions towards virtuous deeds through the Guru's guidance. (3)

O Nanak ! The person, who gives up his egoism leads a life of humility in the company of the True Guru, (like a dead person) while some Guru-minded persons lead a fruitful life through the Guru's Word.

The mind then gets purified by getting rid of the filth of worldly love and its attachments. (4-1)

Vadhans Mahala - 3 (Nadri Satgur sevai nadri)

When the Lord bestows His Grace on us by serving the Guru, that is the true service. Thus this mind gets purified and

ਨਦਰੀ ਇਹੁ ਮਨੁ ਵਸਿ ਆਵੈ ਨਦਰੀ ਮਨੁ
ਨਿਰਮਲੁ ਹੋਇ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਚੇਤਿ ਸਚਾ
ਸੋਇ ॥ ਏਕੇ ਚੇਤਹਿ ਤਾ ਸੁਖੁ ਪਾਵਹਿ ਫਿਰਿ ਦੂਖੁ
ਨ ਮੂਲੇ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਦਰੀ ਮਰਿ ਕੈ
ਜੀਵੀਐ ਨਦਰੀ ਸਬਦੁ ਵਸੈ ਮਨਿ ਆਇ ॥
ਨਦਰੀ ਹੁਕਮੁ ਬੁਝੀਐ ਹੁਕਮੇ ਰਹੈ ਸਮਾਇ ॥ ੨
॥ ਜਿਨਿ ਜਿਹਵਾ ਹਰਿ ਰਸੁ ਨ ਚਖਿਓ ਸਾ ਜਿਹਵਾ
ਜਲਿ ਜਾਉ ॥ ਅਨ ਰਸ ਸਾਦੇ ਲਗਿ ਰਹੀ ਦੁਖੁ
ਪਾਇਆ ਦੂਜੈ ਭਾਇ ॥ ੩ ॥ ਸਭਨਾ ਨਦਰਿ
ਏਕ ਹੈ ਆਪੇ ਫਰਕੁ ਕਰੇਇ ॥ ਨਾਨਕ ਸਤਗੁਰਿ
ਮਿਲਿਐ ਫਲੁ ਪਾਇਆ ਨਾਮੁ ਵਡਾਈ ਦੇਇ ॥
੪ ॥ ੨ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ
ਹੋਈ ॥ ਸਬਦਿ ਲਗੇ ਤਿਨ ਬੁਝਿਆ ਦੂਜੈ ਪਰਜ
ਵਿਗੋਈ ॥ ੧ ॥ ਮਨ ਮੇਰੇ ਗੁਰਮਤਿ ਕਰਣੀ
ਸਾਰੁ ॥ ਸਦਾ ਸਦਾ ਹਰਿ ਪ੍ਰਭੁ ਰਵਹਿ ਤਾ ਪਾਵਹਿ
ਮੋਖ ਦੁਆਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਣਾ ਕਾ ਨਿਧਾਨੁ
ਏਕੁ ਹੈ ਆਪੇ ਦੇਇ ਤਾ ਕੇ ਪਾਏ ॥ ਬਿਨੁ ਨਾਵੈ
ਸਭ ਵਿਛੁੜੀ ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲਾਏ ॥ ੨ ॥
ਮੇਰੀ ਮੇਰੀ ਕਰਦੇ ਘਟਿ ਗਏ ਤਿਨਾ ਹਥਿ ਕਿਹੁ
ਨ ਆਇਆ ॥ ਸਤਗੁਰਿ ਮਿਲਿਐ ਸਚਿ ਮਿਲੇ

subdued (controlled) through the Guru's Grace. (1)

O my mind ! Let us remember the True Lord, as by reciting the True Name of the (one) Lord-sublime we could enjoy the bliss of life, getting rid of all our ills and afflictions. (Pause -1)

It is through the Lord's Grace that we could follow the Lord's Will and being immersed in His Will we lead a life of humility through the Lord's Grace and get imbued with the love of the Guru's Word. (2)

Let the tongue be burnt, which has not tasted the nectar of True Name; in fact such a person, engrossed in dual mindedness, suffers through various afflictions while enjoying the worldly pleasures. (3)

O Nanak ! All the human beings are bestowed with the Lord's Grace and benevolence, but it varies in each person as per His Will. The Guru-minded person, in the company of the Guru, has gained the fruit of True Name and enjoys the singing of Lord's praises through the Guru's Grace. (4-2)

Vadhans Mahala - 3 (*Maya moh guba'r hai Gur bin gyan na hoiee.....*)

O Brother ! The whole world is lost in the darkness of ignorance, being engrossed in the worldly falsehood; it cannot extricate itself from this bondage, without the Guru's guidance. This man could realise the Guru's knowledge, through the Guru's Grace by following the Guru's teachings, else the world suffers privations due to its involvement in dual-mindedness.(1)

O My Mind ! Whatever we do in this world following the Guru's instructions and guidance is supposed to be worth while and real worship. The Guru-minded person, who remembers His True Master always, realises salvation or true knowledge and sings the praises of the Lord. (Pause-1)

The Lord alone is the fountain-head of all treasures like True Name and one gains this wealth only when Lord bestows His Grace on us; however the whole world being separated from the Lord, undergoes all sorts of privations without attaining True Name. Infact, the world could merge with the Lord by following the Guru's Word in the company of the holy saints and realising the nectar of True Name as a blessing. (2)

O Brother ! The whole world deprecates the importance of its true value or its worth due to its involvement in egoism and I-am-ness, as such the worldly man does not gain anything and wastes the life. But once the man gets the company of holy saints and the True Guru, he gains True Name or Truth

ਸਚਿ ਨਾਮਿ ਸਮਾਇਆ ॥ ੩ ॥ ਆਸਾ ਮਨਸਾ

ਏਹੁ ਸਰੀਰੁ ਹੈ ਅੰਤਰਿ ਜੋਤਿ ਜਗਾਏ ॥ ਨਾਨਕ

ਮਨਮੁਖਿ ਬੰਧੁ ਹੈ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਕਰਾਏ ॥

੪ ॥ ੩ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਸੋਗਗਣੀ ਸਦਾ ਮੁਖੁ ਉਜਲਾ ਗੁਰ ਕੈ ਸਹਜਿ

ਸੁਭਾਇ ॥ ਸਦਾ ਪਿਰੁ ਰਾਵਹਿ ਆਪਣਾ ਵਿਚਹੁ

ਆਪੁ ਗਵਾਇ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਤੂ ਹਰਿ

ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥ ਸਤਗੁਰਿ ਮੇ ਕਉ

ਹਰਿ ਦੀਆ ਬੁਝਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥

ਦੋਹਰਾਗਣੀ ਖਰੀਆ ਬਿਲਲਾਦੀਆ ਤਿਨਾ

ਮਹਲੁ ਨ ਪਾਇ ॥ ਦੂਜੈ ਭਾਇ ਕਰੂਪੀ ਦੂਖੁ

ਪਾਵਹਿ ਆਗੈ ਜਾਇ ॥ ੨ ॥ ਗੁਣਵੰਤੀ ਨਿਤ

ਗੁਣ ਰਵੈ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਇ ॥

ਅਉਗਣਵੰਤੀ ਕਾਮਣੀ ਦੁਖੁ ਲਾਗੈ

ਬਿਲਲਾਇ ॥ ੩ ॥ ਸਭਨਾ ਕਾ ਭਤਾਰੁ ਏਕੁ

ਹੈ ਸੁਆਮੀ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥ ਨਾਨਕ

ਆਪੇ ਵੇਕ ਕੀਤਿਅਨੁ ਨਾਮੇ ਲਇਅਨੁ ਲਾਇ

॥ ੪ ॥ ੪ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦ ਮੀਠਾ ਲਾਗਾ ਗੁਰ ਸਬਦੀ

ਸਾਦੁ ਆਇਆ ॥ ਸਚੀ ਬਾਣੀ ਸਹਜਿ ਸਮਾਣੀ

with the result that the Guru-minded person remains immersed in True Name all the time. (3)

O Nanak ! This human body is always engrossed in the fulfilment of its worldly desires and hopes while the Guru-minded person is enlightened with the light of the Lord, gaining complete knowledge of the Lord. So the Guru-minded persons finally cross this ocean of life (with the support of True Name) while the self-willed persons waste their lives in worldly pursuits, being engulfed by the false hopes and worldly desires. (4-3)

Vadhans Mahala - 3 (*Sohagni sada mukh ujala Gur ...*)

O Brother ! The Guru-minded persons are always having a (shining) charming face lit with satisfaction like the wedded wife and become deserving recipients of equipoise and peace of mind through the Guru's guidance. Such Guru-minded persons always enjoy the bliss of the Lord-Spouse by ridding themselves of egoism and following the dictates of the Lord's Will, as the dutiful wife enjoys the conjugal bliss of her spouse. (1)

O My Mind ! You should always recite the Lord's True Name. My True Guru has made me understand with full knowledge that this life should be utilised in meditating on Lord's True Name alone. (Pause-1)

The self-willed persons, are always wailing and crying for the loss of the bliss of the love of the Lord-Spouse, like the deserted wife being deprived of the conjugal bliss of the spouse. Such faithless ugly persons, due to their dual mindedness, always have to face tribulations and sufferings in this world and undergo punishment at the Lord's Court as well. (2)

The Guru-minded persons always sing the praises of the Lord by inculcating the Lord's love in their hearts and enjoy the bliss of Lord's love through recitation of True Name like the beautiful wedded wife enjoying the bliss of her spouse's company. On the other hand, the self-willed, faithless persons, are always crying and wailing at wasting their lives without gaining anything, like the deserted wife. (3)

O Nanak ! There is only one Lord-Spouse for all Guru-minded or self-willed persons, but nothing could be said about Him as to how to keep Him pleased with us. The Lord normally keeps aloof from the self-willed persons, keeping them away from Him and unites with Himself the Guru-minded persons by bestowing them with His True Name through His Grace. (4-4)

Vadhans Mahala - 3 (*Amrit Naam sa'd meetha la'ga Gur sabdi.....*)

O Brother ! I have enjoyed the sweet nectar of Lord's True Name and enjoyed its bliss through the Guru's Word. Moreover, I have inculcated the love of the Lord in my heart by being enlightened with the Guru's Word, an embodiment of Truth, and

ਹਰਿ ਜੀਉ ਮਨਿ ਵਸਾਇਆ ॥ ੧ ॥ ਹਰਿ ਕਰਿ
ਕਿਰਪਾ ਸਤਗੁਰੂ ਮਿਲਾਇਆ ॥ ਪੂਰੈ ਸਤਗੁਰਿ
ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬ੍ਰਹਮੈ
ਬੇਦ ਬਾਣੀ ਪਰਗਾਸੀ ਮਾਇਆ ਮੋਹ ਪਸਾਰਾ ॥
ਮਹਾਦੇਉ ਗਿਆਨੀ ਵਰਤੈ ਘਰਿ ਆਪਣੈ ਤਾਮਸੁ
ਬਹੁਤੁ ਅਹੰਕਾਰਾ ॥ ੨ ॥ ਕਿਸਨੁ ਸਦਾ ਅਵਤਾਰੀ
ਰੂਪਾ ਕਿਤੁ ਲਗਿ ਤਰੈ ਸੰਸਾਰਾ ॥ ਗੁਰਮੁਖਿ
ਗਿਆਨਿ ਰਤੇ ਜੁਗ ਅੰਤਰਿ ਚੂਕੈ ਮੋਹ ਗੁਬਾਰਾ
॥ ੩ ॥ ਸਤਗੁਰ ਸੇਵਾ ਤੇ ਨਿਸਤਾਰਾ ਗੁਰਮੁਖਿ
ਤਰੈ ਸੰਸਾਰਾ ॥ ਸਾਚੈ ਨਾਇ ਰਤੇ ਬੈਰਾਗੀ ਪਾਇਨਿ
ਮੋਖ ਦੁਆਰਾ ॥ ੪ ॥ ਏਕੋ ਸਚੁ ਵਰਤੈ ਸਭ
ਅੰਤਰਿ ਸਭਨਾ ਕਰੈ ਪ੍ਰਤਿਪਾਲਾ ॥ ਨਾਨਕ ਇਕਸੁ
ਬਿਨੁ ਮੈ ਅਵਰੁ ਨ ਜਾਣਾ ਸਭਨਾ ਦੀਵਾਨੁ
ਦਇਆਲਾ ॥ ੫ ॥ ੫ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਸਚੁ ਸੰਜਮੁ ਤਤੁ ਗਿਆਨੁ ॥ ਗੁਰਮੁਖਿ
ਸਾਚੈ ਲਗੈ ਧਿਆਨੁ ॥ ੧ ॥ ਗੁਰਮੁਖਿ ਮਨ ਮੇਰੇ
ਨਾਮੁ ਸਮਾਲਿ ॥ ਸਦਾ ਨਿਬਹੈ ਚਲੈ ਤੇਰੈ ਨਾਲਿ
॥ ਰਹਾਉ ॥ ਗੁਰਮੁਖਿ ਜਾਤਿ ਪਤਿ ਸਚੁ ਸੋਇ ॥
ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਖਾਈ ਪ੍ਰਭੁ ਹੋਇ ॥ ੨ ॥
ਗੁਰਮੁਖਿ ਜਿਸ ਨੋ ਆਪਿ ਕਰੇ ਸੋ ਹੋਇ ॥ ਗੁਰਮੁਖਿ
ਆਪਿ ਵਡਾਈ ਦੇਵੈ ਸੋਇ ॥ ੩ ॥ ਗੁਰਮੁਖਿ
ਸਬਦੁ ਸਚੁ ਕਰਣੀ ਸਾਰੁ ॥ ਗੁਰਮੁਖਿ ਨਾਨਕ
ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥ ੪ ॥ ੬ ॥

getting immersed in the Lord, in a state of Equipose (1)

The Lord, through His Grace, has enabled me to unite with (meet) the Guru, and then the True Guru has through His guidance, enabled me to recite True Name of the Lord. (Pause-1)

The god Brahma, who has brought to the world the knowledge of the Vedas, is himself engrossed in the love of the (Maya) worldly falsehood while creating this world. Even the god, Shiva, who is always immersed in the meditation of the Lord, is always furious due to his egoism. (2)

The god, Vishnu is also engaged in creating various incarnations due to his clever moves. Then whose guidance should this world follow to cross this ocean of life successfully ? It is only the persons, who have been enlightened throughout the ages, through the Guru's guidance, so as to dispel the darkness of ignorance and rise above the three-pronged Maya.(3)

The Guru-minded persons have crossed this ocean of life successfully by serving the True Guru. Thus the persons, immersed in the Lord's True Name with love and worldly detachment, have attained salvation. (4)

O Nanak ! There is only one Lord-Sublime who is pervading within the various beings, and is looking after the sustenance of the whole world. I have not recognised any other power except the True Lord, who is the support and Lord-benefactor of all. (5-5)

Vadhans Mahala - 3 (Gurmukh sach sanjam tat gyan....)

The Guru-minded persons have followed the path of Truth and got enlightened with the knowledge of the Lord. Such Guru-minded persons are always imbued with the love of the Lord through meditation. (1)

O my mind ! You should recite True Name through the Guru's guidance, which will accompany you to the next world after giving support here as well. (Pause)

The Lord is the only caste of the Guru-minded persons, with their honour resting with Him. The Guru-minded persons have realised the Lord within their heart, who is the protector of the saints. (2)

The person with Guru's guidance attains the Grace of the Lord and then such persons become praiseworthy and get acclaimed in the world. (3)

O Nanak ! The Guru-minded persons always seek a life of truthfulness through the Guru's Word. Thus the Guru-minded persons help the family members as well to cross this ocean successfully. (4-6)

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਰਸਨਾ ਹਰਿ ਸਾਦਿ ਲਗੀ ਸਹਜਿ ਸੁਭਾਇ ॥
ਮਨੁ ਤ੍ਰਿਪਤਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥ ੧ ॥
ਸਦਾ ਸੁਖੁ ਸਾਚੈ ਸਬਦਿ ਵੀਚਾਰੀ ॥ ਆਪਣੇ
ਸਤਗੁਰੁ ਵਿਟਹੁ ਸਦਾ ਬਲਿਹਾਰੀ ॥ ੧ ॥ ਰਹਾਉ
॥ ਅਖੀ ਸੰਤੋਖੀਆ ਏਕ ਲਿਵ ਲਾਇ ॥ ਮਨੁ
ਸੰਤੋਖਿਆ ਦੂਜਾ ਭਾਉ ਗਵਾਇ ॥ ੨ ॥ ਦੇਹ
ਸਰੀਰਿ ਸੁਖੁ ਹੋਵੈ ਸਬਦਿ ਹਰਿ ਨਾਇ ॥ ਨਾਮੁ
ਪਰਮਲੁ ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਇ ॥ ੩ ॥ ਨਾਨਕ
ਮਸਤਕਿ ਜਿਸੁ ਵਡਭਾਗੁ ॥ ਗੁਰ ਕੀ ਬਾਣੀ
ਸਹਜ ਬੈਰਾਗੁ ॥ ੪ ॥ ੭ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਇਆ ਜਾਇ ॥ ਸਚੈ ਸਬਦਿ
ਸਚਿ ਸਮਾਇ ॥ ੧ ॥ ਏ ਮਨ ਨਾਮੁ ਨਿਧਾਨੁ ਤੂ
ਪਾਇ ॥ ਆਪਣੇ ਗੁਰ ਕੀ ਮੰਨਿ ਲੈ ਰਜਾਇ ॥ ੧
॥ ਰਹਾਉ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਵਿਚਹੁ ਮੈਲੁ ਗਵਾਇ
॥ ਨਿਰਮਲੁ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥ ੨ ॥
ਭਰਮੇ ਭੂਲਾ ਫਿਰੈ ਸੰਸਾਰੁ ॥ ਮਰਿ ਜਨਮੈ ਜਮੁ
ਕਰੇ ਖੁਆਰੁ ॥ ੩ ॥ ਨਾਨਕ ਸੇ ਵਡਭਾਗੀ ਜਿਨ
ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥ ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ
ਵਸਾਇਆ ॥ ੪ ॥ ੮ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ
ਇਕ ਠਾਇ ॥ ਹਉਮੈ ਵਿਚਿ ਸੇਵਾ ਨ ਹੋਈ ਤਾ

Vadhans Mahala-3 (*Rasna har saad lagi sahej subhai.....*)

Now the tongue has tasted the nectar of Lord's True Name with its sweetness, which has led to the state of equipoise and perfect peace (in the normal course) so the heart is fully satiated with the recitation of True Name. (1)

The Guru-minded persons, who contemplate on the Guru's Word and (teachings) with concentration of mind, always enjoy the bliss of life in meditating on True Name, and they offer themselves as a sacrifice to the True Guru. (Pause-1)

Such Guru-minded persons have got their eyes satiated with concentrating their glance on the True Lord and then they attain peace and tranquillity of mind by getting rid of their dual-mindedness. (2)

The body and soul also feel the pleasure and joy of reciting Lord's True Name through the Guru's guidance, as the (chandan-like) fragrance of True Name remains imbued in their hearts. (3)

O Nanak ! The Guru-minded person, who is fortunate enough and is predestined with Lord's Will, attains the state of complete detachment from worldly pleasures by singing the praises of the Lord through the Gurus' Word in the state of equipoise and finally merges with Him. (4-7)

Vadhans Mahala - 3 (*Poorai Gur te naam paya jaie sachai sabad sach samai.....*)

Infact, it is through the Grace of the perfect Guru alone that one attains True Name, then by following the True Word and following the Lord's dictates and Lord's Will, could merge with the Lord. (1)

O my Mind ! If you were to accept the dictates of the Lord as per His Will, then you will be able to attain the treasure of Lord's True Name. (Pause-1)

By listening to the Guru's Word one could wash away the filth of the mind, thus enabling the individual to inculcate the love of the Lord's pure and True Name in the heart. (2)

However, the whole world is wandering aimlessly being engulfed by whims and fancies and misconceptions about the Lord, so that the individual goes through the cycle of births and deaths, being punished by the Yama. (3)

O Nanak ! The Guru-minded persons are really fortunate who have recited Lord's True Name and through the Guru's Grace have inculcated the Lord in their hearts. (and finally united with the True Master) (4-8)

Vadhans Mahala - 3 (*Homain navain naal virodh hai doie na vaseh ik thaie.....*)

O Brother ! The egoism of man is inimical to Lord's True Name, as such both of them cannot be found at one and the same place, so True Name cannot be inculcated in the same heart alongwith egoism. Infact, one cannot commit himself to

ਮਨੁ ਬਿਰਥਾ ਜਾਇ ॥ ੧ ॥ ਹਰਿ ਚੇਤਿ ਮਨ
ਮੇਰੇ ਤੂ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇ ॥ ਹੁਕਮੁ ਮੰਨਹਿ
ਤਾ ਹਰਿ ਮਿਲੈ ਤਾ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥
ਰਹਾਉ ॥ ਹਉਮੈ ਸਭੁ ਸਰੀਰੁ ਹੈ ਹਉਮੈ ਓਪਤਿ
ਹੋਇ ॥ ਹਉਮੈ ਵਡਾ ਗੁਬਾਰੁ ਹੈ ਹਉਮੈ ਵਿਚਿ
ਬੁਝਿ ਨ ਸਕੈ ਕੋਇ ॥ ੨ ॥ ਹਉਮੈ ਵਿਚਿ ਭਗਤਿ
ਨ ਹੋਵਈ ਹੁਕਮੁ ਨ ਬੁਝਿਆ ਜਾਇ ॥ ਹਉਮੈ
ਵਿਚਿ ਜੀਉ ਬੰਧੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ
॥ ੩ ॥ ਨਾਨਕ ਸਤਗੁਰਿ ਮਿਲਿਐ ਹਉਮੈ
ਗਈ ਤਾ ਸਚੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥ ਸਚੁ
ਕਮਾਵੈ ਸਚਿ ਰਹੈ ਸਚੇ ਸੇਵਿ ਸਮਾਇ ॥ ੪ ॥
੯ ॥ ੧੨ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ਘਰੁ ੧
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੇਜ ਏਕ ਏਕੇ ਪ੍ਰਭੁ ਠਾਕੁਰੁ ॥ ਗੁਰਮੁਖਿ ਹਰਿ
ਰਾਵੇ ਸੁਖ ਸਾਗਰੁ ॥ ੧ ॥ ਮੈ ਪ੍ਰਭ ਮਿਲਣ ਪ੍ਰੇਮ
ਮਨਿ ਆਸਾ ॥ ਗੁਰੁ ਪੂਰਾ ਮੇਲਾਵੈ ਮੇਰਾ ਪ੍ਰੀਤਮੁ
ਹਉ ਵਾਰਿ ਵਾਰਿ ਆਪਣੇ ਗੁਰੁ ਕਉ ਜਾਸਾ ॥
੧ ॥ ਰਹਾਉ ॥ ਮੈ ਅਵਗਣ ਭਰਪੂਰਿ ਸਰੀਰੇ ॥
ਹਉ ਕਿਉ ਕਰਿ ਮਿਲਾ ਅਪਣੇ ਪ੍ਰੀਤਮ ਪੂਰੇ ॥
੨ ॥ ਜਿਨਿ ਗੁਣਵੰਤੀ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਪਾਇਆ ॥
ਸੇ ਮੈ ਗੁਣ ਨਾਹੀ ਹਉ ਕਿਉ ਮਿਲਾ ਮੇਰੀ

the service of others while having his egoism intact, so all the thoughts or contemplation of mind without controlling one's ego, is futile. (1)

O my mind ! Try to meditate on Lord's True Name so that you could practise and follow the Guru's Word and sing the praises of the Lord through recitation of True Name. Once you start acting in accordance with the Lord's Will, you will automatically get united with the Lord, resulting in ridding yourself of your egoism . (Pause)

O Brother ! This Universe has been created by the Lord as a result of this egoism, so the presence of egoism in all individuals is a natural consequence and the soul takes various forms of life, following the cycle of births and deaths. The darkness of ignorance due to this egoism is so complete and thorough that man gets completely engrossed in egoism without realising the value of Lord's True Name (2).

Due to this egoism neither one engages himself in the worship of the Lord nor realises the Will of the Lord. It is only due to egoism that man is engulfed by the bondage of worldly falsehood (Maya) so that such a self-willed person cannot inculcate True Name in his heart with the presence of egoism therein. (3)

O Nanak ! The Guru-minded person, having cast away his egoism through the Guru's guidance, is enabled to inculcate the Lord's love in his heart effortlessly. Thus such a Guru-minded person gets merged with the Lord having (realised Truth) attained self-realisation. He undertakes the service of the Lord with his body and gets united with the Lord finally through his continuous meditation of the Lord's True Name. (4-9-12)

Vadhans Mahala - 4 Ghar - 1 Ik onkar satgur prasad (Sej ek eko prabh thakur.....)

"By the Grace of the One Lord-Supreme, attainable through the Guru's guidance."

O Brother ! Man has only one abode within his inner-self where the Lord, the True Master, is seated and it is the Guru-minded persons alone who enjoy the bliss of the Lord, the ocean of all virtues and pleasures, in the abode of their hearts. They enjoy the eternal bliss of the unison with the Lord-Spouse. (1)

Due to the love of the Lord in my heart I have only one hope that I may get a glimpse of the Lord, thus uniting with Him finally. I would offer myself as a sacrifice to the Guru time and again, who alone could enable me to merge with the beloved Lord. (Pause-1)

O Brother ! My body is replete with all sorts of vices and short-comings. How could I meet my beloved Lord without the guidance of the Guru, as I am full of vices ? (2)

There are some virtuous Guru-minded persons who have united with the Lord-Spouse, my beloved Lord, like the wedded wives possessing good qualities joining their spouses.

How could I, bereft of all virtuous qualities and deeds,

ਮਾਇਆ ॥ ੩ ॥ ਹਉ ਕਰਿ ਕਰਿ ਥਾਕਾ ਉਪਾਵ
ਬਹੁਤੇਰੇ ॥ ਨਾਨਕ ਗਰੀਬ ਰਾਖਹੁ ਹਰਿ ਮੇਰੇ ॥
੪ ॥ ੧ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ॥

ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸੁੰਦਰੁ ਮੈ ਸਾਰ ਨ ਜਾਣੀ ॥ ਹਉ
ਹਰਿ ਪ੍ਰਭ ਛੋਡਿ ਦੂਜੈ ਲੋਭਾਣੀ ॥ ੧ ॥ ਹਉ
ਕਿਉ ਕਰਿ ਪਿਰ ਕਉ ਮਿਲਉ ਇਆਣੀ ॥ ਜੋ
ਪਿਰ ਭਾਵੈ ਸਾ ਸੋਹਾਗਣਿ ਸਾਈ ਪਿਰ ਕਉ ਮਿਲੈ
ਸਿਆਣੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੈ ਵਿਚਿ ਦੇਸ ਹਉ
ਕਿਉ ਕਰਿ ਪਿਰੁ ਪਾਵਾ ॥ ਤੇਰੇ ਅਨੇਕ ਪਿਆਰੇ
ਹਉ ਪਿਰ ਚਿਤਿ ਨ ਆਵਾ ॥ ੨ ॥ ਜਿਨਿ ਪਿਰੁ
ਗਵਿਆ ਸਾ ਭਲੀ ਸੁਹਾਗਣਿ ॥ ਸੇ ਮੈ ਗੁਣ
ਨਾਹੀ ਹਉ ਕਿਆ ਕਰੀ ਦੁਹਾਗਣਿ ॥ ੩ ॥
ਨਿਤ ਸੁਹਾਗਣਿ ਸਦਾ ਪਿਰੁ ਰਾਵੈ ॥ ਮੈ ਕਰਮਹੀਣ
ਕਬ ਹੀ ਗਲਿ ਲਾਵੈ ॥ ੪ ॥ ਤੂ ਪਿਰੁ ਗੁਣਵੰਤਾ
ਹਉ ਅਉਗੁਣਿਆਰਾ ॥ ਮੈ ਨਿਰਗੁਣ ਬਖਸਿ
ਨਾਨਕੁ ਵੇਚਾਰਾ ॥ ੫ ॥ ੨ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੈ ਮਨਿ ਵਡੀ ਆਸ ਹਰੇ ਕਿਉ ਕਰਿ ਹਰਿ
ਦਰਸਨੁ ਪਾਵਾ ॥ ਹਉ ਜਾਇ ਪੁਛਾ ਅਪਨੇ
ਸਤਗੁਰੈ ਗੁਰ ਪੁਛਿ ਮਨੁ ਮੁਗਧੁ ਸਮਝਾਵਾ ॥
ਭੂਲਾ ਮਨੁ ਸਮਝੈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਹਰਿ ਸਦਾ

unite with my beloved Lord ? (3)

O Nanak ! I have tried many means and approaches to unite with my True Lord, but without any success and now I feel helpless. O True Master ! May You protect my honour and enable this poor helpless man enjoy the bliss of a glimpse of Your Vision bestowing Your True Name ! (4-1)

Vadhans Mahala - 4 (Mera har parbh sunder main saar na jani)

My beloved Lord is really very beautiful and charming but I was such a fool that I could never appreciate His Greatness or true worth. Instead, I was always engrossed in the worldly falsehood (Maya) due to my dual mindedness, having completely forgotten my Lord-Spouse. (1)

Would any one tell me how could a fool like me unite with my beloved Lord ? The wife, who wins over the love and acceptance of her spouse, could be considered as the wedded-wife of her beloved and she alone could unite with her beloved spouse. (Pause-1)

O True Master ! How could I unite with my beloved Lord-Spouse, as I am full of defects and short-comings ? O Lord ! There are so many persons who love You and are Your favourite followers, so You may not be even remembering me or recollecting me (in Your mind) ? (2)

(Just as it is only the fortunate wedded women who enjoy the bliss of their spouses). There are very few Guru-minded persons who have enjoyed the bliss of a unison with the Lord. Moreover, I do not possess any good qualities or virtues even and I am just like a discarded wife. How could I enjoy the bliss of a spiritual unison with the Lord ? (3)

The Guru-minded person always enjoys the bliss of life in the unison with the beloved Lord-Spouse, just as a wedded-wife enjoys the conjugal bliss of a union with her Spouse. I am such an unfortunate person that I do not know even if the beloved Lord would accept me in His clasp. (4)

O Nanak ! I am just a poor and humble person, having no virtues within me. O Lord ! May I become worthy of Your Grace and enjoy the love of Your arms ! Pray listen to my prayers though I am full of vices whereas You are a charming Lord, replete with virtues and good qualities ! (5-2)

Vadhans Mahala - 4 Ghar - 2 Ik onkar satgur prasad (Mein ma'n vadi aas harai kiun kar....)

"By the Grace of the One Lord-Supreme, attainable through the Guru's guidance."

O True Master ! I have great hopes in my heart as how to get a glimpse of Your vision. I would rather meet my Guru to seek His advice, so as to give the right guidance to my foolish mind. This disenchanted mind has been made to realise the

ਧਿਆਏ ॥ ਨਾਨਕ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਮੇਰਾ
ਪਿਆਰਾ ਸੇ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਏ ॥ ੧ ॥
ਹਉ ਸਭਿ ਵੇਸ ਕਰੀ ਪਿਰ ਕਾਰਣਿ ਜੇ ਹਰਿ ਪ੍ਰਭ
ਸਾਚੇ ਭਾਵਾ ॥ ਸੇ ਪਿਰੁ ਪਿਆਰਾ ਮੈ ਨਦਰਿ ਨ
ਦੇਖੈ ਹਉ ਕਿਉ ਕਰਿ ਪੀਰਜੁ ਪਾਵਾ ॥ ਜਿਸੁ ਕਾਰਣਿ
ਹਉ ਸੀਰਗਾਰੁ ਸੀਰਗਾਰੀ ਸੇ ਪਿਰੁ ਰਤਾ ਮੇਰਾ ਅਵਰਾ
ਨਾਨਕ ਧਨੁ ਧੰਨੁ ਧੰਨੁ ਸੋਹਾਗਾਣਿ ਜਿਨਿ ਪਿਰੁ
ਰਾਵਿਅੜਾ ਸਚੁ ਸਵਰਾ ॥ ੨ ॥ ਹਉ ਜਾਇ ਪੁਛਾ
ਸੋਹਾਗਾ ਸੁਹਾਗਾਣਿ ਤੁਸੀ ਕਿਉ ਪਿਰੁ ਪਾਇਅੜਾ
ਪ੍ਰਭੁ ਮੇਰਾ ॥ ਮੈ ਊਪਰਿ ਨਦਰਿ ਕਰੀ ਪਿਰਿ ਸਾਚੈ
ਮੈ ਛੋਡਿਅੜਾ ਮੇਰਾ ਤੇਰਾ ॥ ਸਭੁ ਮਨੁ ਤਨੁ ਜੀਉ
ਕਰਹੁ ਹਰਿ ਪ੍ਰਭ ਕਾ ਇਤੁ ਮਾਰਗਿ ਭੈਣੇ ਮਿਲੀਐ
॥ ਆਪਨੜਾ ਪ੍ਰਭੁ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਨਾਨਕ ਜੋਤਿ
ਜੋਤੀ ਰਲੀਐ ॥ ੩ ॥ ਜੇ ਹਰਿ ਪ੍ਰਭ ਕਾ ਮੈ ਦੇਇ
ਸਨੇਹਾ ਤਿਸੁ ਮਨੁ ਤਨੁ ਅਪਣਾ ਦੇਵਾ ॥ ਨਿਤ
ਪਖਾ ਫੇਰੀ ਸੇਵ ਕਮਾਵਾ ਤਿਸੁ ਆਰੈ ਪਾਣੀ ਢੇਵਾਂ
॥ ਨਿਤ ਨਿਤ ਸੇਵ ਕਰੀ ਹਰਿ ਜਨ ਕੀ ਜੇ ਹਰਿ
ਹਰਿ ਕਥਾ ਸੁਣਾਏ ॥ ਧਨੁ ਧੰਨੁ ਗੁਰੁ ਗੁਰ ਸਤਿਗੁਰੁ
ਪੂਰਾ ਨਾਨਕ ਮਨਿ ਆਸ ਪੁਜਾਏ ॥ ੪ ॥ ਗੁਰੁ
ਸਜਣੁ ਮੇਰਾ ਮੇਲਿ ਹਰੇ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਵਾ ॥ ਗੁਰ ਸਤਿਗੁਰੁ ਪਾਸਹੁ ਹਰਿ ਗੋਸਟਿ
ਪੁਛਾਂ ਕਰਿ ਸਾਂਝੀ ਹਰਿ ਗੁਣ ਗਾਵਾਂ ॥ ਗੁਣ
ਗਾਵਾ ਨਿਤ ਨਿਤ ਸਦ ਹਰਿ ਕੇ ਮਨੁ ਜੀਵੈ ਨਾਮੁ
ਸੁਣਿ ਤੇਰਾ ॥ ਨਾਨਕ ਜਿਤੁ ਵੇਲਾ ਵਿਸਰੈ ਮੇਰਾ
ਸੁਆਮੀ ਤਿਤੁ ਵੇਲੈ ਮਰਿ ਜਾਇ ਜੀਉ ਮੇਰਾ ॥
੫ ॥ ਹਰਿ ਵੇਖਣ ਕਉ ਸਭੁ ਕੋਈ ਲੋਚੈ ਸੇ ਵੇਖੈ
ਜਿਸੁ ਆਪਿ ਵਿਖਾਲੇ ॥ ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ
ਮੇਰਾ ਪਿਆਰਾ ਸੇ ਹਰਿ ਹਰਿ ਸਦਾ ਸਮਾਲੇ ॥ ਸੇ

Truth through the Guru's Word and then recite the Lord's True Name. O Nanak ! The person, who is bestowed with the Grace of my beloved Lord, gets attached to the lotus-feet of the Lord. (1)

I would adopt any moves to win the love of the Lord, provided I could win the acceptance and pleasure of the Lord. How could I rest contented when I find the Lord is not even caring a bit for me without casting a glance even ? But the Lord-Spouse, for whom I am beautifying myself, is more interested in the love of others. O Nanak ! Blessed and praiseworthy are the persons, who having won the love of the Lord-Spouse, are enjoying the conjugal love of the Lord. (2)

I would rather go and ask the persons, who have endeared themselves to the Lord-Spouse, as to how they have managed to enjoy the conjugal bliss of my beloved Lord. I was told by them that they have won the acceptance and Grace of the beloved Lord, having given up I-am-ness and egoism and adopting humility. O friend ! You could also unite with the Lord by surrendering your body and soul completely to Him and ridding yourself of I-am-ness. O Nanak ! We could gain unison of the Lord when He blesses us with His Grace and benevolence and get our soul merged with the Prime-soul. (3)

O Brother ! I would offer my body and mind (self-surrender) completely to the person, who would bring some news (message) of my beloved Lord. I would serve such a person by all means and serve him by fanning him or bringing water for him (like a water-carrier). I would serve such a Lord's devotee, who would give (deliver) me discourses of the Lord-Sublime. O Nanak ! Blessed and praiseworthy is the True and perfect Guru, who has helped me to fulfil my desires! (4)

O True Master ! May I be enabled to meet such a friendly Guru, in whose company I could sing the Lord's praises by reciting True Name ! I would seek the guidance of my True Guru so as to listen to the discourses of the beloved Lord and then sing the praises of the Lord in the company of the Guru. O True Master ! I feel thrilled by singing the praises of the Lord all the time and by listening to the True Name. O Nanak ! I would feel completely dejected like a dead person, when I forsake the True Name of the Lord. (I feel completely despirited by forgetting the Lord's worship). (5)

Everyone is longing for having a glimpse of the Lord, but he alone perceives His glimpse, who is blessed with this

ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਦਾ ਸਦਾ ਸਮਾਲੇ ਜਿਸੁ
ਸਤਗੁਰੁ ਪੂਰਾ ਮੇਰਾ ਮਿਲਿਆ ॥ ਨਾਨਕ ਹਰਿ
ਜਨ ਹਰਿ ਇਕੋ ਹੋਏ ਹਰਿ ਜਪਿ ਹਰਿ ਸੇਤੀ
ਰਲਿਆ ॥ ੬ ॥ ੧ ॥ ੩ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ਘਰੁ ੧
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਤਿ ਊਚਾ ਤਾ ਕਾ ਦਰਬਾਰਾ ॥ ਅੰਤੁ ਨਾਹੀ
ਕਿਛੁ ਪਾਰਾਵਾਰਾ ॥ ਕੋਟਿ ਕੋਟਿ ਕੋਟਿ ਲਖ ਧਾਵੈ
॥ ਇਕੁ ਤਿਲੁ ਤਾ ਕਾ ਮਹਲੁ ਨ ਪਾਵੈ ॥ ੧ ॥
ਸੁਹਾਵੀ ਕਉਣੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਪ੍ਰਭ ਮੇਲਾ ॥ ੧
॥ ਰਹਾਉ ॥ ਲਾਖ ਭਗਤ ਜਾ ਕਉ ਆਰਾਧਿ ॥
ਲਾਖ ਤਪੀਸਰ ਤਪੁ ਹੀ ਸਾਧਿ ॥ ਲਾਖ ਜੋਗੀਸਰ
ਕਰਤੇ ਜੋਗਾ ॥ ਲਾਖ ਭੋਗੀਸਰ ਭੋਗਹਿ ਭੋਗਾ ॥
੨ ॥ ਘਟਿ ਘਟਿ ਵਸਹਿ ਜਾਣਹਿ ਬੋਰਾ ॥ ਹੈ
ਕੋਈ ਸਾਜਣੁ ਪਰਦਾ ਤੋਰਾ ॥ ਕਰਉ ਜਤਨ ਜੇ
ਹੋਇ ਮਿਹਰਵਾਨਾ ॥ ਤਾ ਕਉ ਦੇਈ ਜੀਉ
ਕੁਰਬਾਨਾ ॥ ੩ ॥ ਫਿਰਤ ਫਿਰਤ ਸੰਤਨ ਪਹਿ
ਆਇਆ ॥ ਦੂਖ ਭ੍ਰਮੁ ਹਮਾਰਾ ਸਗਲ ਮਿਟਾਇਆ
॥ ਮਹਲਿ ਬੁਲਾਇਆ ਪ੍ਰਭ ਅੰਮ੍ਰਿਤ ਭੁੰਚਾ ॥ ਕਹੁ
ਨਾਨਕ ਪ੍ਰਭ ਮੇਰਾ ਊਚਾ ॥ ੪ ॥ ੧ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

ਧਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਦਰਸਨੁ ਕਰਣਾ ॥ ਹਉ
ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਚਰਣਾ ॥ ੧ ॥ ਜੀਅ ਕੇ

opportunity by the Lord Himself. The person, who is bestowed with the Grace of the beloved Lord, is enabled to recite the Lord's True Name. Whosoever is united with the perfect Guru, is enabled to recite True Name by caring to preserve it with devotion. O Nanak ! The persons, who have managed to unite with the Lord through love and devotion, become one with the Lord through recitation of True Name. (6-1-3)

Vadhans Mahala - 5 Ghar - 1 Ik onkar satgur prasad (At ucha ta ka darbara.....)

"By the Grace of the One Lord-Supreme attainable through the Guru's guidance."

We cannot comprehend the Greatness of the Lord as His abode and palace is truly great and of the purest form. There are millions of people, trying to realise and gauge His depth and greatness in the three ages (past, present and future) but without success and do not realise His grandeur or meditate on Him. (1)

Blessed must be the time and moment when one gets united with the Lord ! (Pause-1)

How Great is the Lord, whom millions of saints are trying to realise, and millions of mendicants are undergoing penance to grasp Him; millions of Yogis perform Yoga to attain Him and millions of householders are enjoying worldly pleasures, seeking Him in their own way and the worshippers offer Him all sorts of offerings to propitiate Him ! (2)

The Lord pervades every speck of Earth (dust) and also all places and beings, thus knowing all our secrets, but there would be hardly any body who has united with Him, and realised His secrets by removing the barrier of ignorance, doubts and dual-mindedness between himself and the Lord.

If the Lord were to bestow His Grace on us, we could also realise His secrets or greatness through our efforts. I would infact, offer myself as a sacrifice to my True Master. (3)

Once I got the company of holy saints after wandering all over the place, the saints helped me to get over my misgivings and sufferings. The Lord then had me united with Himself by calling me in His Presence, where I got satiated by partaking the nectar of True Name, and enjoying the eternal bliss. O Nanak ! I have now realised that my True Master is the Greatest and highest authority in the Universe, and I enjoy the bliss of His unison always through meditation of True Name. (4-1)

Vadhans Mahala - 5 (Dhan so vela jit darsan karna.....)

Blessed is the time, the hour when we are enabled to have a glimpse of the True Lord ! I offer myself as a sacrifice to the

ਦਾਤੇ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਮੇਰੇ ॥ ਮਨੁ ਜੀਵੈ ਪ੍ਰਭ ਨਾਮੁ
 (1) lotus-feet of the True Guru. (who enabled me to meet the Lord.)

ਚਿਤੇਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਚੁ ਮੰਤ੍ਰੁ ਤੁਮਾਰਾ
 O My beloved and True Master ! You bestow Your blessings on all Your creatures and beings. I always enjoy the bliss of life by remembering You and reciting Your True Name only, and I feel the thrill of life. (Pause-1)

ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ॥ ਸੀਤਲ ਪੁਰਖ ਦ੍ਰਿਸਟਿ ਸੁਜਾਣੀ
 O Lord ! Your True Name is the real and True mantra (ambrosial) and Your utterance (Guru's Word) is really sweet like the nectar; O Lord the fountain-head of Peace and Tranquillity ! Your Grace is really full of joy, peace and bliss ! (2)

॥ ੨ ॥ ਸਚੁ ਹੁਕਮੁ ਤੁਮਾਰਾ ਤਖਤਿ ਨਿਵਾਸੀ ॥
 O Lord, True Master of Truth ! Your Will is supreme and True. O My Lord, the imperishable one ! You are permanently established on Your throne and are not controlled (affected) by the cycle of births and deaths. (3)

ਆਇ ਨ ਜਾਵੈ ਮੇਰਾ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ॥ ੩ ॥
 O Nanak ! The Lord is always so kind to us, bestowing His mercies and Grace on us, while we are His humble servants. (slaves)

ਤੁਮ ਮਿਹਰਵਾਨ ਦਾਸ ਹਮ ਦੀਨਾ ॥ ਨਾਨਕ
 O Lord ! You are our True Master, and pervade every where and in all beings in equal and full measure, but none could compare with Your Greatness ! (4-2)

ਸਾਹਿਬੁ ਭਰਪੁਰਿ ਲੀਣਾ ॥ ੪ ॥ ੨ ॥
Vadhans Mahala - -5 (Tu beant ko virla ja'nai.....)

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥
 O True Master ! You are limitless and so Great, that no one could comprehend You. It is only very few Guru-minded persons who could realise Your Secrets and Greatness; but it is only through the Grace of the Guru, that one could really understand Lord's Secrets and thus realise the meaning of the Guru's Word. (1)

ਤੂ ਬੇਅੰਤੁ ਕੇ ਵਿਰਲਾ ਜਾਣੈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੋ
 O beloved Lord ! My only prayer to you is that I may always enjoy the bliss of life by reciting Your True Name by taking refuge at Your lotus-feet. (Pause-1)

ਸਬਦਿ ਪਛਾਣੈ ॥ ੧ ॥ ਸੇਵਕ ਕੀ ਅਰਦਾਸਿ
 O Lord-benefactor ! You are merciful and the greatest benefactor of Man, bestowing Your benedictions on us. Whosoever is blessed with Your Grace through the Guru's guidance, gets to know Your secrets and finally gets united with You. (2)

ਪਿਆਰੇ ॥ ਜਪਿ ਜੀਵਾ ਪ੍ਰਭ ਚਰਣ ਤੁਮਾਰੇ ॥ ੧
 O Lord ! I offer myself as a sacrifice to You ! I am always seeking Your support everywhere whether in this world or hereafter, and would spend this life in Your Service ! Infact, You are my main-stay in life. (3)

॥ ਰਹਾਉ ॥ ਦਇਆਲ ਪੁਰਖ ਮੇਰੇ ਪ੍ਰਭ ਦਾਤੇ
 O Nanak ! I have not really understood the Lord's Greatness or realised the Lord's virtues and benedictions. O Lord ! I have inculcated Your love in my heart in the company of holy saints, and I am always immersed in Your True Name, thus finally merging with You. (4-3)

ਜਿਸਹਿ ਜਨਾਵਹੁ ਤਿਨਹਿ ਤੁਮ ਜਾਤੇ ॥ ੨ ॥
Vadhans M - 5 (Antarjami so prabh poor.....)

ਸਦਾ ਸਦਾ ਜਾਈ ਬਲਿਹਾਰੀ ॥ ਇਤ ਉਤ
 My perfect Lord is omni-scient and has blessed me with the holy dust of the lotus-feet of His holy saints. (1)

ਦੇਖਉ ਓਟ ਤੁਮਾਰੀ ॥ ੩ ॥ ਮੋਹਿ ਨਿਰਗੁਣ
 O Lord-benefactor of the helpless ! Pray bless me with Your Grace and benevolence. O Perfect Lord-Protector ! I have only Your support to depend upon. (Pause-1)

ਗੁਣੁ ਕਿਛੁ ਨ ਜਾਤਾ ॥ ਨਾਨਕ ਸਾਧੂ ਦੇਖਿ ਮਨੁ
 O Lord ! You are pervading all over the world, including lands, oceans, and the ethereal space in perfection, and You are present within us, very close by and are not a distant entity. (2)

ਰਾਤਾ ॥ ੪ ॥ ੩ ॥
Vadhans M - 5 ੫ ॥

ਅੰਤਰਜਾਮੀ ਸੇ ਪ੍ਰਭੁ ਪੂਰਾ ॥ ਦਾਨੁ ਦੇਇ ਸਾਧੂ ਕੀ
 O Lord-benefactor of the helpless ! Pray bless me with Your Grace and benevolence. O Perfect Lord-Protector ! I have only Your support to depend upon. (Pause-1)

ਪੂਰਾ ॥ ੧ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ
 O Lord ! You are pervading all over the world, including lands, oceans, and the ethereal space in perfection, and You are present within us, very close by and are not a distant entity. (2)

॥ ਤੇਰੀ ਓਟ ਪੂਰਨ ਗੋਪਾਲਾ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਰਹਿਆ ਭਰਪੂਰੇ ॥

ਨਿਕਟਿ ਵਸੈ ਨਾਹੀ ਪ੍ਰਭੂ ਦੂਰੇ ॥ ੨ ॥ ਜਿਸ ਨੇ
ਨਦਰਿ ਕਰੇ ਸੇ ਧਿਆਏ ॥ ਆਠ ਪਹਰ ਹਰਿ ਕੇ
ਗੁਣ ਗਾਏ ॥ ੩ ॥ ਜੀਅ ਜੰਤ ਸਗਲੇ ਪ੍ਰਤਿਪਾਰੇ
॥ ਸਰਨਿ ਪਰਿਓ ਨਾਨਕ ਹਰਿ ਦੁਆਰੇ ॥ ੪ ॥ ੪ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

ਤੂੰ ਵਡਦਾਤਾ ਅੰਤਰਜਾਮੀ ॥ ਸਭ ਮਹਿ ਰਵਿਆ
ਪੂਰਨ ਪ੍ਰਭ ਸੁਆਮੀ ॥ ੧ ॥ ਮੇਰੇ ਪ੍ਰਭ ਪ੍ਰੀਤਮ
ਨਾਮੁ ਅਧਾਰਾ ॥ ਹਉ ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਨਾਮੁ
ਤੁਮਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੇਰੀ ਸਰਣਿ ਸਤਿਗੁਰ
ਮੇਰੇ ਪੂਰੇ ॥ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ਸੰਤਾ ਧੂਰੇ ॥ ੨
॥ ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਉਰਿ ਧਾਰੇ ॥ ਤੇਰੇ
ਦਰਸਨ ਕਉ ਜਾਈ ਬਲਿਹਾਰੇ ॥ ੩ ॥ ਕਰਿ
ਕਿਰਪਾ ਤੇਰੇ ਗੁਣ ਗਾਵਾ ॥ ਨਾਨਕ ਨਾਮੁ ਜਪਤ
ਸੁਖੁ ਪਾਵਾ ॥ ੪ ॥ ੫ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

ਸਾਧਸੰਗਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥ ਨਾ ਜੀਉ ਮਰੈ
ਨ ਕਬਹੂ ਫੀਜੈ ॥ ੧ ॥ ਵਡਭਾਗੀ ਗੁਰੁ ਪੂਰਾ
ਪਾਈਐ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਪ੍ਰਭੂ ਧਿਆਈਐ ॥
੧ ॥ ਰਹਾਉ ॥ ਰਤਨ ਜਵਾਹਰ ਹਰਿ ਮਾਣਕ
ਲਾਲਾ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭ ਭਏ ਨਿਹਾਲਾ ॥
੨ ॥ ਜਤ ਕਤ ਪੇਖਉ ਸਾਧੁ ਸਰਣਾ ॥ ਹਰਿ ਗੁਣ
ਗਾਇ ਨਿਰਮਲ ਮਨੁ ਕਰਣਾ ॥ ੩ ॥ ਘਟ ਘਟ
ਅੰਤਰਿ ਮੇਰਾ ਸੁਆਮੀ ਫੂਨਾ ॥ ਨਾਨਕ ਨਾਮੁ
ਪਾਇਆ ਪ੍ਰਭ ਤੂਨਾ ॥ ੪ ॥ ੬ ॥

The person, blessed with Your Grace, is enabled to recite Your True Name by singing Your praises all the twenty-four hours. (3)

O Nanak ! You are sustaining all the beings, big and small. O Lord ! I have sought Your support in the company of holy saints. (4-4)

Vadhans Mahala - 5 (Tu vad daata antarjami.....)

O Lord ! You are the greatest benefactor, and know the secrets of everyone; and are pervading everywhere in a perfect form in equal measure. (1)

O My beloved Lord ! I depend on Your True Name alone as my support. I feel the thrill of life only by listening to Your True Name. (Pause-1)

O My perfect and True Guru ! I have taken refuge at Your lotus-feet and have purified my heart by applying the dust of the lotus-feet of Your holy saints on my fore-head. (2)

O Lord ! I offer myself as a sacrifice to You having had a glimpse of Your vision. (3)

O Nanak ! May the Lord bestow on me the boon of singing His praises always and then enjoy the eternal bliss by meditating on True Name ! (4-5)

Vadhans Mahala - 5 (Sadh sung har amrit peejai.....)

O Brother ! Once we partake the nectar of True Name in the company of holy saints, neither we suffer a spiritual death nor we waste this life in futile efforts. (1)

O Brother ! It is through great fortune alone that we are enabled to meet the perfect and True Guru. Then it is the Guru's Grace alone which enables us to recite the Lord's True Name. (Pause-1)

O Brother ! We are enjoying all the comforts of life by reciting the True Name of the Lord and are blessed with His Grace. Now we have attained all the treasures of the world like pearls, rubies, emeralds and diamonds through the unison with the Lord. (2)

Wherever I look around, I find the company of the holy saints as the only mainstay in life which could lend us support and refuge in this world. Then we could purify our hearts by singing the praises of the Lord in the midst of holy-congregations. (3)

O Nanak ! My True Master pervades equally in all human bodies but we could enjoy the bliss of life by attaining True Name only when it pleases the Lord. (4-6)

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

ਵਿਸਰੁ ਨਾਹੀ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥ ਤੇਰੀ
ਸਰਣਿ ਪੂਰਨ ਕਿਰਪਾਲਾ ॥ ੧ ॥ ਰਹਾਉ ॥
ਜਹ ਚਿਤਿ ਆਵਹਿ ਸੇ ਥਾਨੁ ਸੁਹਾਵਾ ॥ ਜਿਤੁ
ਵੇਲਾ ਵਿਸਰਹਿ ਤਾ ਲਾਗੈ ਹਾਵਾ ॥ ੧ ॥ ਤੇਰੇ
ਜੀਅ ਤੂ ਸਦ ਹੀ ਸਾਥੀ ॥ ਸੰਸਾਰ ਸਾਗਰ ਤੇ
ਕਛੁ ਦੇ ਹਾਥੀ ॥ ੨ ॥ ਆਵਣੁ ਜਾਣਾ ਤੁਮ ਹੀ
ਕੀਆ ॥ ਜਿਸੁ ਤੂ ਰਾਖਹਿ ਤਿਸੁ ਦੂਖੁ ਨ ਥੀਆ ॥
੩ ॥ ਤੂ ਏਕੇ ਸਾਹਿਬੁ ਅਵਰੁ ਨ ਹੋਰਿ ॥ ਬਿਨਉ
ਕਰੈ ਨਾਨਕੁ ਕਰ ਜੋਰਿ ॥ ੪ ॥ ੭ ॥

ਵਡਹੰਸੁ ਮ: ੫ ॥

ਤੂ ਜਾਣਾਇਹਿ ਤਾ ਕੋਈ ਜਾਣੈ ॥ ਤੇਰਾ ਦੀਆ
ਨਾਮੁ ਵਖਾਣੈ ॥ ੧ ॥ ਤੂ ਅਚਰਜੁ ਕੁਦਰਤਿ ਤੇਰੀ
ਬਿਸਮਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੁਧੁ ਆਪੇ ਕਾਰਣੁ
ਆਪੇ ਕਰਣਾ ॥ ਹੁਕਮੇ ਜੀਮਣੁ ਹੁਕਮੇ ਮਰਣਾ ॥
੨ ॥ ਨਾਮੁ ਤੇਰਾ ਮਨ ਤਨ ਆਧਾਰੀ ॥ ਨਾਨਕ
ਦਾਸੁ ਬਖਸੀਸ ਤੁਮਾਰੀ ॥ ੩ ॥ ੮ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੇਰੈ ਅੰਤਰਿ ਲੋਚਾ ਮਿਲਣ ਕੀ ਪਿਆਰੇ ਹਉ
ਕਿਉ ਪਾਈ ਗੁਰ ਪੂਰੇ ॥ ਜੇ ਸਉ ਖੇਲ ਖੇਲਾਈਐ
ਬਾਲਕੁ ਰਹਿ ਨ ਸਕੈ ਬਿਨੁ ਖੀਰੇ ॥ ਮੇਰੈ ਅੰਤਰਿ
ਭੁਖ ਨ ਉਤਰੈ ਅੰਮਾਲੀ ਜੇ ਸਉ ਭੋਜਨ ਮੈ ਨੀਰੇ
॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਪਿਰੰਮ ਕਾ ਬਿਨੁ ਦਰਸਨ

Vadhans Mahala - 5 (*Visar nahi prabh deen dayala. teri saran pooran kirpala.....*)

O Lord-benefactor of the poor and humble ! I have never forgotten You as we have sought Your protection, O ocean of Grace ! (Pause-1)

O Lord ! The place, where we remember You, is really charming and whenever we forsake You, we feel the pinch and sadness of Your separation. (1)

O Lord ! All the human beings are Your slaves and You are their protector. May You enable us to swim across this ocean of life successfully through Your protective care ! (2)

O Lord ! You alone control the cycle of births and deaths in this world; however, the person, whom You protect, does not undergo any sufferings. (3)

O Nanak ! The Lord is our True Master, who has no parallel in this world. O Lord ! I could only pray to You, seeking Your protection and Grace. (4-7)

Vadhans M - 5 (*Tu ja'naieh ta koiee ja'nai....*)

O Lord ! Whosoever is bestowed with Your enlightenment, could know Your secrets (Greatness) and then recite Your True Name. (1)

O Lord ! You are really wonderful and Your Nature is equally wonderful and blissful ! (Pause-1)

O Lord ! You are the cause and effect of everything happening as You alone arrange for everything and then enact it also. It is through Your Will that someone is born or faces death even, as per Your Will. (2)

O Nanak ! The Lord's (True) Nature is my only support, and this slave (devotee) of the Lord is blessed with His True Name through His Grace alone. (3-8)

Vadhans Mahala - 5 Ghar - 2 *Ik onkar satgur prasad (Merai antar locha milan ki piarai)*

"By the Grace of the One Lord-Supreme, attainable through the Guru's guidance."

O beloved Lord ! I have a great longing in my heart to meet my beloved Lord. How could I meet Him through my True Guru, Just as a child cannot be satisfied with all sorts of toys and cannot keep quiet without the milk ?

O my dear friend ! My heart cannot be satiated with all sorts of dainty foods as my body and soul is pining for the Lord's love, so my heart cannot rest in peace without having a glimpse of the True Lord. (1)

ਕਿਉ ਮਨੁ ਧੀਰੇ ॥ ੧ ॥ ਸੁਣਿ ਸਜਣ ਮੇਰੇ ਪ੍ਰੀਤਮ
ਭਾਈ ਮੈ ਮੇਲਿਹੁ ਮਿਤ੍ਰੁ ਸੁਖਦਾਤਾ ॥ ਓਹੁ ਜੀਅ
ਕੀ ਮੇਰੀ ਸਭ ਬੇਦਨ ਜਾਣੈ ਨਿਤ ਸੁਣਾਵੈ ਹਰਿ
ਕੀਆ ਬਾਤਾ ॥ ਹਉ ਇਕੁ ਬਿਨੁ ਤਿਸੁ ਬਿਨੁ ਰਹਿ
ਨ ਸਕਾ ਜਿਉ ਦਾਤਿਕੁ ਜਲ ਕਉ ਬਿਲਲਾਤਾ ॥
ਹਉ ਕਿਆ ਗੁਣ ਤੇਰੇ ਸਾਰਿ ਸਮਾਲੀ ਮੈ ਨਿਰਗੁਣ
ਕਉ ਰਖਿ ਲੇਤਾ ॥ ੨ ॥ ਹਉ ਭਈ ਉਡੀਣੀ
ਕੰਤ ਕਉ ਅੰਮਾਲੀ ਸੇ ਪਿਰੁ ਕਦਿ ਨੈਣੀ ਦੇਖਾ ॥
ਸਭਿ ਰਸ ਭੋਗਣ ਵਿਸਰੇ ਬਿਨੁ ਪਿਰੁ ਕਿਤੈ ਨ
ਲੇਖਾ ॥ ਇਹੁ ਕਾਪੜੁ ਤਨਿ ਨ ਸੁਖਾਵਈ ਕਰਿ
ਨ ਸਕਉ ਹਉ ਵੇਸਾ ॥ ਜਿਨੀ ਸਖੀ ਲਾਲੁ
ਰਾਵਿਆ ਪਿਆਰਾ ਤਿਨ ਆਰੈ ਹਮ ਆਦੇਸਾ ॥
੩ ॥ ਮੈ ਸਭਿ ਸੀਗਾਰ ਬਣਾਇਆ ਅੰਮਾਲੀ
ਬਿਨੁ ਪਿਰ ਕਾਮਿ ਨ ਆਏ ॥ ਜਾ ਸਹਿ ਬਾਤ ਨ
ਪੁਛੀਆ ਅੰਮਾਲੀ ਤਾ ਬਿਰਥਾ ਜੋਬਨੁ ਸਭੁ ਜਾਏ
॥ ਧਨੁ ਧਨੁ ਤੇ ਸੋਹਾਗਣੀ ਅੰਮਾਲੀ ਜਿਨ ਸਹੁ
ਰਹਿਆ ਸਮਾਏ ॥ ਹਉ ਵਾਰਿਆ ਤਿਨ ਸੋਹਾਗਣੀ
ਅੰਮਾਲੀ ਤਿਨ ਕੇ ਧੋਵਾ ਸਦ ਪਾਏ ॥ ੪ ॥ ਜਿਚਰੁ
ਦੂਜਾ ਭਰਮੁ ਸਾ ਅੰਮਾਲੀ ਤਿਚਰੁ ਮੈ ਜਾਣਿਆ
ਪ੍ਰਭੁ ਦੂਰੇ ॥ ਜਾ ਮਿਲਿਆ ਪੂਰਾ ਸਤਿਗੁਰੁ
ਅੰਮਾਲੀ ਤਾ ਆਸਾ ਮਨਸਾ ਸਭ ਪੂਰੇ ॥ ਮੈ ਸਰਬ
ਸੁਖਾ ਸੁਖ ਪਾਇਆ ਅੰਮਾਲੀ ਪਿਰੁ ਸਰਬ ਰਹਿਆ
ਭਰਪੂਰੇ ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਮਾਣਿਆ
ਅੰਮਾਲੀ ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਲਗਿ ਪੈਰੇ ॥ ੫ ॥
੧ ॥ ੯ ॥

O my true friend & brother ! Pray listen to my request (prayer) and enable me to meet the Lord-benefactor, the fountain-head of all worldly pleasures in the form of the Guru. The Guru realises my ailment (malady) of the heart and does talk to me about the Greatness of the True Master daily. Now I cannot remain satisfied without uniting with my beloved Lord, even for a moment, just like the papiya (toad) pining for the rain-drop.

O friend! How could I explain the virtues of the True Lord and give details of His Secrets and Greatness ? The Lord is truly benevolent to protect even a useless and virtueless person like me. (2)

O dear friend ! I get disturbed and become sorrowful while waiting to meet my True Master and have a glimpse of His vision. When could I meet my Lord and personally perceive my Lord with my own eyes ? I have forgotten how to enjoy the worldly pleasures even and if I were to (calculate) evaluate (the Lord) I would find how worthless I am without the presence of the Lord-Spouse ? Even the body does not approve of my clothes, and I cannot wear any other robes either (I cannot develop any virtues). I would bow to and pay my obeisance to the friends who have enjoyed the bliss of Lord's unison. (3)

O dear friend ! I have made preparations for all sorts of beautification in the form of my prayers and worship but they are all worthless, without the presence of the Lord-Spouse.

O friend ! All my youth, love and even life would be a waste if the Lord-Spouse were not going to talk to me or discuss with me my welfare. The Guru minded persons are really blessed and worthy who have inculcated the love of the Lord in their hearts.

O friend ! I always offer myself as a sacrifice to such Guru-minded persons and wash their lotus-feet. (4)

O dear friend ! I always felt the Lord as a distant entity so long I was working with dual-mindedness and misgivings. But once I got united with the True Guru, I felt all my desires fulfilled alongwith the requirements of wealth.

O friend ! I have realised the fountain-head of all worldly comforts, the True Lord, who pervades everywhere in equal measure.

O Nanak ! I have enjoyed the eternal bliss of the unison of the Lord by falling at the lotus-feet of the worthy and venerable Lord. (5-1-9)

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਚੀ ਬਾਣੀ ਸਚੁ ਧੁਨਿ ਸਚੁ ਸਬਦੁ ਵੀਚਾਰਾ ॥
ਅਨਦਿਨੁ ਸਚੁ ਸਲਾਹਣਾ ਧਨੁ ਧਨੁ ਵਡਭਾਗ
ਹਮਾਰਾ ॥ ੧ ॥ ਮਨ ਮੇਰੇ ਸਾਚੇ ਨਾਮ ਵਿਟਹੁ
ਬਲਿ ਜਾਉ ॥ ਦਾਸਨਿ ਦਾਸਾ ਹੋਇ ਰਹਹਿ ਤਾ
ਪਾਵਹਿ ਸਚਾ ਨਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਹਵਾ
ਸਚੀ ਸਚਿ ਰਤੀ ਤਨੁ ਮਨੁ ਸਚਾ ਹੋਇ ॥ ਬਿਨੁ
ਸਾਚੇ ਹੋਰੁ ਸਲਾਹਣਾ ਜਾਸਹਿ ਜਨਮੁ ਸਭੁ ਖੋਇ
॥ ੨ ॥ ਸਚੁ ਖੇਤੀ ਸਚੁ ਬੀਜਣਾ ਸਾਚਾ ਵਾਪਰਾ ॥
ਅਨਦਿਨੁ ਲਾਹਾ ਸਚੁ ਨਾਮੁ ਧਨੁ ਭਗਤਿ ਭਰੇ
ਭੰਡਾਰਾ ॥ ੩ ॥ ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੁ
ਟੇਕ ਹਰਿ ਨਾਉ ॥ ਜਿਸ ਨੋ ਬਖਸੇ ਤਿਸੁ ਮਿਲੈ
ਮਹਲੀ ਪਾਏ ਥਾਉ ॥ ੪ ॥ ਆਵਹਿ ਸਚੇ ਜਾਵਹਿ
ਸਚੇ ਫਿਰਿ ਜੂਨੀ ਮੂਲਿ ਨ ਪਾਹਿ ॥ ਗੁਰਮੁਖਿ
ਦਰਿ ਸਾਚੈ ਸਚਿਆਰ ਹਰਿ ਸਾਚੇ ਮਾਹਿ ਸਮਾਹਿ
॥ ੫ ॥ ਅੰਤਰੁ ਸਚਾ ਮਨੁ ਸਚਾ ਸਚੀ ਸਿਫਤਿ
ਸਨਾਇ ॥ ਸਚੈ ਥਾਨਿ ਸਚੁ ਸਲਾਹਣਾ ਸਤਿਗੁਰ
ਬਲਿਹਾਰੈ ਜਾਉ ॥ ੬ ॥ ਸਚੁ ਵੇਲਾ ਮੂਰਤੁ ਸਚੁ
ਜਿਤੁ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ ॥ ਸਚੁ ਵੇਖਣਾ ਸਚੁ
ਬੋਲਣਾ ਸਚਾ ਸਭੁ ਆਕਾਰੁ ॥ ੭ ॥ ਨਾਨਕ ਸਚੈ
ਮੇਲੇ ਤਾ ਮਿਲੇ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥ ਜਿਉ

Vadhans Mahala - 3 Astpadian Ik onkar satgur prasad
(Sachi bani sach dhun sach sabad vichara.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

By reciting the true compositions of the Guru (Guru's Word) we meditate on the True Name and talk in the same language while contemplating on the True Lord. We are rather fortunate and pre-destined by Lord's Will, deserving everyone's approbation as we are engaged in singing the praises of the Lord. (1)

O my mind ! I would sacrifice myself on True Name. When I were to become the slave of the slaves of the Guru, I may attain the True Name by ridding myself of my egoism. (Pause-1)

Blessed and truthful is the tongue which is imbued with the love of the Lord and the body and mind also become pure! The persons, who worship other gods and goddesses and sing their praises, leave this world without achieving the aim of life. (2)

The faith in the Lord is the true form of farming where the seed of True Name is sowed and then listening to the Guru's message or propagating it also constitutes a true business in life. The Guru-minded persons then earn the profit of True Name day and night and amass this wealth in the treasure of their hearts by worshipping the Lord with concentration of mind. (3)

The Guru-minded person has taken the support of True Name as such his daily chores like taking food or dressing himself is also pure and truthful and worthwhile. But this virtue of reciting True Name is attained by the person who is blessed by the Lord Himself and then such a person attains self-realisation and the Lord within his innerself. (4)

Such Guru-minded persons then recite True Name throughout their lives, from birth to death, thus saving themselves from (the torture of) rebirths through the mother's womb. Then these persons find acceptance as truthful in the Lord's presence and always remain immersed in the remembrance of the True Lord. (5)

Such Guru-minded persons are pure of heart and always sing the praises of the True Lord with a pure mind. I would offer myself as a sacrifice to such a True Guru, who sings the praises of the Lord in His true abode in the company of holy saints. (6)

Blessed is the time, the moment when the love of the True Lord is developed in our hearts ! The whole body of such persons is also pure and worthwhile, alongwith all their normal functions like seeing or talking. (in life). (7)

O Nanak ! It is only when the True Guru is pleased with us that we are united with the Lord and finally merge with Him through His Grace alone. The Lord always maintains us (in a

ਭਾਵੈ ਤਿਉ ਰਖਸੀ ਆਪੇ ਕਰੇ ਰਜਾਇ ॥੮॥ ੧॥

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਮਨੁਆ ਦਹ ਦਿਸ ਧਾਵਦਾ ਓਹੁ ਕੈਸੇ ਹਰਿ ਗੁਣ

ਗਾਵੈ ॥ ਇੰਦ੍ਰੀ ਵਿਆਪਿ ਰਹੀ ਅਧਿਕਾਈ ਕਾਮੁ

ਕੋਧੁ ਨਿਤ ਸੰਤਾਵੈ ॥ ੧ ॥ ਵਾਹੁ ਵਾਹੁ ਸਹਜੇ

ਗੁਣ ਰਵੀਜੈ ॥ ਰਾਮ ਨਾਮੁ ਇਸੁ ਜੁਗ ਮਹਿ

ਦੁਲਭੁ ਹੈ ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਪੀਜੈ ॥ ੧ ॥

ਰਹਾਉ ॥ ਸਬਦੁ ਚੀਨਿ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਤਾ

ਹਰਿ ਕੇ ਗੁਣ ਗਾਵੈ ॥ ਗੁਰਮਤੀ ਆਪੇ ਆਪੁ

ਪਛਾਣੈ ਤਾ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਵੈ ॥ ੨ ॥ ਏ

ਮਨ ਮੇਰੇ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ

ਗਾਉ ॥ ਹਰਿ ਨਿਰਮਲੁ ਸਦਾ ਸੁਖਦਾਤਾ ਮਨਿ

ਚਿੰਦਿਆ ਫਲੁ ਪਾਉ ॥ ੩ ॥ ਹਮ ਨੀਚ ਸੇ ਉਤਮ

ਭਏ ਹਰਿ ਕੀ ਸਰਣਾਈ ॥ ਪਾਥਰੁ ਭੁਬਦਾ ਕਾਢਿ

ਲੀਆ ਸਾਚੀ ਵਡਿਆਈ ॥ ੪ ॥ ਬਿਖੁ ਸੇ ਅੰਮ੍ਰਿਤੁ

ਭਏ ਗੁਰਮਤਿ ਬੁਧਿ ਪਾਈ ॥ ਅਕਹੁ ਪਰਮਲ

ਭਏ ਅੰਤਰਿ ਵਾਸਨਾ ਵਸਾਈ ॥ ੫ ॥ ਮਾਣਸ

ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਜਗ ਮਹਿ ਖਟਿਆ ਆਇ ॥

ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਹਰਿ ਨਾਮੁ ਧਿਆਇ

॥ ੬ ॥ ਮਨਮੁਖ ਭੂਲੇ ਬਿਖੁ ਲਗੇ ਅਹਿਲਾ ਜਨਮੁ

ਗਵਾਇਆ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਸਦਾ ਸੁਖ ਸਾਗਰੁ

state) as it pleases Him, whether in the present or future, and enjoys protecting and sustaining us as per His ordains or Will. (8-1)

Vadhans Mahala - 3 (*Manua dehdis dhavda oh kaisai har gu'nn gavai.....*)

How could the self-willed persons sing the praises of the Lord when their mind is not stable and is wandering around in all the ten directions ? Such self-willed persons have been engulfed by their senses in vicious thoughts and sinful actions, and their sexual desires or anger, always create painful troubles for them. (1)

O Brother ! Let us sing the praises of the Lord in the fourth stage of Equipoise (in peace), and meditate on Lord's True Name, which is not normally attainable and is invaluable. Moreover, let us partake the nectar of True Name every day through the Guru's guidance. (Pause-1)

The person, who appreciates and understands the Guru's Word, purifies his heart, washing away the dirt of his mind and then sings the praises of the True Lord. Once we attain self-realisation through the Guru's teachings, we could gain all the knowledge within our innerself and Lord's secrets. (2)

O my mind ! Let us sing the Lord's praises by concentrating on the Lord's love and devotion. The Lord is ever so pure and the benefactor of all worldly comforts, so that we could gain our cherished desires from Him. (3)

We have gained in spiritual status from a very low position by taking refuge at the lotus-feet of the Lord. It is however, the Greatness and main virtue of the Lord that He helps this world, to swim across the ocean of life successfully like saving a drowning stone from the midst of a tumultuous ocean, with His help. (4)

Previously we were as bitter as poison but with the Guru's guidance we have become as sweet as the nectar and have now attained freedom from the cycle of births and deaths. Now our insipid mind, like the akk (wildplant) has become fragrant like the (chandan tree) sandal wood by inculcating the love of the Lord's worship in our hearts. (Now we give relief to the distressed people rather than creating hurdles for them) (5)

This human form is a very valuable gift which we have received from the Lord with great difficulty and due to our great fortune we have really made a success of this life. It is only some Guru-minded persons, who are fortunate and predestined with Lord's Will, and recite Lord's True Name in the company of the holy saints through the Guru's guidance. (6)

On the other hand the self-willed persons waste this charming life in fruitless activities by forgetting the Lord, being engrossed in the poisonous worldly falsehood (Maya). The

ਸਾਚਾ ਸਬਦੁ ਨ ਭਾਇਆ ॥ ੭ ॥ ਮੁਖਹੁ ਹਰਿ

ਹਰਿ ਸਭੁ ਕੋ ਕਰੈ ਵਿਰਲੈ ਹਿਰਦੈ ਵਸਾਇਆ ॥

ਨਾਨਕ ਜਿਨ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਮੋਖ ਮੁਕਤਿ

ਤਿਨੁ ਪਾਇਆ ॥ ੮ ॥੨॥

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਛੰਤ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਾਇਆ ਕੂੜਿ ਵਿਗਾੜਿ ਕਾਰੋ ਨਾਈਐ ॥ ਨਾਤਾ

ਸੋ ਪਰਵਾਣੁ ਸਚੁ ਕਮਾਈਐ ॥ ਜਬ ਸਾਚ ਅੰਦਰਿ

ਹੋਇ ਸਾਚਾ ਤਾਮਿ ਸਾਚਾ ਪਾਈਐ ॥ ਲਿਖੇ ਬਾਝਹੁ

ਸੁਰਤਿ ਨਾਹੀ ਬੋਲਿ ਬੋਲਿ ਗਵਾਈਐ ॥ ਜਿਥੈ

ਜਾਇ ਬਹੀਐ ਭਲਾ ਕਹੀਐ ਸੁਰਤਿ ਸਬਦੁ

ਲਿਖਾਈਐ ॥ ਕਾਇਆ ਕੂੜਿ ਵਿਗਾੜਿ ਕਾਰੋ

ਨਾਈਐ ॥ ੧ ॥ ਤਾ ਮੈ ਕਹਿਆ ਕਹਣੁ ਜਾ ਤੁਝੈ

ਕਹਾਇਆ ॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਮੇਰੈ ਮਨਿ

ਭਾਇਆ ॥ ਨਾਮੁ ਮੀਠਾ ਮਨਹਿ ਲਾਗਾ ਦੂਖਿ

ਡੇਰਾ ਢਾਹਿਆ ॥ ਸੂਖੁ ਮਨ ਮਹਿ ਆਇ ਵਸਿਆ

ਜਾਮਿ ਤੈ ਫੁਰਮਾਇਆ ॥ ਨਦਰਿ ਤੁਧੁ ਅਰਦਾਸਿ

ਮੇਰੀ ਜਿੰਨਿ ਆਪੁ ਉਪਾਇਆ ॥ ਤਾ ਮੈ ਕਹਿਆ

ਕਹਣੁ ਜਾ ਤੁਝੈ ਕਹਾਇਆ ॥ ੨ ॥ ਵਾਰੀ ਖਸਮੁ

ਕਢਾਏ ਕਿਰਤੁ ਕਮਾਵਣਾ ॥ ਮੰਦਾ ਕਿਸੈ ਨ

ਆਖਿ ਝਗੜਾ ਪਾਵਣਾ ॥ ਨਹ ਪਾਇ ਝਗੜਾ

ਸੁਆਮਿ ਸੇਤੀ ਆਪਿ ਆਪੁ ਵਵਾਵਣਾ ॥ ਜਿਸੁ

Lord's True Name is a fountain head of all worldly comforts but the faithless persons do not relish it either. (7)

O Nanak ! The whole world plays lip service to the Lord's Name, "Hari", but hardly any person inculcates it in his heart, developing true love for it. The Guru-minded persons however, have merged with the Lord, by inculcating Lord's love in their hearts, having been freed from the worldly bondage of falsehood. (8-2)

Vadhans Mahala - 1 Chhant Ik onkar satgur prasad
(Ka'ya koor' vigar kahai naieeai.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! This human body has been misled by worldly falsehood and pleasures so what is the use of bathing at holy places ? Infact, the practising of a truthful living by ridding oneself of all worldly greed is the only bath (action) accepted by the Lord. It is only when the heart is purified by reciting True Name that we are united with the True Lord. We cannot appreciate the Truth or Lord's secrets without having good fortune through pre-destined Lord's Will, as such we are liable to waste this life, being engrossed in worldly falsehood and tall talk. Infact, our behavior in the world should be so helpful that we speak Truth and explain the Guru's message alone by first following its real value (meaning) ourselves wherever we go. This human form (body) has been defiled by worldly falsehood, so it is no use bathing at holy places, as without practising Truth, it is futile to have a bath alone for washing away one's sins. (1)

Whatever I have said including any unpleasant comments is as ordained by the Lord. Now I have developed love for the sweet nectar of True Name and I cherish reciting True Name, which has dispelled all my ignorance and suffering.

O Lord ! Since the time You have bestowed Your Grace on me having accepted my prayers, I am enjoying the bliss of life by following Your Will. O Lord creator of this universe ! I only say what You ordain me, as I only function as per Your dictates and through the blessings of Your Grace. (2)

The Lord enables us to lead a life, going through the cycle of births and deaths, based on our previous actions and their reward, so it is no use getting involved in the futile discussion of blaming anyone else for our misgivings. We should cast away our egoism and without any doubts or suspicion accept the Lord's verdict and ordains instead of doubting the Lord's action or getting dismayed.

It is not worth while quarrelling with someone, in whose

ਨਾਲਿ ਸੰਗਤਿ ਕਰਿ ਸਰੀਕੀ ਜਾਇ ਕਿਆ
ਰੂਆਵਣਾ ॥ ਜੋ ਦੇਇ ਸਹਣਾ ਮਨਹਿ ਕਹਣਾ
ਆਖਿ ਨਾਹੀ ਵਾਵਣਾ ॥ ਵਾਰੀ ਖਸਮੁ ਕਢਾਏ
ਕਿਰਤੁ ਕਮਾਵਣਾ ॥ ੩ ॥ ਸਭ ਉਪਾਈਅਨੁ
ਆਪਿ ਅਪੇ ਨਦਰਿ ਕਰੇ ॥ ਕਉੜਾ ਕੋਇ ਨ
ਮਾਰੈ ਮੀਠਾ ਸਭ ਮਾਰੈ ॥ ਸਭੁ ਕੋਇ ਮੀਠਾ ਮੰਗਿ
ਦੇਖੈ ਖਸਮ ਭਾਵੈ ਸੋ ਕਰੇ ॥ ਕਿਛੁ ਪੁੰਨ ਦਾਨ
ਅਨੇਕ ਕਰਣੀ ਨਾਮ ਤੁਲਿ ਨ ਸਮਸਰੇ ॥ ਨਾਨਕਾ
ਜਿਨ ਨਾਮੁ ਮਿਲਿਆ ਕਰਮੁ ਹੋਆ ਧੁਰਿ ਕਦੇ ॥
ਸਭ ਉਪਾਈਅਨੁ ਆਪਿ ਅਪੇ ਨਦਰਿ ਕਰੇ ॥ ੪
॥ ੧ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ॥

ਕਰਹੁ ਦਇਆ ਤੇਰਾ ਨਾਮੁ ਵਖਾਣਾ ॥ ਸਭ
ਉਪਾਈਐ ਆਪਿ ਅਪੇ ਸਰਬ ਸਮਾਣਾ ॥ ਸਰਬੇ
ਸਮਾਣਾ ਆਪਿ ਤੂਹੈ ਉਪਾਇ ਧੰਧੈ ਲਾਈਆ ॥
ਇਕਿ ਤੁਝ ਹੀ ਕੀਏ ਰਾਜੇ ਇਕਨਾ ਭਿਖ
ਭਵਾਈਆ ॥ ਲੋਭੁ ਮੋਹੁ ਤੁਝ ਕੀਆ ਮੀਠਾ ਏਤੁ
ਭਰਮਿ ਭੁਲਾਣਾ ॥ ਸਦਾ ਦਇਆ ਕਰਹੁ ਅਪਣੀ
ਤਾਮਿ ਨਾਮੁ ਵਖਾਣਾ ॥ ੧ ॥ ਨਾਮੁ ਤੇਰਾ ਹੈ ਸਾਚਾ
ਸਦਾ ਮੈ ਮਨਿ ਭਾਣਾ ॥ ਦੂਖੁ ਗਇਆ ਸੁਖੁ ਆਇ
ਸਮਾਣਾ ॥ ਗਾਵਨਿ ਸੁਰਿ ਨਰ ਸੁਘੜ ਸੁਜਾਣਾ ॥
ਸੁਰਿ ਨਰ ਸੁਘੜ ਸੁਜਾਣ ਗਾਵਹਿ ਜੋ ਤੇਰੈ ਮਨਿ

company we have to function else we will have to feel sorry and wail in the Lord's Presence; instead we should accept in good faith, whatever joy or suffering is offered by the Lord. Even while suffering, we should not utter anything against the Lord as we get the reward of our own actions alone. So we should follow the Lord's Will with good cheer, going through the cycle of rebirths, as per our actions. (3)

The whole world has been created by the Lord and He Himself bestows His Grace on all. None asks for suffering in the world, everyone is longing for joy and comforts but whatever pleases the Lord, has to happen in the world, even though all may be asking for sweet and pleasant things to happen. There is no comparison between various virtuous functions like alms-giving and the True Name, even if one were to ponder over it.

O Nanak ! The Guru-minded persons, who have attained the Lord's True Name, have been fortunate enough and predestined by Lord's Will. They have been blessed with Lord's Grace to receive Lord's True Name. Despite the fact that all human beings have been created by the Lord Himself, there are a few fortunate ones who are bestowed with His Grace so that they could attain salvation by reciting True Name. (4-1)

Vadhans Mahala -1 (Karoh daya tera naam vakhana.....)

O Lord ! May You bestow me with Your True Name, through Your Grace and mercy so that I may recite Your True Name always ! You have created this universe Yourself and pervade everywhere in equal measure. You are prevalent in all human beings equally and have engrossed everyone in some form of efforts and jobs or functions. Some persons have been given the status of kings by You while some others are made to beg from door to door (for their living) as per Your dictates. The whole world is lost in the doubts and dual-mindedness as You have made greed and attachments appear so sweet. O True Master ! I could recite Your True Name only when Your Grace is bestowed on me, as without Your munificence I cannot function at all. (1)

O Lord ! Your True Name is always truthful as such I have always found it charming to my mind. The persons, who have recited True Name, have been cleared of their sufferings and have inculcated the love of comforts and pleasures of life in their hearts. O Lord ! Even gods, human beings and clever and intelligent persons sing Your praises alone but it is only those persons, gods, men or clever beings approved and accepted by You, that are successful in singing Your praises, whereas the self-willed persons, who are engrossed in worldly

ਭਾਵਹੇ ॥ ਮਾਇਆ ਮੋਹੇ ਚੇਤਹਿ ਨਾਹੀ ਅਹਿਲਾ
ਜਨਮੁ ਗਵਾਵਹੇ ॥ ਇਕਿ ਮੂੜ ਮੁਗਧ ਨ ਚੇਤਹਿ
ਮੂਲੇ ਜੋ ਆਇਆ ਤਿਸੁ ਜਾਣਾ ॥ ਨਾਮੁ ਤੇਰਾ
ਸਦਾ ਸਾਚਾ ਸੋਇ ਮੈ ਮਨਿ ਭਾਣਾ ॥ ੨ ॥ ਤੇਰਾ
ਵਖਤੁ ਸੁਹਾਵਾ ਅੰਮ੍ਰਿਤੁ ਤੇਰੀ ਬਾਣੀ ॥ ਸੇਵਕ
ਸੇਵਹਿ ਭਾਉ ਕਰਿ ਲਾਗਾ ਸਾਊ ਪਰਾਣੀ ॥ ਸਾਊ
ਪ੍ਰਾਣੀ ਤਿਨਾ ਲਾਗਾ ਜਿਨੀ ਅੰਮ੍ਰਿਤੁ ਪਾਇਆ ॥
ਨਾਮਿ ਤੇਰੈ ਜੋਇ ਰਾਤੇ ਨਿਤ ਚੜਹਿ ਸਵਾਇਆ
॥ ਇਕੁ ਕਰਮੁ ਧਰਮੁ ਨ ਹੋਇ ਸੰਜਮੁ ਜਾਮਿ ਨ
ਏਕੁ ਪਛਾਣੀ ॥ ਵਖਤੁ ਸੁਹਾਵਾ ਸਦਾ ਤੇਰਾ ਅੰਮ੍ਰਿਤੁ
ਤੇਰੀ ਬਾਣੀ ॥ ੩ ॥ ਹਉ ਬਲਿਹਾਰੀ ਸਾਚੇ ਨਾਵੈ
॥ ਰਾਜੁ ਤੇਰਾ ਕਬਹੁ ਨ ਜਾਵੈ ॥ ਰਾਜੋ ਤ ਤੇਰਾ
ਸਦਾ ਨਿਹਚਲੁ ਏਹੁ ਕਬਹੁ ਨ ਜਾਵੈ ॥ ਚਾਕਰੁ
ਤ ਤੇਰਾ ਸੋਇ ਹੋਵੈ ਜੋਇ ਸਹਜਿ ਸਮਾਵੈ ॥
ਦੁਸਮਨੁ ਤ ਦੂਖੁ ਨ ਲਗੈ ਮੂਲੇ ਪਾਪੁ ਨੇੜਿ ਨ
ਆਵੈ ॥ ਹਉ ਬਲਿਹਾਰੀ ਸਦਾ ਹੋਵਾ ਏਕ ਤੇਰੇ
ਨਾਵੈ ॥ ੪ ॥ ਜੁਗਹ ਜੁਗਤਿਰਿ ਭਗਤ ਤੁਮਾਰੇ
॥ ਕੀਰਤਿ ਕਰਹਿ ਸੁਆਮੀ ਤੇਰੈ ਦੁਆਰੇ ॥ ਜਪਹਿ
ਤ ਸਾਚਾ ਏਕੁ ਮੁਰਾਰੇ ॥ ਸਾਚਾ ਮੁਰਾਰੇ ਤਾਮਿ
ਜਾਪਹਿ ਜਾਮਿ ਮੰਨਿ ਵਸਾਵਹੇ ॥ ਭਰਮੋ ਭੁਲਾਵਾ
ਤੁਝਹਿ ਕੀਆ ਜਾਮਿ ਏਹੁ ਚੁਕਾਵਹੇ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਕਰਹੁ ਕਿਰਪਾ ਲੇਹੁ ਜਮਹੁ ਉਬਾਰੇ ॥

falsehood (Maya), waste their lives as they do not even remember You. There are however, some foolish persons who do not remember Your True Name even knowing fully well that any person born in the world, has to die one day. Though I would prefer Your True Name, as it is always True and permanent in nature. (2)

O Lord ! This age of human form bestowed on us and the time spent here is really charming and worthwhile and Your Gurbani (Guru's Word) is equally sweet like the nectar. Your followers are always busy in Your service and recite Your True Name with concentration and love as they have already enjoyed the bliss of Your union. It is only those Guru-minded persons, who have gained Your True Name, and Guru's Word, that have enjoyed the bliss of this nectar and their praise and status finds an upward swing with their immersion in True Name. Infact, no one could function successfully with virtuous deeds or a disciplined life till one realises Lord's secrets. O Lord ! We should appreciate that this human life bestowed by You is really a beautiful chance alongwith the Guru's Word which is sweet-like the nectar. (3)

O Lord ! I am always enamoured by the True Name; moreover Your Will is always supreme and permanent, which could not be changed (altered) by anyone. Your kingdom and control is always functioning through Your Will, being permanent which could not suffer any change. Your disciple is one, who is engrossed in Your love with ease and a peaceful atmosphere, who never undergoes suffering (due to any enemy) or afflictions nor is affected by any sinful actions. O True Master ! I always offer myself as a sacrifice to Your True Name. (4)

O True Master ! Your saints and disciples always sing Your praises by falling at Your lotus-feet throughout the ages. O True Lord ! They always remember and recite the True Name of the Lord, who is the destroyer of the devil of egoism. O Lord ! Once You enable them to inculcate Your True Name in their hearts, they always meditate on You.

O Lord ! You have created such a doubtful atmosphere for this human being that he does not realise the Truth; and whenever it pleases You, You enable man to imbibe True Name in his heart. O Lord ! May You bestow Your Grace and protect me from the onslaughts of Yama (god of death) ! We have been singing Your praises since ages like Your saints at Your door. (5)

O my True Master ! You are the greatest Master who is limitless, and beyond our comprehension. I do not even know

ਜੁਗਹ ਜੁਗੰਤਰਿ ਭਗਤ ਤੁਮਾਰੇ ॥ ੫ ॥ ਵਡੇ
ਮੇਰੇ ਸਾਹਿਬਾ ਅਲਖ ਅਪਾਰਾ ॥ ਕਿਉ ਕਰਿ
ਕਰਉ ਬੇਨੰਤੀ ਹਉ ਆਖਿ ਨ ਜਾਣਾ ॥ ਨਦਰਿ
ਕਰਹਿ ਤਾ ਸਾਚੁ ਪਛਾਣਾ ॥ ਸਾਚੇ ਪਛਾਣਾ ਤਾਮਿ
ਤੇਰਾ ਜਾਮਿ ਆਪਿ ਬੁਝਾਵਹੇ ॥ ਦੂਖ ਭੂਖ ਸੰਸਾਰਿ
ਕੀਏ ਸਹਸਾ ਏਹੁ ਚੁਕਾਵਹੇ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕੁ
ਜਾਇ ਸਹਸਾ ਬੁਝੈ ਗੁਰ ਬੀਚਾਰਾ ॥ ਵਡਾ ਸਾਹਿਬੁ
ਹੈ ਆਪਿ ਅਲਖ ਅਪਾਰਾ ॥ ੬ ॥ ਤੇਰੇ ਬੰਦੇ
ਲੋਇਣ ਦੰਤ ਰੀਸਾਲਾ ॥ ਸੋਹਣੇ ਨਕ ਜਿਨ ਲੀਮੜੇ
ਵਾਲਾ ॥ ਕੰਚਨ ਕਾਇਆ ਸੁਇਨੇ ਕੀ ਢਾਲਾ ॥
ਸੋਵੰਨ ਢਾਲਾ ਕ੍ਰਿਸਨ ਮਾਲਾ ਜਪਹੁ ਤੁਸੀ
ਸਹੇਲੀਹੋ ॥ ਜਮ ਦੁਆਰਿ ਨ ਹੋਹੁ ਖੜੀਆ ਸਿਖ
ਸੁਣਹੁ ਮਹੇਲੀਹੋ ॥ ਹੰਸ ਹੰਸਾ ਬਗ ਬਗਾ ਲਹੈ
ਮਨ ਕੀ ਜਾਲਾ ॥ ਬੰਦੇ ਲੋਇਣ ਦੰਤ ਰੀਸਾਲਾ ॥
੭ ॥ ਤੇਰੀ ਚਾਲ ਸੁਹਾਵੀ ਮਧੁਰਾੜੀ ਬਾਣੀ ॥
ਕੁਹਕਨਿ ਕੋਕਿਲਾ ਤਰਲ ਜੁਆਣੀ ॥ ਤਰਲਾ
ਜੁਆਣੀ ਆਪਿ ਭਾਣੀ ਇਛ ਮਨ ਕੀ ਪੂਰੀਏ ॥
ਸਾਰੰਗ ਜਿਉ ਪਗੁ ਧਰੈ ਠਿਮਿ ਠਿਮਿ ਆਪਿ ਆਪੁ
ਸੰਧੂਰਏ ॥ ਸ੍ਰੀਰੰਗ ਰਾਤੀ ਫਿਰੈ ਮਾਤੀ ਉਦਕੁ
ਰੰਗਾ ਵਾਣੀ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਦਾਸੁ ਹਰਿ
ਕਾ ਤੇਰੀ ਚਾਲ ਸੁਹਾਵੀ ਮਧੁਰਾੜੀ ਬਾਣੀ ॥ ੮ ॥
੨ ॥

how to address my prayer to you, as I know nothing. O Lord !
I could understand the Lord's secrets and the True form of the
Lord, provided You bestow Your Grace on me. I could realise
Your Truth only when it pleases You. O Lord ! All the suffering
and hunger in the world has been created by You and You
alone could remove our doubts and misgivings. O Nanak ! I
could only say that when man appreciates Your true form
through the Guru's guidance, then only our doubts could be
cleared. But this deliberation comes through the Guru's Grace
only. O limitless Lord, beyond our comprehension ! You are
the True Master of all, and the greatest of all ! O Lord ! Your
eyes are most beautiful with beautiful teeth and a bewitching
nose, having maintained long hair. Your form is shining and
glittering like gold, as this body (frame) has been made out by
moulding it from molten gold, in this beautiful form. O friends!
The abode of the Lord is equally beautiful like the gold; let us
meditate on this Lord, who has taken the form of Krishna with
his necklace with a beautiful dark hued face (like Krishna). O
friends ! If you were to listen to my teachings and follow them
carefully, you will not be thrown into hell (at the Yama's doors).
The persons, who used to be cheats, posing like the cranes,
have now been converted into holy saints and as beautiful as
the swans as their cobweb of ignorance has been removed
and the fire of worldly desires has been extinguished within
(their hearts). O Lord ! You are most beautiful, having
wonderful bewitching eyes, alongwith shining teeth. (7)
O True Master ! Your gait is very charming and Your
speech is very sweet and lovable, like the bird koel. Your
youthful beauty is very bewitching and wonderful. You look
most charming in this youthful age and You are requested to
fulfil all our desires. Your beauty could be compared with a
beautifully decorated elephant with vermilion sprayed (on His
forehead) on the body, moving majestically. You are also
moving around beautifully with a slow gait of the drunken
elephant and are (putting) using Your slow steps in Your
movement and walking with charm. The goddess of wealth,
Lachhmi, is accompanying You, being enamoured with Your
charm. And Your speech (Words) is as pure as the Ganga waters.
O Nanak ! I am only a slave (devotee) of the True Master, who
is most charming with a beautiful gait and bewitching speech
(sweet-language). O True Lord ! I offer myself as a sacrifice to
Your beauty and charm. (8-2)

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ਛੰਤ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਆਪਣੇ ਪਿਰ ਕੈ ਰੰਗ ਰਤੀ ਮੁਈਏ ਸੋਭਾਵੰਤੀ
ਨਾਰੇ ॥ ਸਚੈ ਸਬਦਿ ਮਿਲਿ ਰਹੀ ਮੁਈਏ ਪਿਰੁ
ਰਵੇ ਭਾਇ ਪਿਆਰੇ ॥ ਸਚੈ ਭਾਇ ਪਿਆਰੀ ਕੰਤਿ
ਸਵਾਰੀ ਹਰਿ ਹਰਿ ਸਿਉ ਨੇਹੁ ਰਚਾਇਆ ॥
ਆਪੁ ਗਵਾਇਆ ਤਾ ਪਿਰੁ ਪਾਇਆ ਗੁਰ ਕੈ
ਸਬਦਿ ਸਮਾਇਆ ॥ ਸਾ ਧਨ ਸਬਦਿ ਸੁਹਾਈ
ਪ੍ਰੇਮ ਕਸਾਈ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰੀ ॥ ਨਾਨਕ
ਸਾ ਧਨ ਮੇਲਿ ਲਈ ਪਿਰਿ ਆਪੇ ਸਾਚੈ ਸਾਹਿ
ਸਵਾਰੀ ॥ ੧ ॥ ਨਿਰਗੁਣਵੰਤੜੀਏ ਪਿਰੁ ਦੇਖਿ
ਹਦੂਰੇ ਰਾਮ ॥ ਗੁਰਮੁਖਿ ਜਿਨੀ ਰਾਵਿਆ ਮੁਈਏ
ਪਿਰੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰੇ ਰਾਮ ॥ ਪਿਰੁ ਰਵਿ
ਰਹਿਆ ਭਰਪੂਰੇ ਵੇਖੁ ਹਜ਼ੂਰੇ ਜੁਗਿ ਜੁਗਿ ਏਕੇ
ਜਾਤਾ ॥ ਧਨ ਬਾਲੀ ਭੋਲੀ ਪਿਰੁ ਸਹਿਜ ਰਾਵੈ
ਮਿਲਿਆ ਕਰਮ ਬਿਧਾਤਾ ॥ ਜਿਨਿ ਹਰਿ ਰਸੁ
ਚਾਖਿਆ ਸਬਦਿ ਸੁਭਾਖਿਆ ਹਰਿ ਸਰਿ ਰਹੀ
ਭਰਪੂਰੇ ॥ ਨਾਨਕ ਕਾਮਣਿ ਸਾ ਪਿਰ ਭਾਵੈ ਸਬਦੇ
ਰਹੈ ਹਦੂਰੇ ॥ ੨ ॥ ਸੋਹਾਗਣੀ ਜਾਇ ਪੂਛਹੁ
ਮੁਈਏ ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥ ਪਿਰ
ਕਾ ਹੁਕਮੁ ਨ ਪਾਇਓ ਮੁਈਏ ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ
ਨ ਗਵਾਇਆ ॥ ਜਿਨੀ ਆਪੁ ਗਵਾਇਆ ਤਿਨੀ

Vadhans Mahala - 3 Chhant Ik onkar satgur prasad
(Aapnai pir kai rung rati moieeai sobhavanti naarai.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidancee."

O beloved friend ! The person, who is imbued with the love of the Lord-Spouse is really beautiful and praise-worthy like the wedded wife engrossed in the love of her spouse. O dear friend ! The person, who is always absorbed in the Guru's message, enjoys the bliss of the love of the Lord-Spouse. The Lord has accepted and decorated the person who has developed love and devotion for the Lord, (just as whenever a woman gives up her ego, she gains the love of her beloved spouse) and his mind is fully occupied with the Guru's guidance. Such a person receives the approbation of all, through the Guru's guidance and then developing an attraction (affection) for the Lord, he builds up true love for the Lord-Spouse.

O Nanak ! Such a dutiful and virtuous (wedded-wife) person gets merged with the Lord-Spouse, while the True Guru has beautified and embellished such a person with His union, thus accepting him in His Presence. (1)

O virtueless person ! You should always perceive the Lord very close to you. O Man ! Whosoever has recited Lord's True Name, through the Guru's guidance, has seen the Lord pervading everywhere. The Lord, who pervades everywhere since ages should be perceived by you close by as He is the only one known in the whole world throughout the ages.

Just as a wedded-woman who is humble and innocent, devoid of any falsehood, enjoys the bliss of the conjugal love of her spouse, who settles everyone else's disputes, such a (person) woman has tasted the True Name of the Lord, and always sings the praises of the Lord, thus becoming purified through the company of holy saints and amassing the wealth of virtues. O Nanak ! The person, who perceives the Lord-Spouse through the Guru's guidance as close by, is accepted and loved by the True Lord. (Just as a wedded wife is accepted by her spouse, if she joins him in all his activities) (2)

O beloved friends ! Let us go and ask the virtuous and knowledgeable persons who have got rid of their egoism, about the Lord-Spouse !

O dear friend ! The self-willed persons, who have not cast away their egoism, have not realised the True Lord as they have not carried out the dictates of the Lord; however the persons who have got rid of egoism, have attained the True Lord and are enjoying the bliss of life in His company. Infact,

ਪਿਰੁ ਪਾਇਆ ਰੰਗ ਸਿਉਂ ਰਲੀਆ ਮਾਣੈ ॥ ਸਦਾ
ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੈ
॥ ਕਾਮਣਿ ਵਡਭਾਰੀ ਅੰਤਰਿ ਲਿਵ ਲਾਰੀ ਹਰਿ
ਕਾ ਪ੍ਰੇਮੁ ਸੁਭਾਇਆ ॥ ਨਾਨਕ ਕਾਮਣਿ ਸਹਜੇ
ਰਾਤੀ ਜਿਨਿ ਸਚੁ ਸੀਗਾਰੁ ਬਣਾਇਆ ॥ ੩ ॥
ਹਉਮੈ ਮਾਰਿ ਮੁਈਏ ਤੂ ਚਲੁ ਗੁਰ ਕੈ ਭਾਏ ॥
ਹਰਿ ਵਰੁ ਰਾਵਹਿ ਸਦਾ ਮੁਈਏ ਨਿਜ ਘਰਿ ਵਾਸਾ
ਪਾਏ ॥ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ਸਬਦੁ ਵਜਾਏ
ਸਦਾ ਸੁਹਾਗਣਿ ਨਾਰੀ ॥ ਪਿਰੁ ਰਲੀਆਲਾ ਜੋਬਨੁ
ਬਾਲਾ ਅਨਦਿਨੁ ਕੰਤਿ ਸਵਾਰੀ ॥ ਹਰਿ ਵਰੁ
ਸੋਹਾਰੋ ਮਸਤਕਿ ਭਾਰੋ ਸਚੈ ਸਬਦਿ ਸੁਹਾਏ ॥
ਨਾਨਕ ਕਾਮਣਿ ਹਰਿ ਰੰਗ ਰਾਤੀ ਜਾ ਚਲੈ
ਸਤਿਗੁਰ ਭਾਏ ॥ ੪ ॥ ੧ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਸਭੁ ਵਾਪਾਰੁ ਭਲਾ ਜੇ ਸਹਜੇ ਕੀਜੈ
ਰਾਮ ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੀਐ ਲਾਹਾ ਹਰਿ
ਰਸੁ ਪੀਜੈ ਰਾਮ ॥ ਲਾਹਾ ਹਰਿ ਰਸੁ ਲੀਜੈ ਹਰਿ
ਰਾਵੀਜੈ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੈ ॥ ਗੁਣ ਸੰਗ੍ਰਹਿ
ਅਵਗਣ ਵਿਕਣਹਿ ਆਪੈ ਆਪੁ ਪਛਾਣੈ ॥
ਗੁਰਮਤਿ ਪਾਈ ਵਡੀ ਵਡਿਆਈ ਸਚੈ ਸਬਦਿ
ਰਸੁ ਪੀਜੈ ॥ ਨਾਨਕ ਹਰਿ ਕੀ ਭਗਤਿ ਨਿਰਾਲੀ
ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕੀਜੈ ॥ ੧ ॥ ਗੁਰਮੁਖਿ ਖੋਤੀ

such persons are imbued with the Lord's love and are reciting the Lord's True Name day and night, and are always engrossed in the remembrance of the Lord. The person, who has developed love of the Lord-Spouse by getting immersed within his innerself, is really fortunate to have realised the true love of the Lord. (just as a wedded woman enjoys her spouse's love and company within herself.) O Nanak ! The person, who has embellished himself with the ornaments of True love of the Lord-Spouse, by reciting True Name, has really attained the True Lord. (3)

O Man ! Whenever you follow the Guru's ordains by dispelling your egoism, you will overcome the effects of worldly falsehood (Maya) and then enjoy the eternal bliss through the love of the Lord-Spouse. (like the beautiful wedded wife) By attaining self realisation, you will get into the Lord's presence. O dear friend ! Such a person remains faithful to his Lord-Spouse (like the beautiful wife) by reciting True Name of the Lord, having realised his true-self. The Lord also, who is ever so fresh, youthful and charming, beautifies the person with His loving care and constant enjoyment (like the woman in her spouse's care) day and night. But it is only some fortunate persons, who receive the joy and bliss as the Lord's love, and through the Guru's message (guidance) becomes worthy of honour and recognition.

O Nanak ! The person, who follows the Will of the Lord remains imbued in the love of the True Guru, and immersed and engrossed in the eternal bliss of the Lord-Spouse! (4-1)

Vadhans Mahala - 3 (*Gurmukh sabh vapar bhala je sehjai keejai Ram*)

O Brother ! The worldly functions and chores of the Guru-minded persons, who recite Lord's True Name in the state of 'Equipoise', are accepted as worth while. They are engaged in meditating on True Name day and night and then enjoy the bliss of the nectar of True Name in the form of their profit from their business in life. Such Guru-minded persons are busy reciting Lord's True Name day and night, thus enjoying the bliss of the nectar of True Name. They go on collecting all the virtues, while casting away all their flaws and shortcomings; then they attain self- realisation and a peep into their real self. They are received with honour in the Lord's presence by following the Guru's guidance and the Guru's message, thus enjoying the bliss of Lord's love. O Nanak ! The worship of the Lord is really wonderful and only a few Guru-minded persons enjoy its bliss by meditating on Lord's True Name. (1)

O Brother ! The Guru-minded persons sow the seeds of Lord's True Name in their hearts and then they enjoy the Lord's

ਹਰਿ ਅੰਤਰਿ ਬੀਜੀਐ ਹਰਿ ਲੀਜੈ ਸਰੀਰਿ ਜਮਾਏ
ਰਾਮ ॥ ਆਪਣੇ ਘਰ ਅੰਦਰਿ ਰਸੁ ਭੁੰਢੁ ਤੂ ਲਾਹਾ
ਲੈ ਪਰਥਾਏ ਰਾਮ ॥ ਲਾਹਾ ਪਰਥਾਏ ਹਰਿ ਮੰਨਿ
ਵਸਾਏ ਧਨੁ ਖੇਤੀ ਵਾਪਾਰਾ ॥ ਹਰਿ ਨਾਮੁ ਧਿਆਏ
ਮੰਨਿ ਵਸਾਏ ਬੂਝੈ ਗੁਰ ਬੀਚਾਰਾ ॥ ਮਨਮੁਖ
ਖੇਤੀ ਵਣਜੁ ਕਰਿ ਥਾਕੇ ਤ੍ਰਿਸਨਾ ਭੁਖ ਨ ਜਾਏ ॥
ਨਾਨਕ ਨਾਮੁ ਬੀਜਿ ਮਨ ਅੰਦਰਿ ਸਚੈ ਸਬਦਿ
ਸੁਭਾਏ ॥ ੨ ॥ ਹਰਿ ਵਾਪਾਰਿ ਸੇ ਜਨ ਲਾਗੇ
ਜਿਨਾ ਮਸਤਕਿ ਮਣੀ ਵਡਭਾਗੋ ਰਾਮ ॥ ਗੁਰਮਤੀ
ਮਨੁ ਨਿਜ ਘਰਿ ਵਸਿਆ ਸਚੈ ਸਬਦਿ ਬੈਰਾਗੋ
ਰਾਮ ॥ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗੋ ਸਚਿ ਬੈਰਾਗੋ ਸਾਚਿ
ਰਤੇ ਵੀਚਾਰੀ ॥ ਨਾਮ ਬਿਨਾ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ
ਸਬਦੇ ਹਉਮੈ ਮਾਰੀ ॥ ਸਾਚੈ ਸਬਦਿ ਲਾਗਿ
ਮਤਿ ਉਪਜੈ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸੋਹਾਗੋ ॥ ਨਾਨਕ
ਸਬਦਿ ਮਿਲੈ ਭਉ ਭੰਜਨੁ ਹਰਿ ਰਾਵੈ ਮਸਤਕਿ
ਭਾਗੋ ॥ ੩ ॥ ਖੇਤੀ ਵਣਜੁ ਸਭੁ ਹੁਕਮੁ ਹੈ ਹੁਕਮੇ
ਮੰਨਿ ਵਡਿਆਈ ਰਾਮ ॥ ਗੁਰਮਤੀ ਹੁਕਮੁ
ਬੂਝੀਐ ਹੁਕਮੇ ਮੇਲਿ ਮਿਲਾਈ ਰਾਮ ॥ ਹੁਕਮਿ
ਮਿਲਾਈ ਸਹਜਿ ਸਮਾਈ ਗੁਰ ਕਾ ਸਬਦੁ
ਅਪਾਰਾ ॥ ਸਚੀ ਵਡਿਆਈ ਗੁਰ ਤੇ ਪਾਈ ਸਚੁ
ਸਵਾਰਣਹਾਰਾ ॥ ਭਉ ਭੰਜਨੁ ਪਾਇਆ ਆਪੁ
ਗਵਾਇਆ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਈ ॥ ਕਹੁ

True Name within their innerselves as the crop-produce of this farming activity in the human body. So let us enjoy the bliss of True Name in our heart in this world and then benefit from it in the next world as well. Blessed is the business and farming of the person, who gets the benefit of this farming business by inculcating the love of the Lord in his heart ! Such a person recites the Lord's True Name, and inculcates it in his heart and then contemplates (on Lord's True Name) on the Guru's Word. However the self-willed person gets tired of dealing in this farming business but his burning desire of worldly possessions is never satiated. O Nanak ! The Guru-minded persons win the honour and acceptance of the Lord by sowing the seed of True Name in their hearts and then contemplate on the Guru's message. (2)

O Brother ! It is only those Guru-minded persons, (who are), lucky enough and blessed with the jewel of good fortune on their foreheads, who are engaged in the business of Lord's love and devotion. Then the mind of the Guru-minded person, through the Guru's guidance, gets stabilised in its true self and attains detachment from the world by contemplating on Guru's Word and remain aloof from the worldly falsehood. Such persons, who are fortunate enough and pre-destined by Lord's Will, remain immersed in the Lord's True Name, being in a state of detachment. The Guru-minded persons have curbed their egoism through the Guru's guidance, as the whole world is behaving in a stupid manner without having recourse to Lord's True Name. The Guru-minded persons attain the protection of the Lord-Spouse by reciting True Name ; and by improving their mental calibre, through an understanding of the True Word.

O Nanak ! The Guru-minded persons, fortunate enough and pre-destined by Lord's Will, enjoy the bliss of life in the company of holy saints, through the Guru's Word and they have freed themselves of the fear-complex of death by reciting Lord's True Name. (3)

O Brother ! The Guru-minded persons perform all these functions of farming (sowing seeds of Name or business in life in accordance with Lord's Will; whosoever has accepted the Will of the Lord, are honoured in this world. These persons have understood the Lord's ordains through the Guru's instructions and finally merge with Him as per Lord's Will. Whosoever has endeared himself to the Lord's Will, has his heart inculcated with peace, uniting with the Lord finally. Then such a person has accepted Lord's message as noble and worthy which has been attained from the Guru, who is the protector of all. The persons, who have rid themselves of their egoism, have attained the Lord destroyer, of ego, and then concentrated on the Guru's teachings in the company of holy saints. O Nanak! The Guru-minded person has attained the True Name of the

ਨਾਨਕ ਨਾਮੁ ਨਿਰੰਜਨੁ ਅਗਮੁ ਅਗੋਚਰੁ ਹੁਕਮੇ

ਰਹਿਆ ਸਮਾਈ ॥ ੪ ॥ ੨ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲਿ ਜੀਉ ॥

ਆਪਣੈ ਘਰਿ ਤੂ ਸੁਖਿ ਵਸਹਿ ਪੋਹਿ ਨ ਸਕੈ

ਜਮਕਾਲੁ ਜੀਉ ॥ ਕਾਲੁ ਜਾਲੁ ਜਮੁ ਜੋਹਿ ਨ

ਸਾਕੈ ਸਾਚੈ ਸਬਦਿ ਲਿਵ ਲਾਏ ॥ ਸਦਾ ਸਚਿ

ਰਤਾ ਮਨੁ ਨਿਰਮਲੁ ਆਵਣੁ ਜਾਣੁ ਰਹਾਏ ॥

ਦੂਜੈ ਭਾਇ ਭਰਮਿ ਵਿਗੁਤੀ ਮਨਮੁਖਿ ਮੋਹੀ

ਜਮਕਾਲਿ ॥ ਕਹੈ ਨਾਨਕੁ ਸੁਣਿ ਮਨ ਮੇਰੇ ਤੂ

ਸਦਾ ਸਚੁ ਸਮਾਲਿ ॥ ੧ ॥ ਮਨ ਮੇਰਿਆ ਅੰਤਰਿ

ਤੇਰੈ ਨਿਧਾਨੁ ਹੈ ਬਾਹਰਿ ਵਸਤੁ ਨ ਭਾਲਿ ॥ ਜੋ

ਭਾਵੈ ਸੇ ਭੁੰਚਿ ਤੂ ਗੁਰਮੁਖਿ ਨਦਰਿ ਨਿਹਾਲਿ ॥

ਗੁਰਮੁਖਿ ਨਦਰਿ ਨਿਹਾਲਿ ਮਨ ਮੇਰੇ ਅੰਤਰਿ

ਹਰਿ ਨਾਮੁ ਸਖਾਈ ॥ ਮਨਮੁਖ ਅੰਧੁਲੇ ਗਿਆਨ

ਵਿਹੁਣੇ ਦੂਜੈ ਭਾਇ ਖੁਆਈ ॥ ਬਿਨੁ ਨਾਵੈ ਕੇ

ਛੂਟੈ ਨਾਹੀ ਸਭ ਬਾਧੀ ਜਮਕਾਲਿ ॥ ਨਾਨਕ

ਅੰਤਰਿ ਤੇਰੈ ਨਿਧਾਨੁ ਹੈ ਤੂ ਬਾਹਰਿ ਵਸਤੁ ਨ

ਭਾਲਿ ॥ ੨ ॥ ਮਨ ਮੇਰਿਆ ਜਨਮੁ ਪਦਾਰਥੁ

ਪਾਇ ਕੈ ਇਕਿ ਸਚਿ ਲਗੇ ਵਾਪਾਰਾ ॥ ਸਤਿਗੁਰੁ

ਸੇਵਨਿ ਆਪਣਾ ਅੰਤਰਿ ਸਬਦੁ ਅਪਾਰਾ ॥

ਅੰਤਰਿ ਸਬਦੁ ਅਪਾਰਾ ਹਰਿ ਨਾਮੁ ਪਿਆਰਾ ਨਾਮੇ

Lord, who is limitless, beyond our comprehension, free from the effects of worldly falsehood (Maya) and is beyond the access of our senses; then he has led a successful life by following Lord's Will and has completely engrossed himself in the Will of the Lord. (4-2)

Vadhans Mahalā - 3 (Ma'n meria' tu sada sach smaal.

jiou.....)

O my mind ! Remember the True Lord always (by reciting True Name) so that you may attain self-realisation (you may abide within your innerself) and enjoy the bliss of life, having no fear of the Yama (god of death) who dares not to come anywhere near you. If the man were imbued with the love of the Lord then the god of death, Yama, with his (net) clutches of death, will not dare to approach you. (to cause your death). Then you will become purified, imbued with the love of the Lord, immersed in His worship and enamoured by the Lord, thus saving yourself from the cycle of births and deaths. The self-willed (faithless) persons are always lost in wilderness due to their dual-mindedness and whims, and are enamoured by the (Yama) god of death, who is the cause of death. (of all). O Nanak! Let my mind listen to (one) this advice that we should always recite the Lord's True Name. (1)

O my mind ! The treasure of the Lord lies within your heart, then why are you trying to seek the Prime-soul outside ? (in the jungles) ? Instead you should purify yourself by following the Guru's guidance (like a Guru-minded person) through the Grace of the Lord and enjoy the bliss and joy of life and accept with pleasure the Lord's Will (as it pleases Him) thus enjoying all the comforts of life. O my mind ! Try to adopt the attitude of the Guru-minded persons and get thrilled with the perception of Lord's vision, as within your innerself, the Lord's True Name exists like a friend extending (with) a helping hand always. However, the self-willed (faithless) persons are lost in dual-mindedness like a blind ignorant man without the support of True Name. No one could ever escape the worldly bondage without the support of Lord's True Name and the whole world is bound in the (chain) bondage of the god of death (Yama) leading a fruitless life.

O Nanak ! Let us stop wandering in the jungles (outside) in search of the Lord as the treasure of True Name lies within our hearts, so we should face inwards (searching our soul) and enjoy the eternal bliss, without wandering around (aimlessly). (2)

O my mind ! The Guru-minded persons are seen dealing in the merchandise of True Name in this invaluable human life (having attained this life). They are engaged in the service of the True Guru, as they have inculcated the love of the Guru's Word in their hearts. Such Guru-minded persons are imbued

ਨਉ ਨਿਧਿ ਪਾਈ ॥ ਮਨਮੁਖ ਮਾਇਆ ਮੋਹ
ਵਿਆਪੇ ਦੂਖਿ ਸੰਤਾਪੇ ਦੂਜੈ ਪਤਿ ਗਵਾਈ ॥
ਹਉਮੈ ਮਾਰਿ ਸਚਿ ਸਬਦਿ ਸਮਾਣੇ ਸਚਿ ਰਤੇ
ਅਧਿਕਾਈ ॥ ਨਾਨਕ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ
ਸਤਿਗੁਰਿ ਬੁਝ ਬੁਝਾਈ ॥੩॥ ਮਨ ਮੇਰੇ ਸਤਿਗੁਰੁ
ਸੇਵਨਿ ਆਪਣਾ ਸੇ ਜਨ ਵਡਭਾਰੀ ਰਾਮ ॥ ਜੇ
ਮਨੁ ਮਾਰਹਿ ਆਪਣਾ ਸੇ ਪੁਰਖ ਬੈਰਾਗੀ ਰਾਮ ॥
ਸੇ ਜਨ ਬੈਰਾਗੀ ਸਚਿ ਲਿਵ ਲਾਰੀ ਆਪਣਾ
ਆਪੁ ਪਛਾਣਿਆ ॥ ਮਤਿ ਨਿਹਚਲ ਅਤਿ ਗੂੜੀ
ਗੁਰਮੁਖਿ ਸਹਜੇ ਨਾਮੁ ਵਖਾਣਿਆ ॥ ਇਕ
ਕਾਮਣਿ ਹਿਤਕਾਰੀ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰੀ
ਮਨਮੁਖ ਸੋਇ ਰਹੇ ਅਭਾਰੇ ॥ ਨਾਨਕ ਸਹਜੇ
ਸੇਵਨਿ ਗੁਰੁ ਆਪਣਾ ਸੇ ਪੂਰੇ ਵਡਭਾਰੇ ॥੪॥੩॥

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਰਤਨ ਪਦਾਰਥ ਵਣਜੀਅਹਿ ਸਤਿਗੁਰਿ ਦੀਆ
ਬੁਝਾਈ ਰਾਮ ॥ ਲਾਹਾ ਲਾਭੁ ਹਰਿ ਭਗਤਿ ਹੈ
ਗੁਣ ਮਹਿ ਗੁਣੀ ਸਮਾਈ ਰਾਮ ॥ ਗੁਣ ਮਹਿ
ਗੁਣੀ ਸਮਾਏ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਲਾਹਾ ਭਗਤਿ
ਸੈਸਾਰੇ ॥ ਬਿਨੁ ਭਗਤੀ ਸੁਖੁ ਨ ਹੋਈ ਦੂਜੈ ਪਤਿ
ਖੋਈ ਗੁਰਮਤਿ ਨਾਮੁ ਅਧਾਰੇ ॥ ਵਖਰੁ ਨਾਮੁ ਸਦਾ
ਲਾਭੁ ਹੈ ਜਿਸ ਨੇ ਏਤੁ ਵਾਪਾਰਿ ਲਾਏ ॥ ਰਤਨ

with the love of the Guru's Word and they are in love with the Lord's True Name as such they have attained the wealth of the Lord's True Name, worth the nine worldly treasures of the Lord's worship. The self-willed persons, however, are engrossed in the greed of the worldly falsehood, and suffer through many afflictions and waste this precious life engrossed in dual-mindedness, and get dishonoured. The Guru-minded persons, however, get acclaimed and honoured by ridding themselves of their egoism by imbibing the love of the Lord through the Guru's guidance, and have merged with the True Lord.

O Nanak ! The Guru-minded persons have been blessed by the True Guru with this realisation that the human life is most precious and gained by us with great difficulties. (3)

O my mind ! The persons, who serve their True Guru with devotion, are really fortunate and such persons, who keep their mind subdued and controlled, are truly detached from the world, leading a fruitful life. O Lord ! The persons, who are immersed in the Lord with a detached mind and attain self-realisation, are enabled by the Guru's guidance to gain true wisdom, thus enjoying the eternal bliss. They then give discourses on the True Name (effortlessly) in a state of equipoise. The self-willed persons, engrossed in the love of the worldly falsehood (Maya) get attached to the worldly pleasures more and more, thus they are sleeping in the slumber of ignorance.

O Nanak ! The Guru-minded persons, who serve the True Guru in peace and equanimity (equipoise), are considered as most fortunate and perfect, enjoying the bliss of life in unison with the Lord. (4-3)

Vadhans Mahala - 3 (*Ratan padarth vanjiah satgur diya bujhaiee Ram.....*)

O Brother ! If the True Guru, through His Grace, were to make us realise the Truth, then we would deal in the (merchandise of) invaluable jewel of True Name in the business of life, and purchase this commodity. The virtuous persons, who realise that the profit in this business is the Lord's True Name (Worship) and its attainment, are always imbued with the love of the worship of the Lord, full of virtues. But this realisation could be bestowed on us by the Lord Himself. We cannot enjoy the eternal bliss, without, the support of the True Name, by any other functions or practices (rituals) but we get dishonoured by getting engrossed in dual-mindedness and the man gets this support (of True Name) through the Guru's guidance only. Such a person, engaged by the Lord in the business of True Name, always, gets rewarded with profit dealing in the merchandise of True Name. So it is through the

ਪਦਾਰਥ ਵਣਜੀਅਹਿ ਜਾਂ ਸਤਿਗੁਰੁ ਦੇਇ ਬੁਝਾਏ

॥ ੧ ॥ ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਦੁਖੁ ਹੈ ਖੋਟਾ ਇਹੁ

ਵਾਪਾਰਾ ਰਾਮ ॥ ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਵਣੀ ਬਹੁ

ਵਧਹਿ ਵਿਕਾਰਾ ਰਾਮ ॥ ਬਹੁ ਵਧਹਿ ਵਿਕਾਰਾ

ਸਹਸਾ ਇਹੁ ਸੰਸਾਰਾ ਬਿਨੁ ਨਾਵੈ ਪਤਿ ਖੋਈ ॥

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਵਾਦੁ ਵਖਾਣਹਿ ਬਿਨੁ ਬੂਝੇ

ਸੁਖੁ ਨ ਹੋਈ ॥ ਆਵਣ ਜਾਣਾ ਕਦੇ ਨ ਚੁਕੈ

ਮਾਇਆ ਮੋਹੁ ਪਿਆਰਾ ॥ ਮਾਇਆ ਮੋਹੁ ਸਭੁ

ਦੁਖੁ ਹੈ ਖੋਟਾ ਇਹੁ ਵਾਪਾਰਾ ॥ ੨ ॥ ਖੋਟੇ ਖਰੇ

ਸਭਿ ਪਰਖੀਅਨਿ ਤਿਤੁ ਸਚੇ ਕੈ ਦਰਬਾਰਾ ਰਾਮ

॥ ਖੋਟੇ ਦਰਗਹ ਸੁਟੀਅਨਿ ਊਭੇ ਕਰਨਿ ਪੁਕਾਰਾ

ਰਾਮ ॥ ਊਭੇ ਕਰਨਿ ਪੁਕਾਰਾ ਮੁਗਧ ਗਵਾਰਾ

ਮਨਮੁਖਿ ਜਨਮੁ ਗਵਾਇਆ ॥ ਬਿਖਿਆ

ਮਾਇਆ ਜਿਨਿ ਜਗਤੁ ਭੁਲਾਇਆ ਸਾਚਾ ਨਾਮੁ

ਨ ਭਾਇਆ ॥ ਮਨਮੁਖ ਸੰਤਾ ਨਾਲਿ ਵੈਰੁ ਕਰਿ

ਦੁਖੁ ਖਟੇ ਸੰਸਾਰਾ ॥ ਖੋਟੇ ਖਰੇ ਪਰਖੀਅਨਿ ਤਿਤੁ

ਸਚੈ ਦਰਵਾਰਾ ਰਾਮ ॥ ੩ ॥ ਆਪਿ ਕਰੇ ਕਿਸੁ

ਆਖੀਐ ਹੋਰੁ ਕਰਣਾ ਕਿਛੁ ਨ ਜਾਈ ਰਾਮ ॥

ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਲਾਇਸੀ ਜਿਉ ਤਿਸ ਦੀ

ਵਡਿਆਈ ਰਾਮ ॥ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ

ਆਪਿ ਕਰਾਈ ਵਰੀਆਮੁ ਨ ਫੁਸੀ ਕੋਈ ॥

Guru's guidance only that we could deal in the (business of) invaluable jewel of True Name. (1)

O Brother ! We always come to grief by developing love of the worldly falsehood (Maya) O Ram (Lord) ! This business of the love of worldly falsehood (Maya) is unreal and transient (is untrue). The persons, who consume the poison of vicious and sinful actions by telling lies, always help their vices and sins to increase. This world is full of doubts (a bundle of contradictions), where the human mind develops love for sinful actions and vicious thoughts and man loses his prestige (honour) even without the support of True Name. The learned people, (Pandits), who are engrossed in wrangles even after studying various books of lore (like Vedas), are not aware of the real Truth, thus they cannot have peace (of mind) and joy, without this realisation. Moreover the persons, engrossed in the love of Maya (worldly falsehood) never get (freedom) emancipation from the cycle of births and deaths. This love of worldly falsehood is really painful, leading to misery, as this whole business is false and untrue. (2)

O Brother ! In the Lord's court, the True and untrue (false) persons are tested and undergo the litmus test so that the faithless (untrue) persons are thrown out of heaven (Lord's presence) into the hell and then they cry and wail in distress, making unsuccessful wailings (loud requests). Such foolish self-willed person cry and wail at their plight, as they have wasted this human life (without gaining anything). This poison of Maya (worldly falsehood) is so effective that it has led the whole world astray, (with its bondage) and the self-willed persons have no love lost for the True Name. Infact, these faithless persons, due to their enmity of the holy saints, always undergo sufferings in the world, as in the Lord's Court (Lord's Presence) there is a complete scrutiny of virtuous (good) and unvirtuous (bad) persons. (faithful and faithless person). (3)

O Brother ! Whom else could we approach (or blame) for all this, as the Lord Himself controls everything (being the cause and effect of everything), and nobody else could meddle with it. Whatever pleases the Lord, the human beings are made to follow the same functions and act according to His dictates as per Lord's Will. The Lord functions as it suits and pleases Him. The Lord makes (directs) human beings to function according to His Will (dictates) and no one could function as a warrior or a coward on his own without the Lord's Will. The Lord who is the life-giver to the whole world, pardons our sins, by deciding on our actions. O Nanak ! We could get rid of our egoistic tendencies (egoism) through the Guru's Grace,

ਜਗਜੀਵਨੁ ਦਾਤਾ ਕਰਮਿ ਬਿਧਾਤਾ ਆਪੇ ਬਖਸੇ
ਸੇਈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਗਵਾਈਐ ਨਾਨਕ
ਨਾਮਿ ਪਤਿ ਪਾਈ ॥ ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ
ਹੋਰੁ ਕਰਣਾ ਕਿਛੁ ਨ ਜਾਈ ॥ ੪ ॥ ੪ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਸਚਾ ਸਉਦਾ ਹਰਿ ਨਾਮੁ ਹੈ ਸਚਾ ਵਾਪਾਰਾ ਰਾਮ
॥ ਗੁਰਮਤੀ ਹਰਿ ਨਾਮੁ ਵਣਜੀਐ ਅਤਿ ਮੋਲੁ
ਅਫਾਰਾ ਰਾਮ ॥ ਅਤਿ ਮੋਲੁ ਅਫਾਰਾ ਸਚ
ਵਾਪਾਰਾ ਸਚਿ ਵਾਪਾਰਿ ਲਗੇ ਵਡਭਾਰੀ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਭਗਤੀ ਰਾਤੇ ਸਚਿ ਨਾਮਿ ਲਿਵ
ਲਾਗੀ ॥ ਨਦਰਿ ਕਰੇ ਸੇਈ ਸਚੁ ਪਾਏ ਗੁਰ ਕੈ
ਸਬਦਿ ਵੀਚਾਰਾ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਹੀ
ਸੁਖੁ ਪਾਇਆ ਸਾਚੈ ਕੇ ਵਾਪਾਰਾ ॥ ੧ ॥ ਹਉਮੈ
ਮਾਇਆ ਮੈਲੁ ਹੈ ਮਾਇਆ ਮੈਲੁ ਭਰੀਜੈ ਰਾਮ ॥
ਗੁਰਮਤੀ ਮਨੁ ਨਿਰਮਲਾ ਰਸਨਾ ਹਰਿ ਰਸੁ ਪੀਜੈ
ਰਾਮ ॥ ਰਸਨਾ ਹਰਿ ਰਸੁ ਪੀਜੈ ਅੰਤਰੁ ਭੀਜੈ
ਸਾਚ ਸਬਦਿ ਬੀਚਾਰੀ ॥ ਅੰਤਰਿ ਖੂਹਟਾ ਅੰਮ੍ਰਿਤਿ
ਭਰਿਆ ਸਬਦੇ ਕਾਢਿ ਪੀਐ ਪਨਿਹਾਰੀ ॥ ਜਿਸੁ
ਨਦਰਿ ਕਰੇ ਸੇਈ ਸਚਿ ਲਾਗੈ ਰਸਨਾ ਰਾਮੁ
ਰਵੀਜੈ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਨਿਰਮਲ ਹੋਰ
ਹਉਮੈ ਮੈਲੁ ਭਰੀਜੈ ॥ ੨ ॥ ਪੰਡਿਤ ਜੋਤਕੀ ਸਭਿ

thus getting acclaimed by attaining unison with the True Lord (through True Name). We function according to the dictates of the Lord as per His Will, as He is the cause and effect of everything, so it is no use blaming anyone else, as nothing is in the hands of anyone else. Let us, therefore, pray to the Lord alone (for His Grace) as there is none else to control our actions. (who could mould our life). (4-4)

Vadhans Mahala -3 (*Sacha sauda har naam hai.....*)

O Brother ! In this world only the Lord's True Name is (an embodiment of Truth) true and the business of dealing in True Name (reciting His True Name) is the only right type (true) of trading (business). By following the Guru's teachings (guidance) the evaluation of True Name, in terms of our faith in it, is the greatest regard (value) for it and there is nothing else one could pay for True Name in exchange. (Its value in terms of our faith in it is not paid back to the Guru or the Lord). It is only few Guru-minded persons, who are fortunate enough and pre-destined by Lord's Will, who get absorbed in the business of True Name as it is invaluable. Such persons are always imbued with the love of the Lord's worship in body and soul (with love and devotion) and are always immersed in reciting True Name. But few persons, blessed with the Lord's Grace, attain this True Name by meditating on the Guru's message (teachings). O Nanak ! It is only few (fortunate) persons, who are engaged with love in the business of (trade of) reciting True Name, who have enjoyed the bliss of (joy) True Name . (1)

O Brother ! It is the filth of our egoism and the dirt of worldly falsehood (Maya) which fills our mind but this mind gets purified only when we recite True Name through the Guru's guidance and partake this nectar of True Name with the tongue. Then by partaking this True Name with the tongue, imbued with the love of True Name in the heart, we get involved (engaged) in meditating on the Guru's Word (sabad).

When this body is full of the nectar of the True Name (like the well) of the Lord within, our intelligence following the Guru's guidance, partakes this nectar of Lord's bliss by perceiving the Lord (Lord's Vision) as explained earlier. But the person, bestowed with the Grace of the Lord, gets engaged in Truth, and his tongue only talks of the bliss of a unison with the Lord and enjoy the bliss of this merger.

O Nanak ! The persons who are imbued with the love of the True Name, are purified whereas all others are filled with the filth of egoism. (2)

O Brother ! All the pandits and astrologers, who study Vedas and Puranas (Hindu books of lore) or give discourses on them, are always proclaiming and teaching others to get rid

ਪੜਿ ਪੜਿ ਕੂਕਦੇ ਕਿਸੁ ਪਹਿ ਕਰਹਿ ਪੁਕਾਰਾ
ਰਾਮ ॥ ਮਾਇਆ ਮੋਹੁ ਅੰਤਰਿ ਮਲੁ ਲਾਗੈ
ਮਾਇਆ ਕੇ ਵਾਪਾਰਾ ਰਾਮ ॥ ਮਾਇਆ ਕੇ ਵਾਪਾਰਾ
ਜਗਤਿ ਪਿਆਰਾ ਆਵਣਿ ਜਾਣਿ ਦੁਖੁ ਪਾਈ ॥
ਬਿਖੁ ਕਾ ਕੀੜਾ ਬਿਖੁ ਸਿਉ ਲਾਗਾ ਬਿਸੁ ਮਾਹਿ
ਸਮਾਈ ॥ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੋਇ ਕਮਾਵੈ ਕੋਇ
ਨ ਮੋਟਣਹਾਰਾ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਸਦਾ
ਸੁਖੁ ਪਾਇਆ ਹੋਰਿ ਮੂਰਖ ਕੂਕਿ ਮੁਏ ਗਾਵਾਰਾ ॥
੩ ॥ ਮਾਇਆ ਮੋਹਿ ਮਨੁ ਰੰਗਿਆ ਮੋਹਿ ਸੁਧਿ
ਨ ਕਾਈ ਰਾਮ ॥ ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਰੰਗੀਐ
ਦੂਜਾ ਰੰਗੁ ਜਾਈ ਰਾਮ ॥ ਦੂਜਾ ਰੰਗੁ ਜਾਈ ਸਾਚਿ
ਸਮਾਈ ਸਚਿ ਭਰੇ ਭੰਡਾਰਾ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ
ਸੋਈ ਬੂਝੈ ਸਚਿ ਸਵਾਰਣਹਾਰਾ ॥ ਆਪੇ ਮੇਲੇ ਸੋ
ਹਰਿ ਮਿਲੈ ਹੋਰੁ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਏ ॥ ਨਾਨਕ
ਵਿਣੁ ਨਾਵੈ ਭਰਮਿ ਭੁਲਾਇਆ ਇਕਿ ਨਾਮਿ ਰਤੇ
ਰੰਗੁ ਲਾਏ ॥ ੪ ॥ ੫ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਏ ਮਨ ਮੇਰਿਆ ਆਵਾ ਗਉਣੁ ਸੰਸਾਰੁ ਹੈ ਅੰਤਿ
ਸਚਿ ਨਿਬੇੜਾ ਰਾਮ ॥ ਆਪੇ ਸਚਾ ਬਖਸਿ ਲਏ
ਫਿਰਿ ਹੋਇ ਨ ਫੇਰਾ ਰਾਮ ॥ ਫਿਰਿ ਹੋਇ ਨ ਫੇਰਾ
ਅੰਤਿ ਸਚਿ ਨਿਬੇੜਾ ਗੁਰਮੁਖਿ ਮਿਲੈ ਵਡਿਆਈ

of this worldly falsehood (Maya). Whom else should they approach with their prayers, as they themselves do not cast away the love of worldly falsehood. So it would be worthwhile if they could train their mind (learn themselves) in this regard, as their heart is filled with the filth of the love of worldly falsehood (Maya) and they are engaged in the business of falsehood (Maya). They are engrossed in the love of this world, being in the trade of worldly falsehood, as such they suffer through the cycle of births and deaths. This human being had been a worm of the venom of worldly falsehood earlier (in the past) and now also he is engrossed in the vicious thoughts and sinful actions and in future also he will face the torture of the hell (or the mother's womb), after his death.

O Nanak ! This human being gets in this world whatever is in store for him (in his luck) as pre-destined by Lord's Will, and none could alter it. (3)

The Guru-minded persons, who are engaged in reciting the jewel of True Name, always enjoy the bliss of life, whereas the foolish persons are always crying and wailing, finally facing death in this plight. The self-willed (faithless) persons are engrossed in the love of the worldly falsehood (Maya) and do not receive the message of (the recitation of) True Name due to this love. How could these unfortunate persons recite True Name ? Once we (get into) join the company of the Guru-minded persons and attain True Name, then we forget about the other love (of falsehood) of the faithless persons. The Truth prevails only when the other love of Maya is cast away and the treasures are filled with the wealth of True Name. But only few Guru-minded persons realise this secret, and the True Lord protects their honour and prestige. Nothing else could be explained except that the person, who is guided by the Lord Himself, merges with the Lord. O Nanak ! The faithless persons are wandering and lost in dual-mindedness and whims, without the support of True Name. Whereas the Guru-minded persons are immersed in the love of the True Lord through reciting True Name. (4-5)

Vadhans Mahala - 3 (*Eai ma'n meria ava gaun sansar hai.....*)

O my mind ! This world is engrossed in the cycle of births and deaths, but the whole thing is decided based on Truth, with the Lord's verdict as completely True. Some persons, however, through His Grace, are pardoned by the Lord and they are saved the torture of the cycle of rebirths, and are not born again. Finally, the verdict of the Lord is based on Truth and we are saved from the cycle of births and deaths. The Guru-minded persons thus get honoured, as they are always

॥ ਸਾਚੈ ਰੰਗਿ ਰਾਤੇ ਸਹਜੇ ਮਾਤੇ ਸਹਜੇ ਰਤੇ
ਸਮਾਈ ॥ ਸਚਾ ਮਨਿ ਭਾਇਆ ਸਚੁ ਵਸਾਇਆ
ਸਬਦਿ ਰਤੇ ਅੰਤਿ ਨਿਬੇਰਾ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ
ਸੇ ਸਚਿ ਸਮਾਣੇ ਬਹੁਰਿ ਨ ਭਵਜਲਿ ਫੇਰਾ ॥ ੧

॥ ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਬਰਲੁ ਹੈ ਦੂਜੈ ਭਾਇ
ਖੁਆਈ ਰਾਮ ॥ ਮਾਤਾ ਪਿਤਾ ਸਭੁ ਹੇਤੁ ਹੈ ਹੇਤੋ
ਪਲਚਾਈ ਰਾਮ ॥ ਹੇਤੋ ਪਲਚਾਈ ਪੁਰਖਿ ਕਮਾਈ
ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ ॥ ਜਿਨਿ ਸ੍ਰਿਸਟਿ ਸਾਜੀ ਸੇ
ਕਰਿ ਵੇਖੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥ ਮਨਮੁਖਿ
ਅੰਧਾ ਤਪਿ ਤਪਿ ਖਧੈ ਬਿਨੁ ਸਬਦੈ ਸਾਂਤਿ ਨ
ਆਈ ॥ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਕੋਈ ਭੁਲਾ
ਮਾਇਆ ਮੋਹਿ ਖੁਆਈ ॥ ੨ ॥ ਏਹੁ ਜਗੁ

ਜਲਤਾ ਦੇਖਿ ਕੈ ਭਜਿ ਪਏ ਹਰਿ ਸਰਣਾਈ ਰਾਮ
॥ ਅਰਦਾਸਿ ਕਰੀ ਗੁਰ ਪੂਰੇ ਆਗੈ ਰਖਿ ਲੇਵਹੁ
ਏਹੁ ਵਡਾਈ ਰਾਮ ॥ ਰਖਿ ਲੇਵਹੁ ਸਰਣਾਈ
ਹਰਿ ਨਾਮੁ ਵਡਾਈ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਦਾਤਾ
॥ ਸੇਵਾ ਲਾਗੇ ਸੇ ਵਡਭਾਗੇ ਜੁਗਿ ਜੁਗਿ ਏਕੋ
ਜਾਤਾ ॥ ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਕਰਮ ਕਮਾਵੈ ਬਿਨੁ
ਗੁਰ ਗਤਿ ਨਹੀ ਪਾਈ ॥ ਨਾਨਕ ਤਿਸ ਨੋ ਸਬਦੁ
ਬੁਝਾਏ ਜੋ ਜਾਇ ਪਵੈ ਹਰਿ ਸਰਣਾਈ ॥ ੩ ॥ ਜੋ
ਹਰਿ ਮਤਿ ਦੇਇ ਸਾ ਊਪਜੈ ਹੋਰ ਮਤਿ ਨ ਕਾਈ

imbued with the love of the True Lord and are immersed in the worship of the Lord in the state of equipoise, being merged with the Lord. O Nanak ! The persons, who have developed love for the Lord and inculcated His love in their hearts are completely immersed in the Guru's Word. And as a result of this, they are devoted to the True Name with love and taken out of the cycle (of Rebirths) in this ocean of life. (1)

O Brother ! The whole attachment to worldly falsehood (Maya) and vicious or sinful actions is the futile work of fools, and such persons are discredited and disgraced, being engrossed in dual-mindedness or other doubtful rituals. The love and affection of the mother and father or other relatives is all due to this (Maya) worldly falsehood, but this love of Maya is due to our false convictions and our earlier actions and no body has the power to alter it or change it. But the Lord-Creator enjoys the worldly drama enacted by Him after creating this world. There is no other power on par with the Lord, equal to His Greatness or status. Infact, the self-willed person is blindly following his clever moves, burning in the fire of worldly desires in disgust; but he cannot have peace of mind without the Guru's guidance. O Nanak ! The whole world is completely lost in whims and fancies without the support of True Name, as the whole world is completely enamoured and ensnared by the love of worldly falsehood (Maya). (2)

O Brother ! We have sought refuge at the lotus-feet of the Lord on seeing this world burning in the fire of worldly desires and love of (Maya) worldly falsehood and depend on His support only. Now we have beseeched and prayed to the Guru to protect us by blessing us with the same honour or greatness as given to the Guru-minded persons, from the burning fire of this world. O Guru ! May I be given Your protection through the Lord's True Name, as there is no other benefactor as great as Yourself. The persons, engaged in Your service, are really fortunate being pre-destined by the Lord's Will, who have realised the Lord-sublime during the various ages. The persons, who follow a life of strict discipline, celibacy or meditation, without the Guru's guidance and perform virtuous deeds even have not attained salvation with such efforts. O Nanak ! The person, who has sought the support of the Lord without hesitation, gets the realisation of the Lord's vision through the Guru's Word, and perceives the glimpse of the Lord. (He gets complete realisation of the Lord's secrets.). (3)

O Brother ! The human being is bestowed with the wisdom

ਰਾਮ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਤੂ ਆਪੇ ਦੇਹਿ
ਬੁਝਾਈ ਰਾਮ ॥ ਆਪੇ ਦੇਹਿ ਬੁਝਾਈ ਅਵਰ ਨ
ਭਾਈ ਗੁਰਮੁਖਿ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ॥ ਦਰਿ ਸਾਚੈ
ਸਦਾ ਹੈ ਸਾਚਾ ਸਾਚੈ ਸਬਦਿ ਸੁਭਾਖਿਆ ॥ ਘਰ
ਮਹਿ ਨਿਜ ਘਰੁ ਪਾਇਆ ਸਤਿਗੁਰੁ ਦੇਇ ਵਡਾਈ
॥ ਨਾਨਕ ਜੋ ਨਾਮਿ ਰਤੇ ਸੇਈ ਮਹਲੁ ਪਾਇਨਿ
ਮਤਿ ਪਰਵਾਣੁ ਸਚੁ ਸਾਈ ॥ ੪ ॥ ੬ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ਛੰਤ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੇਰੈ ਮਨਿ ਮੇਰੈ ਮਨਿ ਸਤਿਗੁਰਿ ਪ੍ਰੀਤਿ ਲਗਾਈ
ਰਾਮ ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਮੰਨਿ
ਵਸਾਈ ਰਾਮ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਮੰਨਿ
ਵਸਾਈ ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ ॥ ਵਡਭਾਰੀ
ਗੁਰ ਦਰਸਨੁ ਪਾਇਆ ਧਨੁ ਧਨੁ ਸਤਿਗੁਰੁ
ਹਮਾਰਾ ॥ ਊਠਤ ਬੈਠਤ ਸਤਿਗੁਰੁ ਸੇਵਹ ਜਿਤੁ
ਸੇਵਿਐ ਸਾਂਤਿ ਪਾਈ ॥ ਮੇਰੈ ਮਨਿ ਮੇਰੈ ਮਨਿ
ਸਤਿਗੁਰ ਪ੍ਰੀਤਿ ਲਗਾਈ ॥ ੧ ॥ ਹਉ ਜੀਵਾ
ਹਉ ਜੀਵਾ ਸਤਿਗੁਰ ਦੇਖਿ ਸਰਸੇ ਰਾਮ ॥ ਹਰਿ
ਨਾਮੇ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਵਿਗਸੇ ਰਾਮ ॥ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਮਲ
ਪਰਗਾਸੇ ਹਰਿ ਨਾਮੁ ਨਵੰ ਨਿਧਿ ਪਾਈ ॥ ਹਉਮੈ
ਰੋਗੁ ਗਇਆ ਦੁਖੁ ਲਾਭਾ ਹਰਿ ਸਹਿਜ ਸਮਾਧਿ
ਲਗਾਈ ॥ ਹਰਿ ਨਾਮੁ ਵਡਾਈ ਸਤਿਗੁਰ ਤੇ
ਪਾਈ ਸੁਖੁ ਸਤਿਗੁਰ ਦੇਵ ਮਨੁ ਪਰਸੇ ॥ ਹਉ
ਜੀਵਾ ਹਉ ਜੀਵਾ ਸਤਿਗੁਰ ਦੇਖਿ ਸਰਸੇ ॥ ੨ ॥

and intelligence, as provided by the Lord only since he has no wisdom of his own and the all-pervading Lord makes him realise all the secrets of Nature. The Guru-minded persons, are satisfied with whatever the Lord has bestowed on them, without appreciating anything else. Infact, they have partaken the nectar of True Name of the Lord, and they have realised Truth in the company of the holy saints, by reciting True Name. O Nanak ! The person, who is bestowed with honour and prestige by the True Guru, has attained self realisation in this life itself and united with the Lord. The persons, imbued with the love of the Lord's True Name, have attained the Lord's vision in the Lord's presence and such persons are truly learned and full of wisdom (through the Guru's guidance). (4-6)

Vadhans Mahala - 4 Chhant Ik onkar satgur parsad
(*Merai ma'n merai ma'n satgur preet lagaiee Ram.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

(O my mind !) O Brother ! My mind has developed the love of the Guru, considering Him as a good friend and helpful companion. The Guru has enabled me, by all means, to inculcate the love of the Lord in my heart and develop His devotion, who is the destroyer of all our sufferings. It is through great good fortune that we have perceived a glimpse of the Guru, who deserves our thanks and praises. Thus we are serving the Guru all the time, whether in sitting or standing postures, which brings peace and tranquillity of the mind. I have, therefore inculcated the love of the True Guru, in my heart. (1)

O Brother ! I enjoy the bliss of life by perceiving a glimpse of the True Guru and am feeling all the joy and pleasure of the True Name, which the Guru has helped me to inculcate and recite. My heart has blossomed forth like the lotus flower by reciting the Lord's True Name which has been attained by us like gaining all the nine treasures of the world. By attaining this True Name we have cast away all our egoistic tendencies and other hurdles and afflictions. Now we are immersed in the meditation of the Lord, an embodiment of peace, having attained the bliss of Lord's True Name through the Guru's guidance. We have enjoyed the thrill of all worldly comforts by serving the Guru, and perceiving His glimpse, have attained peace and tranquillity of mind. Infact, I am enjoying the bliss of life by having a glimpse of the Guru. (2)

ਕੋਈ ਆਣਿ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰਾ ਸਤਿਗੁਰੁ
ਪੂਰਾ ਰਾਮ ॥ ਹਉ ਮਨੁ ਤਨੁ ਹਉ ਮਨੁ ਤਨੁ ਦੇਵਾ
ਤਿਸੁ ਕਾਟਿ ਸਰੀਰਾ ਰਾਮ ॥ ਹਉ ਮਨੁ ਤਨੁ ਕਾਟਿ
ਕਾਟਿ ਤਿਸੁ ਦੇਈ ਜੋ ਸਤਿਗੁਰੁ ਬਚਨੁ ਸੁਣਾਏ ॥
ਮੇਰੈ ਮਨਿ ਬੈਰਾਗੁ ਭਇਆ ਬੈਰਾਗੀ ਮਿਲਿ ਗੁਰੁ
ਦਰਸਨਿ ਸੁਖੁ ਪਾਏ ॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਹੁ
ਸੁਖਦਾਤੇ ਦੇਹੁ ਸਤਿਗੁਰੁ ਚਰਨ ਹਮ ਧੂਰਾ ॥
ਕੋਈ ਆਣਿ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰਾ ਸਤਿਗੁਰੁ
ਪੂਰਾ ॥ ੩ ॥ ਗੁਰੁ ਜੇਵਡੁ ਗੁਰੁ ਜੇਵਡੁ ਦਾਤਾ ਮੈ
ਅਵਰੁ ਨ ਕੋਈ ਰਾਮ ॥ ਹਰਿ ਦਾਨੋ ਹਰਿ ਦਾਨੁ
ਦੇਵੈ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਸੇਈ ਰਾਮ ॥ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਜਿਨੀ ਆਰਾਧਿਆ ਤਿਨ ਕਾ ਦੁਖੁ
ਭਰਮੁ ਭਉ ਭਾਗਾ ॥ ਸੇਵਕ ਭਾਇ ਮਿਲੇ
ਵਡਭਾਗੀ ਜਿਨ ਗੁਰ ਚਰਨੀ ਮਨੁ ਲਾਗਾ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਆਪਿ ਮਿਲਾਏ ਮਿਲਿ
ਸਤਿਗੁਰੁ ਪੁਰਖ ਸੁਖੁ ਹੋਈ ॥ ਗੁਰੁ ਜੇਵਡੁ ਗੁਰੁ
ਜੇਵਡੁ ਦਾਤਾ ਮੈ ਅਵਰੁ ਨ ਕੋਈ ॥ ੪ ॥ ੧ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ॥

ਹੰਉ ਗੁਰ ਬਿਨੁ ਹੰਉ ਗੁਰ ਬਿਨੁ ਖਰੀ ਨਿਮਾਣੀ
ਰਾਮ ॥ ਜਗਜੀਵਨੁ ਜਗਜੀਵਨੁ ਦਾਤਾ ਗੁਰੁ
ਮੇਲਿ ਸਮਾਣੀ ਰਾਮ ॥ ਸਤਿਗੁਰੁ ਮੇਲਿ ਹਰਿ
ਨਾਮਿ ਸਮਾਣੀ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ
॥ ਜਿਸੁ ਕਾਰਣਿ ਹੰਉ ਢੁਢਿ ਢੁਢੇਦੀ ਸੋ ਸਜਣੁ
ਹਰਿ ਘਰਿ ਪਾਇਆ ॥ ਏਕ ਦ੍ਰਿਸ਼੍ਟਿ ਹਰਿ ਏਕੋ
ਜਾਤਾ ਹਰਿ ਆਤਮ ਰਾਮੁ ਪਛਾਣੀ ॥ ਹੰਉ ਗੁਰੁ
ਬਿਨੁ ਹੰਉ ਗੁਰ ਬਿਨੁ ਖਰੀ ਨਿਮਾਣੀ ॥ ੧ ॥
ਜਿਨਾ ਸਤਿਗੁਰੁ ਜਿਨ ਸਤਿਗੁਰੁ ਪਾਇਆ ਤਿਨ

O Brother ! May the Lord enable me to meet such a friend who would join me with the True Guru ! I would offer my body, mind and soul to such a friend as a sacrifice, in fact everything of mine; and offer my body and mind to the person who would pass on the Guru's message and the Guru's Word to me. My mind is fully immersed in the Lord's love with complete devotion and worldly detachment. By having a glimpse of the Guru, I have attained peace and tranquillity of mind. O Lord-benefactor, destroyer of all ills ! May we be blessed with the dust of the lotus-feet of the True Guru through Your Grace ! O Brother ! I am seeking such a friend, who could enable me to meet the True Guru. (3)

O Brother ! I cannot find another benefactor, as great as the Guru, who has bestowed on us the boon of True Name, as He is a personification of the Lord, free from the worldly falsehood (Maya). The Guru-minded persons, who have recited the Lord's True Name, have cast away all their ills, doubts, whims and fear-complex (of death) including dual-mindedness. O Nanak ! The fortunate persons, who are imbued with the love of the Lord (with their mind attuned to the lotus-feet of the Lord), have attained unity with the Guru through their devotion and love. O Nanak ! The persons, who have joined the company of holy saints (the Guru) through the Grace of the Lord, have attained peace and bliss. I have realised that there is no other benefactor as great as the Guru and there is no other power equal to the Lord. (4-1)

Vadhans Mahala - 4 (*Hoan Gur bin hoan Gur bin khari nima'ni Ram.....*)

O Brother ! I am a poor and helpless person without the support and guidance of the Guru. O Lord-benefactor of the world ! The persons who are imbued with the love of the Lord through the Guru's guidance, have attained the Lord, the life giver of the world. Such persons, who are immersed in True Name by inculcating it in their hearts in the company of the Guru, have recited True Name by all means. In fact, I have realised and attained the Lord within my inner-self, whom I had been trying to seek by wandering all over the foreign lands, through the Guru's Grace. I perceive the Lord-sublime now pervading all over, with a single glance and have realised (recognised) the (Lord) Prime-soul (abiding) within my own soul, as without the Guru's guidance I feel totally helpless and

ਹਰਿ ਪ੍ਰਭੁ ਮੇਲਿ ਮਿਲਾਏ ਰਾਮ ॥ ਤਿਨ ਚਰਣ
ਤਿਨ ਚਰਣ ਸਰੋਵਰ ਹਮ ਲਾਗਹ ਤਿਨ ਕੈ ਪਾਏ
ਰਾਮ ॥ ਹਰਿ ਹਰਿ ਚਰਣ ਸਰੋਵਰ ਤਿਨ ਕੇ ਜਿਨ
ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਪ੍ਰਭੁ ਧ੍ਰਾਇਆ ॥ ਤੂ ਵਡਦਾਤਾ
ਅੰਤਰਜਾਮੀ ਮੇਰੀ ਸਰਧਾ ਪੂਰਿ ਹਰਿ ਰਾਇਆ ॥
ਗੁਰਸਿਖ ਮੇਲਿ ਮੇਰੀ ਸਰਧਾ ਪੂਰੀ ਅਨਦਿਨੁ ਰਾਮ
ਗੁਣ ਗਾਏ ॥ ਜਿਨ ਸਤਿਗੁਰੁ ਜਿਨ ਸਤਿਗੁਰੁ
ਪਾਇਆ ਤਿਨ ਹਰਿ ਪ੍ਰਭੁ ਮੇਲਿ ਮਿਲਾਏ ॥ ੨ ॥
ਹੰਉ ਵਾਰੀ ਹੰਉ ਵਾਰੀ ਗੁਰਸਿਖ ਮੀਤ ਪਿਆਰੇ
ਰਾਮ ॥ ਹਰਿ ਨਾਮੋ ਹਰਿ ਨਾਮੁ ਸੁਣਾਏ ਮੇਰਾ
ਪ੍ਰੀਤਮੁ ਨਾਮੁ ਅਧਾਰੇ ਰਾਮ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨਿਮਖ
ਨਹੀ ਜੀਵਾਂ ॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਸੁਖਦਾਤਾ
ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਾਂ ॥ ਹਰਿ ਆਪੇ ਸਰਧਾ
ਲਾਇ ਮਿਲਾਏ ਹਰਿ ਆਪੇ ਆਪਿ ਸਵਾਰੇ ॥ ਹੰਉ
ਵਾਰੀ ਹੰਉ ਵਾਰੀ ਗੁਰਸਿਖ ਮੀਤ ਪਿਆਰੇ ॥ ੩ ॥
ਹਰਿ ਆਪੇ ਹਰਿ ਆਪੇ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਸੋਈ
ਰਾਮ ॥ ਹਰਿ ਆਪੇ ਹਰਿ ਆਪੇ ਮੇਲੈ ਕਰੈ ਸੋ
ਹੋਈ ਰਾਮ ॥ ਜੋ ਹਰਿ ਪ੍ਰਭੁ ਭਾਵੈ ਸੋਈ ਹੋਵੈ
ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਈ ॥ ਬਹੁਤੁ ਸਿਆਣਪ
ਲਾਇਆ ਨ ਜਾਈ ਕਰਿ ਥਾਕੇ ਸਭਿ ਚਤੁਰਾਈ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਨ ਨਾਨਕ ਦੇਖਿਆ ਮੈ ਹਰਿ ਬਿਨੁ
ਅਵਰੁ ਨ ਕੋਈ ॥ ਹਰਿ ਆਪੇ ਹਰਿ ਆਪੇ ਪੁਰਖੁ
ਨਿਰੰਜਨੁ ਸੋਈ ॥ ੪ ॥ ੨ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ॥

ਹਰਿ ਸਤਿਗੁਰੁ ਹਰਿ ਸਤਿਗੁਰੁ ਮੇਲਿ ਹਰਿ
ਸਤਿਗੁਰੁ ਚਰਣ ਹਮ ਭਾਇਆ ਰਾਮ ॥ ਤਿਮਰ

humble. (1)

O Brother ! The Guru has enabled the persons, who have gained the company of the holy saints (holy congregations) to attain the Lord and merge with Him. We salute the lotus-feet of the Guru-minded persons, who have accepted the Guru's teachings, and we worship such persons (their lotus-feet) who have meditated on the perfect Lord.

O Lord ! You are our greatest benefactor and being omniscient we have approached You with prayers to fulfil our desires. O Lord ! May You fulfil our inner (desire) wish by blessing us with the company of the Guru's Sikhs, so that we could sing Your praises day and night ! The Lord enables such persons to merge with Him, who have realised the True Guru. (2)

I would offer myself as a sacrifice time and again to such friendly Guru's Sikhs who would enable me to listen to the Guru's Word, and attain the beloved Lord's True Name, which is my only mainstay in life. The True Name of the Lord is my only support in life, without which I cannot exist even for a moment. When the Lord-benefactor bestows His Grace on us through the Guru's guidance, I partake the nectar of True Name. The Lord Himself enables the Guru-minded persons to unite with Him through their faith in the Guru and honours them. I would offer myself as a sacrifice to such beloved Sikhs who are my friends and companions. (3)

The Lord Himself is existing in His perfect form, without being affected by the worldly falsehood (Maya). We are enabled to join the company of the Guru only when it pleases the Lord and whatever happens (in the world) is as per the Lord's Will and nothing else avails. Infact, we could never attain the Lord with our own cleverness, and most of the people have tired themselves out with their clever moves. O Nanak ! I have perceived the Lord, unaffected by the worldly falsehood (Maya), through the Guru's guidance as there is no other power on par with the Lord. Whatever is seen functioning in the world is a personification of the Lord Himself, as the Lord is pervading everywhere, being omni-present. (4-2)

Vadhans Mahala - 4 (Har satgur har satgur m'ael har satgur.....)

O Lord ! May I be enabled to join the company of the True Guru, as I have inculcated the love of the lotus-feet of the

ਅਗਿਆਨੁ ਗਵਾਇਆ ਗੁਰ ਗਿਆਨੁ ਅੰਜਨੁ
ਗੁਰਿ ਪਾਇਆ ਰਾਮ ॥ ਗੁਰ ਗਿਆਨ ਅੰਜਨੁ
ਸਤਿਗੁਰੁ ਪਾਇਆ ਅਗਿਆਨ ਅੰਧੋਰ ਬਿਨਾਸੇ
॥ ਸਤਿਗੁਰ ਸੇਵਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਹਰਿ
ਜਪਿਆ ਸਾਸ ਗਿਰਾਸੇ ॥ ਜਿਨ ਕੰਊ ਹਰਿ ਪ੍ਰਭਿ
ਕਿਰਪਾ ਧਾਰੀ ਤੇ ਸਤਿਗੁਰ ਸੇਵਾ ਲਾਇਆ ॥
ਹਰਿ ਸਤਿਗੁਰ ਹਰਿ ਸਤਿਗੁਰ ਮੇਲਿ ਹਰਿ
ਸਤਿਗੁਰ ਚਰਣ ਹਮ ਭਾਇਆ ॥ ੧ ॥ ਮੇਰਾ
ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਮੈ ਗੁਰ ਬਿਨੁ
ਰਹਣੁ ਨ ਜਾਈ ਰਾਮ ॥ ਹਰਿ ਨਾਮੋ ਹਰਿ ਨਾਮੁ
ਦੇਵੈ ਮੇਰਾ ਅੰਤਿ ਸਖਾਈ ਰਾਮ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਮੇਰਾ ਅੰਤਿ ਸਖਾਈ ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮੁ
ਦ੍ਰਿੜਾਇਆ ॥ ਜਿਥੇ ਪੁਤ੍ਰ ਕਲਤ੍ਰੁ ਕੋਈ ਬੋਲੀ
ਨਹੀ ਤਿਥੈ ਹਰਿ ਹਰਿ ਨਾਮਿ ਛਡਾਇਆ ॥ ਧਨੁ
ਧਨੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਜਿਤੁ ਮਿਲਿ ਹਰਿ
ਨਾਮੁ ਧਿਆਈ ॥ ਮੇਰਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਤਿਗੁਰੁ
ਪਿਆਰਾ ਮੈ ਗੁਰ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਈ ॥ ੨ ॥
ਜਿਨੀ ਦਰਸਨੁ ਜਿਨੀ ਦਰਸਨੁ ਸਤਿਗੁਰ ਪੁਰਖ
ਨ ਪਾਇਆ ਰਾਮ ॥ ਤਿਨ ਨਿਹਫਲੁ ਤਿਨ
ਨਿਹਫਲੁ ਜਨਮੁ ਸਭੁ ਬ੍ਰਿਥਾ ਗਵਾਇਆ ਰਾਮ ॥
ਨਿਹਫਲੁ ਜਨਮੁ ਤਿਨ ਬ੍ਰਿਥਾ ਗਵਾਇਆ ਤੇ
ਸਾਕਤ ਮੁਏ ਮਰਿ ਬੂਰੇ ॥ ਘਰਿ ਹੋਵੈ ਰਤਨਿ
ਪਦਾਰਥਿ ਭੂਖੇ ਭਾਗਹੀਣ ਹਰਿ ਦੂਰੇ ॥ ਹਰਿ ਹਰਿ
ਤਿਨ ਕਾ ਦਰਸਨੁ ਨ ਕਰੀਅਹੁ ਜਿਨੀ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਨ ਧਿਆਇਆ ॥ ਜਿਨੀ ਦਰਸਨੁ ਜਿਨੀ
ਦਰਸਨੁ ਸਤਿਗੁਰ ਪੁਰਖ ਨ ਪਾਇਆ ॥ ੩ ॥
ਹਮ ਚਾਤ੍ਰਿਕ ਹਮ ਚਾਤ੍ਰਿਕ ਦੀਨ ਹਰਿ ਪਾਸਿ
ਬੇਨੰਤੀ ਰਾਮ ॥ ਗੁਰ ਮਿਲਿ ਗੁਰ ਮੇਲਿ ਮੇਰਾ
ਪਿਆਰਾ ਹਮ ਸਤਿਗੁਰ ਕਰਹ ਭਗਤੀ ਰਾਮ ॥
ਹਰਿ ਹਰਿ ਸਤਿਗੁਰ ਕਰਹ ਭਗਤੀ ਜਾ ਹਰਿ

Guru in my heart ! The Guru has removed (eliminated) the darkness of ignorance of the Sikhs by applying the collyrium of knowledge (of Lord's secrets), to the eyes of His devotees, as such our ignorance has been totally cast away by the True Guru. We have thus recited the True Name of the Lord with each breath or morsel of food by serving the True Guru and have attained the final Truth, the blissful Lord. Whosoever is blessed with the Lord's Grace is engaged in the service of the Guru. O Lord ! May we be united with the True Guru whose lotus-feet are very dear to us ! (1)

O Lord ! I cannot live (exist) even for a moment without meeting my dear True Guru, who bestows the Lord's True Name on us, which is helpful to us at the end of life. The Guru has enabled us to recite the Lord's True Name by inculcating it in the heart. The True Name comes to our rescue where neither the son nor the wife or any other friend is of any help. The Guru, an embodiment of the Lord, is really praiseworthy, whose support has helped us to recite the True Name. My Guru is my true beloved (friend) companion, without whose support I cannot exist even for a moment. (2)

The persons, who have not perceived the Guru, (the Guru's glimpse) have wasted this invaluable human life and such persons, having wasted this human life, die an ignominious death with disgust and frustration, engrossed in the worldly falsehood (Maya). These faithless persons, are so unfortunate that even having the jewel of True Name within their innerselves, perceive the Lord as a distant entity.

O Lord ! May we never have a glimpse of such faithless persons, who have never recited the Lord's True Name. Such self-willed (faithless) persons have lived a wasteful and fruitless life as they have never perceived (a glimpse of) the Lord. (3)

We are pining like the toad (papiya) for the wonderful rain-drop and our only prayer to the True Master is to enable us join the company of the True Guru so as to serve Him through His worship. But this worship and service of the Guru is possible only when the Lord bestows His Grace on us. I have no other friend or companion except the Guru as he is dearer to me than my life even. O Nanak ! We have started

ਪ੍ਰਭੂ ਕਿਰਪਾ ਧਾਰੇ ॥ ਮੈ ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ
ਕੋਈ ਬੋਲੀ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪ੍ਰਾਣ ਹਮਾਰੈ ॥ ਕਰੁ
ਨਾਨਕ ਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਹਰਿ ਸਤੀ ॥ ਹਮ ਚਾੜ੍ਹਕ ਹਮ ਚਾੜ੍ਹਕ ਦੀਨ
ਹਰਿ ਪਾਸਿ ਬੇਨਤੀ ॥ ੪ ॥ ੩ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ॥

ਹਰਿ ਕਿਰਪਾ ਹਰਿ ਕਿਰਪਾ ਕਹਿ ਸਤਿਗੁਰੁ ਮੇਲਿ
ਸੁਖਦਾਤਾ ਰਾਮ ॥ ਹਮ ਪੂਛਹ ਹਮ ਪੂਛਹ
ਸਤਿਗੁਰੁ ਪਾਸਿ ਹਰਿ ਬਾਤਾ ਰਾਮ ॥ ਸਤਿਗੁਰੁ
ਪਾਸਿ ਹਰਿ ਬਾਤ ਪੂਛਹ ਜਿਨਿ ਨਾਮੁ ਪਦਾਰਥੁ
ਪਾਇਆ ॥ ਪਾਇ ਲਗਹ ਨਿਤ ਕਰਹ ਬਿਨਤੀ
ਗੁਰਿ ਸਤਿਗੁਰਿ ਪੰਥੁ ਬਤਾਇਆ ॥ ਸੋਈ ਭਗਤੁ
ਦੁਖੁ ਸੁਖੁ ਸਮਤੁ ਕਰਿ ਜਾਣੈ ਹਰਿ ਹਰਿ ਨਾਮਿ
ਹਰਿ ਰਾਤਾ ॥ ਹਰਿ ਕਿਰਪਾ ਹਰਿ ਕਿਰਪਾ ਕਹਿ
ਗੁਰੁ ਸਤਿਗੁਰੁ ਮੇਲਿ ਸੁਖਦਾਤਾ ॥ ੧ ॥ ਸੁਣਿ
ਗੁਰਮੁਖਿ ਸੁਣਿ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਭਿ ਬਿਨਸੇ
ਹਉਮੈ ਪਾਪਾ ਰਾਮ ॥ ਜਪਿ ਹਰਿ ਹਰਿ ਜਪਿ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਲਭਿਅੜੇ ਜਗਿ ਤਾਪਾ ਰਾਮ ॥ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਜਿਨੀ ਆਰਾਧਿਆ ਤਿਨ ਕੇ ਦੁਖ ਪਾਪ
ਨਿਵਾਰੇ ॥ ਸਤਿਗੁਰਿ ਗਿਆਨ ਖੜਗੁ ਹਥਿ ਦੀਨਾ
ਜਮਕੰਕਰ ਮਾਰਿ ਬਿਦਾਰੇ ॥ ਹਰਿ ਪ੍ਰਭਿ ਕ੍ਰਿਪਾ
ਧਾਰੀ ਸੁਖਦਾਤੇ ਦੁਖ ਲਾਥੇ ਪਾਪ ਸੰਤਾਪਾ ॥ ਸੁਣਿ
ਗੁਰਮੁਖਿ ਸੁਣਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਭਿ ਬਿਨਸੇ
ਹਉਮੈ ਪਾਪਾ ॥ ੨ ॥ ਜਪਿ ਹਰਿ ਹਰਿ ਜਪਿ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ ਰਾਮ ॥ ਮੁਖਿ
ਗੁਰਮੁਖਿ ਮੁਖਿ ਗੁਰਮੁਖਿ ਜਪਿ ਸਭਿ ਰੋਗ
ਰਾਵਾਇਆ ਰਾਮ ॥ ਗੁਰਮੁਖਿ ਜਪਿ ਸਭਿ ਰੋਗ

reciting Lord's True Name since the time the Guru has enabled us to imbibe the love of True Name in our hearts, with love and contentment. We have approached the True Lord with our supplication like the toad (papiya) pinning for the rain-drop (True Name). (4-3)

Vadhans Mahala - 4 (*Har kirpa har kirpa kar satgur mael sukhdata Ram.....*)

O Lord ! May we be enabled to join the company (meet) of the True Guru, our only benefactor of all comforts (bliss) and we are (asking) requesting the Guru also to tell us more details of our beloved Master ! We have taken refuge at the lotus-feet of the Guru, to worship (pray to) the Lord, who has shown us the path leading to a unison with the Lord. The True saint of the Lord takes (considers) both joy and sorrow at the same face value (without any distinction), and is always imbued with the love of the Lord. O Lord ! May we be united with the True Guru, our sole benefactor, through Your Grace! (1)

By listening to the True Name in the company of the Guru-minded persons, all our sins including the egoistic tendencies have been (burnt) cast away. By reciting the Lord's True Name all our ills, sins and worldly afflictions have been got rid of, and this True Name has destroyed all the sins and sufferings of those persons, who have recited True Name. So the persons, blessed by the True Guru with the sword of knowledge have killed the Yama even (god of death) alongwith all his accomplices. (have overcome the god of death or its fear complex). Infact, when the Lord bestowed His Grace on us, we got control of all our ills and afflictions. Having followed the Guru's teachings (Guru's guidance) we have cast away all our sins and egoism. (2)

O Brother ! I have loved the recitation of Lord's True Name with devotion (at heart) by all means and have recovered from all our maladies by reciting True Name in the company of the renowned Guru-minded persons. Now we have got (freed) emancipated from all our body ills or afflictions as we have cast away all our sufferings by reciting True Name in the company of the holy saints. We have attained peace and tranquillity of mind and remain immersed

ਗਵਾਇਆ ਅਰੋਗਤ ਭਟੇ ਸਰੀਰਾ ॥ ਅਨਦਿਨੁ
ਸਹਜ ਸਮਾਧਿ ਹਰਿ ਲਾਗੀ ਹਰਿ ਜਪਿਆ ਗਹਿਰ
ਰੰਭੀਰਾ ॥ ਜਾਤਿ ਅਜਾਤਿ ਨਾਮੁ ਜਿਨ
ਧਿਆਇਆ ਤਿਨ ਪਰਮ ਪਦਾਰਥੁ ਪਾਇਆ ॥

ਜਪਿ ਹਰਿ ਹਰਿ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ
ਮਨਿ ਭਾਇਆ ॥ ੩ ॥ ਹਰਿ ਧਾਰਹੁ ਹਰਿ ਧਾਰਹੁ
ਕਿਰਪਾ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਉਬਾਰੇ ਰਾਮ ॥ ਹਮ
ਪਾਪੀ ਹਮ ਪਾਪੀ ਨਿਰਗੁਣ ਦੀਨ ਤੁਮ੍ਹਾਰੇ ਰਾਮ
॥ ਹਮ ਪਾਪੀ ਨਿਰਗੁਣ ਦੀਨ ਤੁਮ੍ਹਾਰੇ ਹਰਿ
ਦੈਆਲ ਸਰਣਾਇਆ ॥ ਤੂ ਦੁਖ ਭੰਜਨੁ ਸਰਬ
ਸੁਖਦਾਤਾ ਹਮ ਪਾਥਰ ਤਰੇ ਤਰਾਇਆ ॥
ਸਤਿਗੁਰ ਭੇਟਿ ਰਾਮ ਰਸੁ ਪਾਇਆ ਜਨ ਨਾਨਕ
ਨਾਮਿ ਉਧਾਰੇ ॥ ਹਰਿ ਧਾਰਹੁ ਹਰਿ ਧਾਰਹੁ ਕਿਰਪਾ
ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਉਬਾਰੇ ਰਾਮ ॥ ੪ ॥ ੪ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ਘੋੜੀਆ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ॥

ਦੇਹ ਤੇਜਣਿ ਜੀ ਰਾਮਿ ਉਪਾਈਆ ਰਾਮ ॥ ਧੰਨੁ
ਮਾਣਸ ਜਨਮੁ ਪੁੰਨਿ ਪਾਈਆ ਰਾਮ ॥ ਮਾਣਸ
ਜਨਮੁ ਵਡ ਪੁੰਨੇ ਪਾਈਆ ਦੇਹ ਸੁ ਕੰਚਨ
ਚੰਗੜੀਆ ॥ ਗੁਰਮੁਖਿ ਰੰਗੁ ਚਲੂਲਾ ਪਾਵੈ ਹਰਿ
ਹਰਿ ਹਰਿ ਨਵ ਰੰਗੜੀਆ ॥ ਏਹ ਦੇਹ ਸੁ ਬਾਕੀ
ਜਿਤੁ ਹਰਿ ਜਾਪੀ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸੁਹਾਵੀਆ ॥
ਵਡਭਾਗੀ ਪਾਈ ਨਾਮੁ ਸਖਾਈ ਜਨ ਨਾਨਕ ਰਾਮਿ
ਉਪਾਈਆ ॥ ੧ ॥ ਦੇਹ ਪਾਵਉ ਜੀਨੁ ਬੁਝਿ
ਚੰਗਾ ਰਾਮ ॥ ਚੜਿ ਲੰਘਾ ਜੀ ਬਿਖਮੁ ਭੁਇਅੰਗਾ

in the love of the Lord-sublime, too deep for a probe, by
reciting True Name day and night. The persons, belonging to
high or low castes, who have recited True Name have attained
salvation, the highest state of bliss. Now I always recite the
True Name, having developed love for the Lord's True Name.
(3)

O Lord ! May I be saved from this tortuous ocean of life
through Your Grace ! We are great sinners and helpless poor
people who have sought Your support like Your (slaves)
devotees. O Lord-benefactor ! We have inculcated Your love
in our hearts through Your Grace !

O Lord-benefactor, destroyer of all our sins ! We were
sinking like heavy stones (sinners) in this ocean of life, but
have been saved by the boat of safety, the True Name, through
Your Grace and benevolence. O Nanak ! The persons, who
have partaken the nectar of True Name, in the company of the
True Guru, have crossed this ocean of life alongwith many
others by attaining the Lord. O Lord ! May we be saved from
the worldly sufferings through Your Grace ! (4-4)

Vadhans Mahala - 4 Ghor'ian Ik onkar satgur parsad
(Deh tejan ji Ram Upaieea' Ram)

**"By the Grace of the Lord-Sublime, Truth personified &
attainable through the Guru's guidance."**

O Brother ! The Lord has created this human body in the
form of a (mare) horse, which is of a fast moving beautiful
breed. This human frame is really wonderful and praiseworthy,
which has been gained due to our great good fortune (as pre-
destined by Lord's Will) and as a reward for our good deeds.
(in the past) and this body is more valuable than gold even.
The human being, when imbued with the love of the Lord,
reciting Lord's True Name (worship), enjoys the (eternal)
spiritual bliss. This human (frame) body has been made
beautiful with the recitation of True Name, as it is a beautiful,
virtuous and invaluable boon of the Lord, capable of reciting
True Name of the Lord. O Nanak ! This human body has been
given to us due to our good fortune, which is supported by the
Lord's True Name as its companion. The Lord alone has created
this human body which gains all the support through recitation
of True Name. (1)

By placing a saddle on this horse we could cross this
tortuous ocean (like a snake) of life and this is the secret of the
Lord, worth (knowing) realising. (By controlling the mind,

ਰਾਮ ॥ ਬਿਖਮੁ ਭੁਇਅੰਗਾ ਅਨਤ ਤਰੰਗਾ
ਗੁਰਮੁਖਿ ਪਾਰਿ ਲੰਘਾਏ ॥ ਹਰਿ ਬੋਹਿਥਿ ਚੜਿ
ਵਡਭਾਗੀ ਲੰਘੈ ਗੁਰੁ ਖੇਵਟੁ ਸਬਦਿ ਤਰਾਏ ॥
ਅਨਦਿਨੁ ਹਰਿ ਰੰਗਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਰਿ
ਰੰਗੀ ਹਰਿ ਰੰਗਾ ॥ ਜਨ ਨਾਨਕ ਨਿਰਬਾਣ ਪਦੁ
ਪਾਇਆ ਹਰਿ ਉਤਮੁ ਹਰਿ ਪਦੁ ਚੰਗਾ ॥ ੨ ॥
ਕੜੀਆਲੁ ਮੁਖੇ ਗੁਰਿ ਗਿਆਨੁ ਦ੍ਰਿੜਾਇਆ
ਰਾਮ ॥ ਤਨਿ ਪ੍ਰੇਮੁ ਹਰਿ ਚਾਬਕੁ ਲਾਇਆ ਰਾਮ
॥ ਤਨਿ ਪ੍ਰੇਮੁ ਹਰਿ ਹਰਿ ਲਾਇ ਚਾਬਕੁ ਮਨੁ ਜਿਣੈ
ਗੁਰਮੁਖਿ ਜੀਤਿਆ ॥ ਅਘੜੋ ਘੜਾਵੈ ਸਬਦੁ
ਪਾਵੈ ਅਪਿਉ ਹਰਿ ਰਸੁ ਪੀਤਿਆ ॥ ਸੁਣਿ ਸ੍ਰਵਣ
ਬਾਣੀ ਗੁਰਿ ਵਖਾਣੀ ਹਰਿ ਰੰਗੁ ਤੁਰੀ ਚੜਾਇਆ
॥ ਮਹਾ ਮਾਰਗੁ ਪੰਥੁ ਬਿਖੜਾ ਜਨ ਨਾਨਕ ਪਾਰਿ
ਲੰਘਾਇਆ ॥ ੩ ॥ ਘੋੜੀ ਤੇਜਣਿ ਦੇਹ ਰਾਮਿ
ਉਪਾਈਆ ਰਾਮ ॥ ਜਿਤੁ ਹਰਿ ਪ੍ਰਭੁ ਜਾਪੈ ਸਾ
ਧਨੁ ਧੰਨੁ ਤੁਖਾਈਆ ਰਾਮ ॥ ਜਿਤੁ ਹਰਿ ਪ੍ਰਭੁ
ਜਾਪੈ ਸਾ ਧੰਨੁ ਸਾਬਾਜੈ ਧੁਰਿ ਪਾਇਆ ਕਿਰਤੁ
ਜੁੜੰਦਾ ॥ ਚੜਿ ਦੇਹੜਿ ਘੋੜੀ ਬਿਖਮੁ ਲਘਾਏ
ਮਿਲੁ ਗੁਰਮੁਖਿ ਪਰਮਾਨੰਦਾ ॥ ਹਰਿ ਹਰਿ ਕਾਜੁ
ਰਚਾਇਆ ਪੂਰੈ ਮਿਲਿ ਸੰਤ ਜਨਾ ਜੰਵ ਆਈ ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਵਰੁ ਪਾਇਆ ਮੰਗਲੁ ਮਿਲਿ
ਸੰਤ ਜਨਾ ਵਾਧਾਈ ॥ ੪ ॥ ੧ ॥ ੫ ॥

alongwith curbing our vicious thoughts we could cross this ocean through reciting True Name). It is only the Guru-minded persons, who could successfully cross this arduous and difficult path (ocean), full of the waves of passion and worldly desires. Such fortunate persons manage to board the ship of safety in the form of reciting Lord's, True Name which has been provided by the captain of the ship (mariner) through the Guru's teachings. Then such Guru-minded persons sing the praises of the Lord by imbibing the love of the Lord (in their hearts), thus inculcating the love of the Lord, being fully immersed in it. O Nanak ! Such Guru-minded persons attain the highest bliss of life by uniting with the Lord, free from all afflictions and sufferings, which is the highest stage in life. (2)

The knowledge (of the Lord) gained through the Guru's guidance, is like the bridle for controlling this horse (body), and the love of the Lord is like using the cane for the control of the horse. Thus the Guru-minded persons have controlled the mind by using the love of the Lord as a cane, thus making a success of this life by winning over (getting free from) the cycle of births and deaths. This human being attains the Lord by charming (enamouring) this mind through the Guru's Word and partakes the nectar of True Name. Then by listening to the Guru's Word (Gurbani) with his ears, the human body (horse) is embellished with beautiful ornaments and other articles (of faith). O Nanak! The Guru has thus helped this man to cross this arduous path, leading to the Yama's abode (god of death) which consists of a difficult terrain and could be crossed successfully only with the Guru's guidance. (3)

O Brother ! This fast steed (of human body) has been created by the Lord, which is praiseworthy as this is the only means of understanding and realising the Lord's secrets. Blessed and praiseworthy is the human body which would enable us to merge or unite with the True Lord through self-realisation, which has been bestowed by the Lord's Grace from the beginning itself. Thus the Guru-minded persons, astride this (human body) horse cross this difficult terrain of the Yama successfully themselves and help many others as well to cross it, and finally merge with the Lord, the fountainhead of bliss. The perfect Guru has embarked on completing the marriage ceremony of the Sikh (follower) with the Lord-Spouse, alongwith the company of the holy saints, forming the marriage party. O Nanak ! We have attained unison with the Lord-Spouse and enjoyed the eternal bliss by singing the praises of the Lord in the company of the holy saints. (4-1-5)

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ॥

ਦੇਹ ਤੇਜਨੜੀ ਹਰਿ ਨਵ ਰੰਗੀਆ ਰਾਮ ॥ ਗੁਰੁ
ਗਿਆਨੁ ਗੁਰੂ ਹਰਿ ਮੰਗੀਆ ਰਾਮ ॥ ਗਿਆਨ
ਮੰਗੀ ਹਰਿ ਕਥਾ ਚੰਗੀ ਹਰਿ ਨਾਮੁ ਗਤਿ ਮਿਤਿ
ਜਾਣੀਆ ॥ ਸਭੁ ਜਨਮੁ ਸਫਲਿਉ ਕੀਆ ਕਰਤੈ
ਹਰਿ ਰਾਮ ਨਾਮਿ ਵਖਾਣੀਆ ॥ ਹਰਿ ਰਾਮ ਨਾਮੁ
ਸਲਾਹਿ ਹਰਿ ਪ੍ਰਭ ਹਰਿ ਭਗਤਿ ਹਰਿ ਜਨ
ਮੰਗੀਆ ॥ ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਹਰਿ
ਭਗਤਿ ਗੋਵਿੰਦ ਚੰਗੀਆ ॥ ੧ ॥ ਦੇਹ ਕੰਚਨ
ਜੀਨੁ ਸੁਵਿਨਾ ਰਾਮ ॥ ਜੜਿ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਰਤੰਨਾ ਰਾਮ ॥ ਜੜਿ ਨਾਮ ਰਤਨੁ ਗੋਵਿੰਦ
ਪਾਇਆ ਹਰਿ ਮਿਲੇ ਹਰਿ ਗੁਣ ਸੁਖ ਘਣੇ ॥
ਗੁਰ ਸਬਦੁ ਪਾਇਆ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ
ਵਡਭਾਗੀ ਹਰਿ ਰੰਗ ਹਰਿ ਬਣੇ ॥ ਹਰਿ ਮਿਲੇ
ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਹਰਿ ਨਵਤਨ ਹਰਿ ਨਵ
ਰੰਗੀਆ ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਨਾਮੁ ਜਾਣੈ ਹਰਿ ਨਾਮੁ
ਹਰਿ ਪ੍ਰਭ ਮੰਗੀਆ ॥ ੨ ॥ ਕੜੀਆਲੁ ਮੁਖੇ ਗੁਰਿ
ਅੰਕਸੁ ਪਾਇਆ ਰਾਮ ॥ ਮਨੁ ਮੈਗਲੁ ਗੁਰ ਸਬਦਿ
ਵਸਿ ਆਇਆ ਰਾਮ ॥ ਮਨੁ ਵਸਗਤਿ ਆਇਆ
ਪਰਮ ਪਦੁ ਪਾਇਆ ਸਾ ਧਨ ਕੰਤਿ ਪਿਆਰੀ ॥
ਅੰਤਰਿ ਪ੍ਰੇਮੁ ਲਗਾ ਹਰਿ ਸੇਤੀ ਘਰਿ ਸੇਹੈ ਹਰਿ
ਪ੍ਰਭ ਨਾਰੀ ॥ ਹਰਿ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ
ਹਰਿ ਪ੍ਰਭੁ ਹਰਿ ਹਰਿ ਪਾਇਆ ॥ ਨਾਨਕ ਜਨੁ

Vadhans Mahala - 4 (*deh tejn'r'i har navrangia Ram...*)

O Brother ! This horse (mare) of the human body has been embellished and beautified with a new form (The True Name) and have attained the Lord's highest knowledge of True Name from the Guru. We have sought this knowledge (of Lord's secrets) of the Lord as we have developed love for the discourses on the Lord. We have thus gained the path to salvation by reciting the True Name of the Lord. The Lord has enabled the Guru-minded persons to lead a successful and fruitful life by reciting the Lord's True Name all the time. The beloved devotees of the Lord have always sung the praises of the Lord's True Name and sought the worship of the Lord through their prayers. O Nanak ! Listen to me carefully, O holy saints ! The worship of the Lord (by reciting True Name) is truly worthwhile and praise-worthy. (1)

O Brother ! This horse of human frame is most beautiful like the gold and the realisation of Lord's True Name is like the saddle for this horse (body), and the ornaments of True Name through knowledge are like the jewels studded in that saddle. Once we recited and attained the Lord through the jewel of True Name (by reciting True Name), then we got united with the Lord through this knowledge, and we enjoyed the bliss of life by (reciting True Name) singing the praises of the Lord. By reciting True Name, once we got the knowledge of the Guru's Word, the fortunate Guru-minded persons became an embodiment of the Lord by imbibing His love. Then the omni-scient True Master, who is always seen in a new form with new colours, merged us with Himself. O Nanak ! I would now seek the True Name only from the Lord as I have tasted this nectar of True Name, which I have just now expressed. (and I know its value). (2)

O Brother ! This horse (mare) of the human frame has been controlled by putting the bridle of the Guru's Word in its mouth, and this Guru's Word is like the iron rod used for taming this elephant-like mind as it cannot be controlled otherwise. Once the mind was subdued and brought under control, we attained the highest status of salvation, as the woman gets the love of her spouse (we also got the love of the Lord-Spouse). Having inculcated the love of the Lord-Spouse in our hearts we became honourable in the Lord's presence like the wedded woman being praised in the house of her spouse. Thus we got imbued with the love of the Lord in a state of equipoise and got united with the Lord-Spouse like the wedded woman winning the love of her spouse with some efforts. O Nanak ! This slave of the True Lord says that only the fortunate Guru-minded persons have recited the True Name. (3)

ਹਰਿ ਦਾਸੁ ਕਹਤੁ ਹੈ ਵਡਭਾਗੀ ਹਰਿ ਹਰਿ
ਧਿਆਇਆ ॥੩॥ ਦੇਹ ਘੋੜੀ ਜੀ ਜਿਤੁ ਹਰਿ
ਪਾਇਆ ਰਾਮ ॥ ਮਿਲਿ ਸਤਿਗੁਰ ਜੀ ਮੰਗਲੁ
ਗਾਇਆ ਰਾਮ ॥ ਹਰਿ ਗਾਇ ਮੰਗਲੁ ਰਾਮ
ਨਾਮਾ ਹਰਿ ਸੇਵ ਸੇਵਕ ਸੇਵਕੀ ॥ ਪ੍ਰਭ ਜਾਇ
ਪਾਵੈ ਰੰਗ ਮਹਲੀ ਹਰਿ ਰੰਗੁ ਮਾਣੈ ਰੰਗ ਕੀ ॥
ਗੁਣ ਰਾਮ ਗਾਏ ਮਨਿ ਸੁਭਾਏ ਹਰਿ ਗੁਰਮਤੀ
ਮਨਿ ਧਿਆਇਆ ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਕਿਰਪਾ
ਧਾਰੀ ਦੇਹ ਘੋੜੀ ਚੜਿ ਹਰਿ ਪਾਇਆ ॥੪॥੨॥੬॥

ਰਾਗੁ ਵਡਹੰਸੁ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੪
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰ ਮਿਲਿ ਲਧਾ ਜੀ ਰਾਮੁ ਪਿਆਰਾ ਰਾਮ ॥
ਇਹੁ ਤਨੁ ਮਨੁ ਦਿਤੜਾ ਵਾਰੇ ਵਾਰਾ ਰਾਮ ॥ ਤਨੁ
ਮਨੁ ਦਿਤਾ ਭਵਜਲੁ ਜਿਤਾ ਚੂਕੀ ਕਾਣਿ ਜਮਾਣੀ
॥ ਅਸਥਿਰੁ ਥੀਆ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਰਹਿਆ
ਆਵਣ ਜਾਣੀ ॥ ਸੇ ਘਰੁ ਲਧਾ ਸਹਜਿ ਸਮਧਾ
ਹਰਿ ਕਾ ਨਾਮੁ ਅਧਾਰਾ ॥ ਕਹੁ ਨਾਨਕ ਸੁਖਿ
ਮਾਣੈ ਰਲੀਆ ਗੁਰ ਪੂਰੇ ਕੰਉ ਨਮਸਕਾਰਾ ॥੧॥
॥ ਸੁਣਿ ਸਜਣ ਜੀ ਮੈਡੜੇ ਮੀਤਾ ਰਾਮ ॥ ਗੁਰਿ
ਮੰਤ੍ਰੁ ਸਬਦੁ ਸਚੁ ਦੀਤਾ ਰਾਮ ॥ ਸਚੁ ਸਬਦੁ
ਧਿਆਇਆ ਮੰਗਲੁ ਗਾਇਆ ਚੂਕੇ ਮਨਹੁ
ਅਦੇਸਾ ॥ ਸੇ ਪ੍ਰਭੁ ਪਾਇਆ ਕਤਹਿ ਨ ਜਾਇਆ
ਸਦਾ ਸਦਾ ਸੀਗਿ ਬੈਸਾ ॥ ਪ੍ਰਭ ਜੀ ਭਾਣਾ ਸਚਾ

O Brother ! We have attained the Lord by controlling this horse (like body and mind) and have sung the praises of the Lord in the company of the True Guru through the songs of the Lord's Greatness. We have served the True Master, worthy of this service, as a devotee (slave) and praised the Lord with the songs of joy. Thus we have enjoyed the conjugal bliss of the Lord-Spouse through His service and unison in the Lord's presence like the wedded woman enjoying the bliss of her conjugal love. (The human being enjoys the bliss of the Lord's unison in his heart as there is no charm now in enjoying the worldly pleasures) Now we love to sing the praises of the Lord only, as the love of the Lord's virtues is developed by us. Now we have recited the True Name of the Lord through the Guru's teachings. O Nanak ! When the Lord blessed us with His Grace, we were enabled to control and subdue this horse of the human body alongwith the mind and got united with the Lord by reciting His True Name. (4-2-6)

**Rag Vadhans Mahala - 5 Chhant Ghar - 4 Ik onkar
satgur prasad (Gur mil ladha ji Ram piara Ram.....)**

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! We have realised the beloved Lord through the Guru's guidance, and now we have sacrificed this body and mind (soul) to the beloved Lord. Thus we have crossed this ocean (of life) successfully and won the battle of life by surrendering the body and mind. Now we have no worry of the Yama (god of death) or to placate him. We have attained peace and stability of mind by partaking the nectar of True Name, thus saving ourselves from the cycle of birth and deaths. We have realised the true form of the Lord and merged with Him by reciting and taking support of the True Name of the Lord. O Nanak ! Thus we have enjoyed the bliss of life by uniting with the Lord and we salute the perfect Guru. (1)

O my friend ! You are my true friend and companion of my mind (soul). Please listen to me carefully. The Guru has imparted us the true teachings of the Lord (with confidence) and we have worshipped the Lord with love and devotion and have sung His praises (with the tongue) through the Guru's Word. We have attained the Lord by casting away all our doubts or dual mindedness as He abides within us always. This mind does not wander any more as we have enjoyed the eternal bliss in the company of the holy saints. Whosoever has been accepted by the Lord, enjoys the eternal bliss of His unison, as the Lord has bestowed the wealth of True Name, the fountain-

ਮਾਣਾ ਪ੍ਰਭਿ ਹਰਿ ਧਨੁ ਸਹਜੇ ਦੀਤਾ ॥ ਕਹੁ
ਨਾਨਕ ਤਿਸੁ ਜਨ ਬਲਿਹਾਰੀ ਤੇਰਾ ਦਾਨੁ ਸਭਨੀ
ਹੈ ਲੀਤਾ ॥ ੨ ॥ ਤਉ ਭਾਣਾ ਤਾਂ ਤ੍ਰਿਪਤਿ
ਅਘਾਏ ਰਾਮ ॥ ਮਨੁ ਥੀਆ ਠੰਢਾ ਸਭ ਤ੍ਰਿਸਨ
ਬੁਝਾਏ ਰਾਮ ॥ ਮਨੁ ਥੀਆ ਠੰਢਾ ਚੂਕੀ ਡੰਡਾ
ਪਾਇਆ ਬਹੁਤੁ ਖਜਾਨਾ ॥ ਸਿਖ ਸੇਵਕ ਸਭਿ
ਭੁੰਚਣ ਲਗੇ ਹੰਉ ਸਤਗੁਰ ਕੈ ਕੁਰਬਾਨਾ ॥
ਨਿਰਭਉ ਭਏ ਖਸਮ ਰੀਗਿ ਰਾਤੇ ਜਮ ਕੀ ਤ੍ਰਾਸ
ਬੁਝਾਏ ॥ ਨਾਨਕ ਦਾਸੁ ਸਦਾ ਸੀਗਿ ਸੇਵਕੁ ਤੇਰੀ
ਭਗਤਿ ਕਰੰਉ ਲਿਵ ਲਾਏ ॥ ੩ ॥ ਪੂਰੀ ਆਸਾ
ਜੀ ਮਨਸਾ ਮੇਰੇ ਰਾਮ ॥ ਮੋਹਿ ਨਿਰਗੁਣ ਜੀਉ
ਸਭਿ ਗੁਣ ਤੇਰੇ ਰਾਮ ॥ ਸਭਿ ਗੁਣ ਤੇਰੇ ਠਾਕੁਰ
ਮੇਰੇ ਕਿਤੁ ਮੁਖਿ ਤੁਧੁ ਸਾਲਾਹੀ ॥ ਗੁਣ ਅਵਗੁਣੁ
ਮੇਰਾ ਕਿਛੁ ਨ ਬੀਚਾਰਿਆ ਬਖਸਿ ਲੀਆ ਖਿਨ
ਮਾਹੀ ॥ ਨਉਨਿਧਿ ਪਾਈ ਵਜੀ ਵਾਧਾਈ ਵਾਜੇ
ਅਨਹਦ ਤੂਰੇ ॥ ਕਹੁ ਨਾਨਕ ਮੈ ਵਰੁ ਘਰਿ
ਪਾਇਆ ਮੇਰੇ ਲਾਥੇ ਜੀ ਸਗਲ ਵਿਸੁਰੇ ॥੪॥੧॥

ਸਲੋਕੁ ॥

ਕਿਆ ਸੁਣੇਦੇ ਕੂੜੁ ਵੰਨਿ ਪਵਣੁ ਝਲਾਰਿਆ ॥
ਨਾਨਕ ਸੁਣੀਅਰ ਤੇ ਪਰਵਾਣੁ ਜੋ ਸੁਣੇਦੇ ਸਚੁ
ਧਣੀ ॥ ੧ ॥

ਛੰਤੁ ॥ ਤਿਨ ਘੋਲਿ ਘੁਮਾਈ ਜਿਨ ਪ੍ਰਭੁ ਸ੍ਰਵਣੀ
ਸੁਣਿਆ ਰਾਮ ॥ ॥ ਸੇ ਸਹਜਿ ਸੁਹੇਲੇ ਜਿਨ

head of all virtues effortlessly. O Nanak ! I would offer myself as a sacrifice to such Gursikhs, who have enjoyed the bliss of the Lord's True Name through the company of holy saints. (2)

O True Master ! We have been fully satiated from the time we have followed Your Will (Your dictates) and both the body and mind have experienced the thrill of Your unison. We have attained peace and tranquillity of mind, having curbed all our worldly desires and attachments. The mind is stabilised by extinguishing the fire of worldly desires and attaining the treasure of the True Name. Now I offer myself as a sacrifice to the True Lord as all the devotees and Sikhs are also enjoying the spiritual bliss as they are imbued with His love. They are now serving the Guru being fearless, having cast away the fear of Yama (god of death). O Nanak ! I am worshipping and serving the Lord as His devotee and slave by imbibing His love. (3)

O my Lord ! All my desires and hopes have been fulfilled and the inner feelings (of vicious thoughts) have been curbed. O True Master ! You are our Lord- benefactor and full of all virtues whereas I am lacking in any good qualities, being virtueless. O My beloved Lord ! How could I sing Your praises as You are full of all virtues (or good deeds) having the purest and highest status ? You have pardoned all my failings and sins in a moment without considering my good or bad qualities (deeds).

I have now attained the True Name, the fountain-head of all the nine treasures, through your worship. I always hear the all-pervasive (unstrung) music of Nature, thus enjoying the eternal bliss of life. O Nanak ! I have attained unity with my Lord-Spouse within my innerself, which has helped me to get rid of all my sufferings and afflictions through His Grace. I am now enjoying the bliss of life as the Lord-Spouse now abides within myself having attained self-realisation. (4-1)

Slok (*Kia sunenaido koor' vanjhan pavan.....*)

O Nanak ! The ears, which listen to the True Name of the True Lord, are accepted in the Lord's presence. O Man ! Why do you hear the worldly jargon, being engrossed in the love of the (Maya) worldly falsehood which comes like the waves of mind (or the perishable alms and good deeds) ? The best solution lies in listening to the True Name. (1)

Chhant: I would offer myself as a sacrifice to the Guru-minded persons, who have listened with their ears the Lord's True Name and recited this True Name with their tongues. They have enjoyed the eternal bliss in the state of Equipoise. Such

ਹਰਿ ਹਰਿ ਰਸਨਾ ਭਣਿਆ ਰਾਮ ॥ ਸੇ ਸਹਜਿ
ਸੁਹੇਲੇ ਗੁਣਹ ਅਮੋਲੇ ਜਗਤ ਉਧਾਰਣ ਆਏ
॥ ਭੈ ਬੋਹਿਬ ਸਾਗਰ ਪ੍ਰਭ ਚਰਣਾ ਕੇਤੇ ਪਾਰਿ
ਲਘਾਏ ॥ ਜਿਨ ਕੰਉ ਕ੍ਰਿਪਾ ਕਰੀ ਮੇਰੈ ਠਾਕੁਰਿ
ਤਿਨ ਕਾ ਲੇਖਾ ਨ ਗਣਿਆ ॥ ਕਹੁ ਨਾਨਕ
ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਈ ਜਿਨਿ ਪ੍ਰਭੁ ਸ੍ਰਵਣੀ ਸੁਣਿਆ
॥ ੧ ॥

ਸਲੋਕੁ ॥

ਲੋਇਣ ਲੋਈ ਡਿਠ ਪਿਆਸ ਨ ਬੁਝੈ ਮੂ ਘਣੀ
॥ ਨਾਨਕ ਸੇ ਅਖੜੀਆਂ ਬਿਅੰਨਿ ਜਿਨੀ ਡਿਸੰਦੇ
ਮਾ ਪਿਰੀ ॥ ੧ ॥

ਛੰਤੁ ॥ ਜਿਨੀ ਹਰਿ ਪ੍ਰਭੁ ਡਿਠਾ ਤਿਨ ਕੁਰਬਾਣੇ
ਰਾਮ ॥ ਸੇ ਸਾਚੀ ਦਰਗਹ ਭਾਣੇ ਰਾਮ ॥ ਠਾਕੁਰਿ
ਮਾਨੇ ਸੇ ਪਰਧਾਨੇ ਹਰਿ ਸੇਤੀ ਰੰਗਿ ਰਾਤੇ ॥ ਹਰਿ
ਰਸਹਿ ਅਘਾਏ ਸਹਜਿ ਸਮਾਏ ਘਟਿ ਘਟਿ
ਰਮਈਆ ਜਾਤੇ ॥ ਸੇਈ ਸਜਣ ਸੰਤ ਸੇ ਸੁਖੀਏ
ਠਾਕੁਰ ਅਪਣੇ ਭਾਣੇ ॥ ਕਹੁ ਨਾਨਕ ਜਿਨ ਹਰਿ
ਪ੍ਰਭੁ ਡਿਠਾ ਤਿਨ ਕੈ ਸਦ ਕੁਰਬਾਣੇ ॥ ੨ ॥

ਸਲੋਕੁ ॥

ਦੇਹ ਅੰਧਾਰੀ ਅੰਧ ਸੁੰਦੀ ਨਾਮ ਵਿਹੁਣੀਆ ॥
ਨਾਨਕ ਸਫਲ ਜਨੰਮੁ ਜੈ ਘਟਿ ਵੁਠਾ ਸਚੁ ਧਣੀ
॥ ੧ ॥

ਛੰਤੁ ॥ ਤਿਨ ਖੰਨੀਐ ਵੰਦਾਂ ਜਿਨ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ

Guru-minded persons possess invaluable virtues and qualities and enjoy the eternal bliss effortlessly, as they have taken birth in this world to help other human beings in crossing this ocean. The ship of the lotus-feet of the Lord has enabled many persons to cross this tortuous ocean of life successfully.

O Brother ! The accounts of (good and bad deeds of) the Guru-minded persons, blessed with the Grace of the Lord, are not kept and maintained by the god of justice, Dharam Raj, (as they are not accountable) O Nanak ! I would offer myself as a sacrifice to such Guru-minded persons, who have listened with their ears, to the True Name of the Lord (of the songs in praise of the Lord). (1)

Slok (Loian loiee dith piass na bujhai mu ghani.....)

O Nanak ! The eyes, which could perceive the glimpse of the True Master are not like the normal eyes, as such praiseworthy eyes are different, which have seen the Lord. I have perceived the Lord, capable of enlightening our minds, with the help of the eyes of wisdom, but my thirst of perceiving the Lord is not extinguished or satisfied; infact, the longing is more pronounced every time. (1)

Chhant : O Brother ! I offer myself as a sacrifice to such Guru-minded persons who have perceived the True Master, and only such persons appear praiseworthy in the Lord's presence. Such persons only, who are accepted by the Lord, having won His pleasure, are considered as great and praiseworthy, as they are always immersed in the love of the Lord. They have been fully satiated by partaking the nectar of True Name and have attained the state of bliss and equipoise. They (such saints) have perceived the Lord pervading equally in all the beings. O Nanak ! I am a sacrifice to such Guru-minded persons, who have seen my True Master, and such saints are accepted by the Lord with honour, since such persons enjoy the bliss of life by following the Lord's Will. (2)

Slok (Deh andhari andh sunjhi Naam vihonla.....)

O Nanak ! The Guru-minded persons, who have inculcated the love of the Lord as the Lord abides within their hearts, have made a success of this life, whereas the self-willed (faithless) persons have become blind due to the darkness of their ignorance, being virtueless and devoid of the True Name. (1)

Chhant : O Brother ! I would offer myself as a sacrifice to the persons, who have perceived a glimpse of my Lord Almighty and would sacrifice my life even. The devotees (of

ਡੀਠਾ ਰਾਮ ॥ ਜਨ ਚਾਖਿ ਅਘਾਣੇ ਹਰਿ ਹਰਿ
ਅੰਮ੍ਰਿਤੁ ਮੀਠਾ ਰਾਮ ॥ ਹਰਿ ਮਨਹਿ ਮੀਠਾ ਪ੍ਰਭੁ
ਤੂਠਾ ਅਮਿਉ ਵੂਠਾ ਸੁਖ ਭਏ ॥ ਦੁਖ ਨਾਸ ਭਰਮ
ਬਿਨਾਸ ਤਨ ਤੇ ਜਪਿ ਜਗਦੀਸ ਈਸਹ ਜੈ ਜਏ
॥ ਮੋਹ ਰਹਤ ਬਿਕਾਰ ਥਾਕੇ ਪੰਚ ਤੇ ਸੰਗੁ ਤੂਟਾ ॥
ਕਹੁ ਨਾਨਕ ਤਿਨ ਖੰਨੀਐ ਵੰਞਾ ਜਿਨ ਘਟਿ
ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਵੂਠਾ ॥ ੩ ॥

ਸਲੋਕੁ ॥

ਜੇ ਲੋੜੀਏ ਰਾਮ ਸੇਵਕ ਸੇਈ ਕਾਢਿਆ ॥ ਨਾਨਕ
ਜਾਣੇ ਸਤਿ ਸਾਈ ਸੰਤ ਨ ਬਾਹਰਾ ॥ ੧ ॥
ਛੰਤੁ ॥ ਮਿਲਿ ਜਲੁ ਜਲਹਿ ਖਟਾਨਾ ਰਾਮ ॥
ਸੰਗਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਨਾ ਰਾਮ ॥ ਸੰਮਾਇ ਪੂਰਨ
ਪੁਰਖ ਕਰਤੇ ਆਪਿ ਆਪਹਿ ਜਾਣੀਐ ॥ ਤਹ
ਸੁੰਨਿ ਸਹਜਿ ਸਮਾਧਿ ਲਾਰੀ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ
॥ ਆਪਿ ਗੁਪਤਾ ਆਪਿ ਮੁਕਤਾ ਆਪਿ ਆਪੁ
ਵਖਾਨਾ ॥ ਨਾਨਕ ਕ੍ਰਮ ਭੈ ਗੁਣ ਬਿਨਾਸੇ ਮਿਲਿ
ਜਲੁ ਜਲਹਿ ਖਟਾਨਾ ॥ ੪ ॥ ੨ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਕਰਣ ਕਾਰਣ ਸਮਰਥਾ ਰਾਮ ॥ ਰਖੁ ਜਗਤੁ
ਸਗਲ ਦੇ ਹਥਾ ਰਾਮ ॥ ਸਮਰਥ ਸਰਣਾ ਜੋਗੁ
ਸੁਆਮੀ ਕ੍ਰਿਪਾ ਨਿਧਿ ਸੁਖਦਾਤਾ ॥ ਹਉ ਕੁਰਬਾਣੀ
ਦਾਸ ਤੇਰੇ ਜਿਨੀ ਏਕੁ ਪਛਾਤਾ ॥ ਵਰਨੁ ਚਿਹਨੁ

the Lord) have been satiated by partaking the nectar-like sweet True Name of the Lord. The True Master is pleased with such persons, who have inculcated the love of the nectar of True Name in their hearts. Such persons have enjoyed all the pleasures of life by reciting the True Name of the Lord, who is the True Master of the gods like Brahma and the Lord of the whole Universe, and such persons have cast away all their afflictions by saluting and worshipping the Lord. They have got rid of all vicious and sinful actions by getting detached from worldly pleasures or possessions, and got (free) emancipated from the vices like sexual desires. O Nanak ! I would surrender myself completely (offer myself as a sacrifice) to such persons who have inculcated the love of the Lord in their hearts. (3)

Slok (*Jo lorindei Ram sevak saiee kandhia.....*)

O Nanak ! This must be considered as a fact that the Lord is not distinct (different) from His saints. The persons, who are trying to seek the True Lord, have been united with Him by the Lord Himself. (1)

Chhant : The soul of the Guru-minded persons is merged with the Prime-Soul in such a manner just as water mingles with water without any distinction. The Guru-minded persons have united with the Lord Almighty and become a part and parcel of the Lord so that they consider themselves as an embodiment of the Lord. The concentration of such persons is completely immersed in the worship of the Lord who is in a state of bliss and Equipose (totally detached) and they sing the praises of the (one) Lord-sublime only. The Lord is always hidden from the human eye and is perceived free from any bondage. He is seen by the Guru-minded persons, speaking to them, as they are bestowed with such a realisation. O Nanak! Such Guru-minded persons have cast away all their whims and fear-complex including the love of the three-pronged Maya (worldly falsehood) consisting of the lust for power, greed/jealousy and peace. Infact they have merged with the True Master (without distinction) just as water mingles with water. (4-2)

Vadhans Mahala - 5 (*Prabh karan ka'ran samratha Ram...*)

O Brother ! The Lord-sublime is all powerful and capable of doing all our functions, and all the causes and effects (of everything) are under His control. Infact, the Lord protects and sustains the whole world through His support. (by giving His helping Hand). The Lord is our benefactor, the fountain-head of Grace and benevolence, all powerful and our supporter (at all times). I would offer myself as a sacrifice (surrender myself) to such Guru-minded persons, who have realised the

ਨ ਜਾਇ ਲਖਿਆ ਕਥਨ ਤੇ ਅਕਥਾ ॥ ਬਿਨਵੰਤਿ
ਨਾਨਕ ਸੁਣਹੁ ਬਿਨਤੀ ਪ੍ਰਭ ਕਰਣ ਕਾਰਣ
ਸਮਰਥਾ ॥ ੧ ॥ ਏਹਿ ਜੀਅ ਤੇਰੇ ਤੂ ਕਰਤਾ
ਰਾਮ ॥ ਪ੍ਰਭ ਦੂਖ ਦਰਦ ਭ੍ਰਮ ਹਰਤਾ ਰਾਮ ॥
ਭ੍ਰਮ ਦੂਖ ਦਰਦ ਨਿਵਾਰਿ ਖਿਨ ਮਹਿ ਰਖਿ ਲੇਹੁ
ਦੀਨ ਦੈਆਲਾ ॥ ਮਾਤ ਪਿਤਾ ਸੁਆਮਿ ਸਜਣੁ
ਸਭੁ ਜਗਤੁ ਬਾਲ ਗੋਪਾਲਾ ॥ ਜੋ ਸਰਣਿ ਆਵੈ
ਗੁਣ ਨਿਧਾਨ ਪਾਵੈ ਸੇ ਬਹੁੜਿ ਜਨਮਿ ਨ ਮਰਤਾ
॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਾਸੁ ਤੇਰਾ ਸਭਿ ਜੀਅ ਤੇਰੇ
ਤੂ ਕਰਤਾ ॥ ੨ ॥ ਆਠ ਪਹਰ ਹਰਿ ਧਿਆਈਐ
ਰਾਮ ॥ ਮਨ ਇਛਿਅੜਾ ਫਲੁ ਪਾਈਐ ਰਾਮ ॥
ਮਨ ਇਛੁ ਪਾਈਐ ਪ੍ਰਭੁ ਧਿਆਈਐ ਮਿਟਹਿ ਜਮ
ਕੈ ਤ੍ਰਾਸਾ ॥ ਗੋਬਿੰਦੁ ਗਾਇਆ ਸਾਧ ਸੰਗਾਇਆ
ਭਈ ਪੂਰਨ ਆਸਾ ॥ ਤਜਿ ਮਾਨੁ ਮੋਹੁ ਵਿਕਾਰ
ਸਗਲੇ ਪ੍ਰਭੁ ਕੈ ਮਨਿ ਭਾਈਐ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ
ਦਿਨਸੁ ਰੈਣੀ ਸਦਾ ਹਰਿ ਹਰਿ ਧਿਆਈਐ ॥ ੩ ॥
ਦਰਿ ਵਾਜਹਿ ਅਨਹਤ ਵਾਜੇ ਰਾਮ ॥ ਘਟਿ
ਘਟਿ ਹਰਿ ਗੋਬਿੰਦੁ ਗਾਜੇ ਰਾਮ ॥ ਗੋਵਿੰਦ ਗਾਜੇ
ਸਦਾ ਬਿਰਾਜੇ ਅਗਮ ਅਗੋਚਰੁ ਚੂਚਾ ॥ ਗੁਣ
ਬੇਅੰਤ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ ਕੋਇ ਨ ਸਕੈ
ਪਹੁਚਾ ॥ ਆਪਿ ਉਪਾਏ ਆਪਿ ਪ੍ਰਤਿਪਾਲੇ ਜੀਅ
ਜੰਤ ਸਭਿ ਸਾਜੇ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸੁਖੁ ਨਾਮਿ
ਭਗਤੀ ਦਰਿ ਵਾਜਹਿ ਅਨਹਤ ਵਾਜੇ ॥ ੪ ॥੩॥

Lord-sublime. O Lord ! You are not having any form, symbol or hue and are indescribable, being beyond our comprehension. O Nanak ! May the all powerful Lord, the cause and effect of everything, listen to my prayers and solicitations ! (1)

O Lord ! All the beings in the world have been created by You as You are the creator of everything (the Universe). O True Master ! You are the Lord Almighty, capable of casting away all our ills, afflictions, whims and lethargic tendencies.

O Lord-benefactor ! May You protect us by ridding us of all our afflictions and sufferings including dual-mindedness ! O Lord ! You are my mother, father, friend, companion and my True Master while the whole world (all the beings) is like Your children. Whosoever takes refuge at Your lotus-feet, attains the wealth of True Name, the source of all virtues, and saves himself from the cycle of births and deaths. O Nanak ! I, being the devotee of the Lord, would pray to the Lord that all the beings belong to Him as He in the creator of all the beings. (2)

O Lord ! It behoves us to worship the Lord all the twenty-four hours, as all our desires are fulfilled by reciting True Name, and by so doing the fear-complex of the Yama (god of death) is also cast away. All our hopes and desires were fulfilled by reciting True Name in the company of the holy saints and by singing Lord's praises. O Nanak ! We are loved and accepted by the Lord, when we get rid of our egoism, worldly attachments or other vices and sinful actions. We should always remember the Lord during day and night by reciting True Name. (3)

The all-pervasive (Unstrung) music of Nature is heard all the time at the Lord's Abode, and there is joy and happiness all around. Infact, the Lord is present in all the beings and speaks through various forms of human beings. The Lord, who cannot be seen with the human eyes, cannot be approached by human feet, is the highest and greatest in the world, and pervades everywhere being omni-present, and He alone speaks through various individuals. The virtues of the Lord are limitless, which cannot be described by us, and none can comprehend Him, being beyond our comprehension. The Lord has created all the beings with the help of five elements and sustains all the beings, big and small, after creating them.

O Nanak ! The true bliss of life is attained from the Lord's worship and by reciting True Name or in the company of holy saints. O Lord ! Your praises are being sung in the whole world all the time. (through the all- pervasive music of Nature. (4-3)

ਰਾਗੁ ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਘਰੁ ੫
ਅਲਾਹਣੀਆ ੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਧੰਨੁ ਸਿਰੰਦਾ ਸਚਾ ਪਾਤਿਸਾਹੁ ਜਿਨਿ ਜਗੁ ਧੰਧੈ
ਲਾਇਆ ॥ ਮੁਹਲਤਿ ਪੁਨੀ ਪਾਈ ਭਰੀ
ਜਾਨੀਅੜਾ ਘਤਿ ਚਲਾਇਆ ॥ ਜਾਨੀ ਘਤਿ
ਚਲਾਇਆ ਲਿਖਿਆ ਆਇਆ ਰੁੰਨੇ ਵੀਰ
ਸਬਾਏ ॥ ਕਾਇਆ ਹੋਸ ਥੀਆ ਵੇਛੋੜਾ ਜਾਂ ਦਿਨ
ਪੁੰਨੇ ਮੇਰੀ ਮਾਏ ॥ ਜੇਹਾ ਲਿਖਿਆ ਤੇਹਾ ਪਾਇਆ
ਜੇਹਾ ਪੁਰਬਿ ਕਮਾਇਆ ॥ ਧੰਨੁ ਸਿਰੰਦਾ ਸਚਾ
ਪਾਤਿਸਾਹੁ ਜਿਨਿ ਜਗੁ ਧੰਧੈ ਲਾਇਆ ॥ ੧ ॥
ਸਾਹਿਬੁ ਸਿਮਰਹੁ ਮੇਰੇ ਭਾਈਹੋ ਸਭਨਾ ਏਹੁ
ਪਇਆਣਾ ॥ ਏਥੈ ਧੰਧਾ ਕੂੜਾ ਚਾਰਿ ਦਿਹਾ ਆਰੈ
ਸਰਪਰ ਜਾਣਾ ॥ ਆਰੈ ਸਰਪਰ ਜਾਣਾ ਜਿਉ
ਮਿਹਮਾਣਾ ਕਾਰੇ ਗਾਰਬੁ ਕੀਜੈ ॥ ਜਿਤੁ ਸੇਵਿਐ
ਦਰਗਹ ਸੁਖੁ ਪਾਈਐ ਨਾਮੁ ਤਿਸੈ ਕਾ ਲੀਜੈ ॥
ਆਰੈ ਹੁਕਮੁ ਨ ਚਲੈ ਮੂਲੇ ਸਿਰਿ ਸਿਰਿ ਕਿਆ
ਵਿਹਾਣਾ ॥ ਸਾਹਿਬੁ ਸਿਮਰਹੁ ਮੇਰੇ ਭਾਈਹੋ
ਸਭਨਾ ਏਹੁ ਪਇਆਣਾ ॥ ੨ ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ
ਸੰਮ੍ਰਿਥ ਸੇ ਥੀਐ ਹੀਲੜਾ ਏਹੁ ਸੰਸਾਰੇ ॥ ਜਲਿ
ਥਲਿ ਮਹੀਅਲਿ ਰਵਿ ਰਹਿਆ ਸਾਚੜਾ
ਸਿਰਜਣਹਾਰੇ ॥ ਸਾਚਾ ਸਿਰਜਣਹਾਰੇ ਅਲਖ
ਅਪਾਰੇ ਤਾਂ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥ ਆਇਆ
ਤਿਨ ਕਾ ਸਫਲੁ ਭਇਆ ਹੈ ਇਕ ਮਨਿ ਜਿਨੀ

Rag Vadhans Mahala - 1 Ghar - 5 Alahanian Ik onkar
satgur prasad (Dhan siranda sacha patsah.....)

"By the Grace of the Lord- sublime, Truth personified &
attainable through the Guru's guidance."

The Lord who has created this Universe is truly praiseworthy, who has arranged to engage everyone after creation, in various functions and chores. When this life comes to an end this beloved body is brought in chains by the Yama (god of death) on the road (route) to hell. When the Lord's call is received as per His Will, (death comes) then all the relatives including brothers start crying and wailing at the loss. O my mother ! When the days of life span (were over) came to an end, this soul was separated from the body. Infact, whatever fortune is pre-destined by the Lord's Will for an individual, he has to reap the fruit of his own actions. In future also one has to face the consequences of one's actions as per Lord's Will. Blessed and praiseworthy is the True Lord-Creator of this Universe, who has engaged all the beings in various functions (chores)! (1)

O my Brother ! Let us recite the Lord's True Name as the whole world has to face death (like this only). This life, including the various involvements are unreal and transient, but everyone has to proceed to the next world. Why should we be proud with egoistic tendencies, when death is certain ? (all have to go to the next world). This life is like the visit of a guest, which is short-lived and temporary, as everyone has to face death (one day) sooner or later. We should serve the Lord by reciting His True Name, which brings us joy and bliss in the Lord's Presence (Lord's Court) In the next world of the Yama, we have no say, and everyone has to reap the fruit of his own actions. O Brother ! Let us remember and worship the Lord (by reciting True Name) as everyone has to leave this world one day. (2)

This world is full of sufferings and afflictions and the Lord's Will finally prevails and whatever happens is as it pleases the Lord. The Lord is pervading all the lands, oceans, skies and the (Earth) whole world and the limitless Lord is responsible for the creation of this whole Universe, who is beyond our comprehension and no one has been able to gauge His greatness and depth so far. The persons, who have recited the True Name, with single-minded devotion, have made a success of this human life. The Lord, according to His Will, degrades someone and upholds the honour and prestige of the same

ਪਿਆਇਆ ॥ ਢਾਹੇ ਢਾਹਿ ਉਸਾਰੇ ਆਪੇ ਹੁਕਮਿ
ਸਵਾਰਣਹਾਰੇ ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੰਮ੍ਰਿਤ ਸੋ ਥੀਐ
ਹੀਲੜਾ ਏਹੁ ਸੰਸਾਰੇ ॥ ੩ ॥ ਨਾਨਕ ਕੁੰਨਾ ਬਾਬਾ
ਜਾਣੀਐ ਜੇ ਰੋਵੈ ਲਾਇ ਪਿਆਰੇ ॥ ਵਾਲੇਵੇ
ਕਾਰਣਿ ਬਾਬਾ ਰੋਈਐ ਰੋਵਣੁ ਸਗਲ ਬਿਕਾਰੇ ॥
ਰੋਵਣੁ ਸਗਲ ਬਿਕਾਰੇ ਗਾਫਲੁ ਸੰਸਾਰੇ ਮਾਇਆ
ਕਾਰਣਿ ਰੋਵੈ ॥ ਚੰਗਾ ਮੰਦਾ ਕਿਛੁ ਸੂਝੈ ਨਾਹੀ
ਇਹੁ ਤਨੁ ਏਵੈ ਖੋਵੈ ॥ ਐਥੈ ਆਇਆ ਸਭੁ ਕੋ
ਜਾਸੀ ਕੂੜਿ ਕਰਹੁ ਅਹੰਕਾਰੇ ॥ ਨਾਨਕ ਕੁੰਨਾ
ਬਾਬਾ ਜਾਣੀਐ ਜੇ ਰੋਵੈ ਲਾਇ ਪਿਆਰੇ ॥੪॥੧॥
ਵਡਹੰਸੁ ਮਹਲਾ ੧ ॥

ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਸਚੜਾ ਨਾਮੁ ਲਏਹਾ
॥ ਰੋਵਹੁ ਬਿਰਹਾ ਤਨ ਕਾ ਆਪਣਾ ਸਾਹਿਬੁ
ਸੰਮ੍ਰਿਲੇਹਾ ॥ ਸਾਹਿਬੁ ਸਮ੍ਰਿਲਿਹ ਪੰਥੁ ਨਿਹਾਲਿਹ
ਅਸਾ ਭਿ ਓਥੈ ਜਾਣਾ ॥ ਜਿਸ ਕਾ ਕੀਆ ਤਿਨ
ਹੀ ਲੀਆ ਹੋਆ ਤਿਸੈ ਕਾ ਭਾਣਾ ॥ ਜੇ ਤਿਨਿ
ਕਰਿ ਪਾਇਆ ਸੁ ਆਗੈ ਆਇਆ ਅਸੀ ਕਿ
ਹੁਕਮੁ ਕਰੇਹਾ ॥ ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ
ਸਚੜਾ ਨਾਮੁ ਲਏਹਾ ॥ ੧ ॥ ਮਰਣੁ ਨ ਮੰਦਾ
ਲੋਕਾ ਆਖੀਐ ਜੇ ਮਰਿ ਜਾਣੈ ਐਸਾ ਕੋਇ ॥
ਸੇਵਿਹੁ ਸਾਹਿਬੁ ਸੰਮ੍ਰਿਤੁ ਆਪਣਾ ਪੰਥੁ ਸੁਹੇਲਾ ਆਗੈ
ਹੋਇ ॥ ਪੰਥਿ ਸੁਹੇਲੈ ਜਾਵਹੁ ਤਾਂ ਫਲੁ ਪਾਵਹੁ

person after degradation and controls His creation. Whatever pleases the Lord, comes to pass in the world, while the world is full of sufferings and woes. (3)

O Nanak ! The wailings and cries of a person, who weeps in the love of the Lord, are considered by the Lord as real and true, whereas the cries and wails of other worldly people are for selfish ends and worldly possessions (and unreal). The whole world weeps at the loss (death) of those dear ones, who fulfil their needs and meet their requirements (and not for the person), as such all this wailing and crying is useless. Infact, the world, forgetful of the Lord, cries for the (loss of) worldly falsehood. The individual wastes this life and the human body without realising the distinction between good and bad actions. (virtues and sins). Whosoever is born in this world, has to surely die one day, so where is the need for being proud with egoism?

O Nanak ! If the human being weeps and wails at the separation from the Lord, with His love and devotion at heart, then it is worthwhile, else it is all fruitless and without any purpose. (4-1)

Vadhans Mahala - 1 (*Avoh miloh sahelih sachra naam....*)

O friends ! Let us join together and sing the praises of the Lord by reciting the True Name of the Lord. Let us remember and worship the Lord by attaining Him. We would be wailing over the separation of this human body from the Lord, created by Him. So let us recite the Lord's True Name and tread the path followed by other men earlier, as that is the only path we have to follow, as the Lord, who had created this human being, takes, (calls) him back after death. Infact, whatever the Lord's dictates are given as per His Will, have to be followed by us, since the man has to bear and face the consequences of his own earlier actions (in the past). How could we do anything else, (or alter it) except as ordained by the Lord ? O friends ! O Comrades ! Let us join together and recite the Lord's True Name! (Let us recite the Lord's True Name by feeling sorry over our separation from the Lord. It is no use crying or wailing over anyone's death, as it happens as per His Will.) (1)

O men ! If anyone were to realise the right mode of death then there is no harm in accepting our death. Infact, we should serve the Lord by reciting His True Name, so that the route (passage) to the next world (after death) is made simpler and

ਆਗੈ ਮਿਲੈ ਵਡਾਈ ॥ ਭੈਣੈ ਸਿਉ ਜਾਵਹੁ ਸਚਿ
ਸਮਾਵਹੁ ਤਾ ਪਤਿ ਲੇਖੈ ਪਾਈ ॥ ਮਹਲੀ ਜਾਇ
ਪਾਵਹੁ ਖਸਮੈ ਭਾਵਹੁ ਰੰਗ ਸਿਉ ਰਲੀਆ ਮਾਣੈ
॥ ਮਰਣੁ ਨ ਮੰਦਾ ਲੋਕਾ ਆਖੀਐ ਜੇ ਕੋਈ
ਮਰਿ ਜਾਣੈ ॥ ੨ ॥ ਮਰਣੁ ਮੁਣਸਾ ਸੂਰਿਆ
ਹਕੁ ਹੈ ਜੇ ਹੋਇ ਮਰਨਿ ਪਰਵਾਣੈ ॥ ਸੂਰੇ ਸੇਈ
ਆਗੈ ਆਖੀਅਹਿ ਦਰਗਹ ਪਾਵਹਿ ਸਾਚੀ
ਮਾਣੈ ॥ ਦਰਗਹ ਮਾਣੁ ਪਾਵਹਿ ਪਤਿ ਸਿਉ
ਜਾਵਹਿ ਆਗੈ ਦੂਖੁ ਨ ਲਾਗੈ ॥ ਕਰਿ ਏਕੁ
ਧਿਆਵਹਿ ਤਾਂ ਫਲੁ ਪਾਵਹਿ ਜਿਤੁ ਸੇਵਿਐ ਭਉ
ਭਾਗੈ ॥ ਉਚਾ ਨਹੀ ਕਹਣਾ ਮਨ ਮਹਿ ਰਹਣਾ
ਆਪੇ ਜਾਣੈ ਜਾਣੈ ॥ ਮਰਣੁ ਮੁਣਸਾ ਸੂਰਿਆ
ਹਕੁ ਹੈ ਜੇ ਹੋਇ ਮਰਨਿ ਪਰਵਾਣੈ ॥ ੩ ॥
ਨਾਨਕ ਕਿਸ ਨੋ ਬਾਬਾ ਰੋਈਐ ਬਾਜੀ ਹੈ ਇਹੁ
ਸੰਸਾਰੈ ॥ ਕੀਤਾ ਵੇਖੈ ਸਾਹਿਬੁ ਆਪਣਾ ਕੁਦਰਤਿ
ਕਰੇ ਬੀਚਾਰੈ ॥ ਕੁਦਰਤਿ ਬੀਚਾਰੇ ਧਾਰਣੁ ਧਾਰੇ
ਜਿਨਿ ਕੀਆ ਸੋ ਜਾਣੈ ॥ ਆਪੇ ਵੇਖੈ ਆਪੇ ਬੂਝੈ
ਆਪੇ ਹੁਕਮੁ ਪਛਾਣੈ ॥ ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੇਈ
ਜਾਣੈ ਤਾ ਕਾ ਰੂਪੁ ਅਪਾਰੈ ॥ ਨਾਨਕ ਕਿਸ ਨੋ
ਬਾਬਾ ਰੋਈਐ ਬਾਜੀ ਹੈ ਇਹੁ ਸੰਸਾਰੈ ॥ ੪ ॥
੨ ॥

comfortable. If you were to follow such a path (lead this life), with peace, then you will enjoy the eternal bliss as a reward, and receive it in the Lord's presence with honour. If we were to proceed (to the next world) by reciting True Name through the Grace of and merger with the Lord, then we would enjoy the bliss of life, and our honour will be maintained (saved), and we could attain the Lord. Thus we could enjoy the eternal bliss by winning the favour of the Lord and attain His unison. O Brother! The death of a person who knows the right mode of death, by ridding himself of his egoism and I-am-ness, is not to be considered as bad. (2)

The death of such brave and fearless persons is their right (privilege) even, provided they have accepted their death with the right approach that is having been acclaimed by the Lord. Such persons, who are received with honour in the Lord's presence, are acclaimed as great warriors or fearless in the Lord's court. They proceed with flying colours to the next-world (after death) being received with respect in the Lord's presence, and do not undergo any sufferings in the next world also. They benefit from this human life by reciting Lord's True Name and cast away their fear-complex by serving the Lord. O Brother ! The Lord alone knows and removes our afflictions Himself as such we need not explain (complain) by crying and wailing at our sufferings. Since the Lord knows our good and bad deeds, being omni-scient, so it behoves us to be quiet in His presence keeping everything to ourselves. The death of such persons, who have realised the right mode (of death) and made a success of this life by reciting True Name, is the real death. (3)

O Nanak ! Why should we cry and wail ? O Brother ! This creation is only a worldly drama of the Lord, the magician, and is perishable. The Lord watches His creation of this drama and deliberates it (functions) through His Nature. The Lord has enacted this drama through the worldly falsehood (Maya) and managed this creation. The Lord, who has created us, knows our good and bad deeds Himself and appreciates our actions and He Himself follows the Lord's Will in the form of His saints and watches everything. The Lord's personification is truly great, who has created this Universe, and knows everything. O Nanak ! For whom should we wail (at this loss) ? Once we have realised that this worldly creation is perishable and transient, it is clearly known that the worldly drama is based on worldly falsehood (Maya). (4-2)

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਦਖਣੀ ॥

Vadhans Mahala - 1 Dakhni (*Sach siranda sacha janiai sachr'a parvadgaro.....*)

ਸਚੁ ਸਿਰੰਦਾ ਸਚਾ ਜਾਣੀਐ ਸਚੜਾ ਪਰਵਦਗਾਰੋ

॥ ਜਿਨਿ ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਆ ਸਚੜਾ ਅਲਖ

ਅਪਾਰੋ ॥ ਦੁਇ ਪੁੜ ਜੋੜਿ ਵਿਛੋੜਿਅਨੁ ਗੁਰ

ਬਿਨੁ ਘੋਰੁ ਅੰਧਾਰੋ ॥ ਸੂਰਜੁ ਚੰਦੁ ਸਿਰਜਿਅਨੁ

ਅਹਿਨਿਸਿ ਚਲਤੁ ਵੀਚਾਰੋ ॥ ੧ ॥ ਸਚੜਾ

ਸਾਹਿਬੁ ਸਚੁ ਤੂ ਸਚੜਾ ਦੇਹਿ ਪਿਆਰੋ ॥ ਰਹਾਉ

॥ ਤੁਧੁ ਸਿਰਜੀ ਮੇਦਨੀ ਦੁਖੁ ਸੁਖੁ ਦੇਵਣਹਾਰੋ ॥

ਨਾਰੀ ਪੁਰਖ ਸਿਰਜਿਐ ਬਿਖੁ ਮਾਇਆ ਮੇਹੁ

ਪਿਆਰੋ ॥ ਖਾਣੀ ਬਾਣੀ ਤੇਰੀਆ ਦੇਹਿ ਜੀਆ

ਆਧਾਰੋ ॥ ਕੁਦਰਤਿ ਤਖਤੁ ਰਚਾਇਆ ਸਚਿ

ਨਿਬੇੜਣਹਾਰੋ ॥ ੨ ॥ ਆਵਾ ਗਵਣੁ ਸਿਰਜਿਆ

ਤੂ ਬਿਰੁ ਕਰਣੈਹਾਰੋ ॥ ਜੰਮਣੁ ਮਰਣੁ ਆਇ

ਗਇਆ ਬਧਿਰੁ ਜੀਉ ਬਿਕਾਰੋ ॥ ਭੂਡੜੈ ਨਾਮੁ

ਵਿਸਾਰਿਆ ਬੂਡੜੈ ਕਿਆ ਤਿਸੁ ਚਾਰੋ ॥ ਗੁਣ

ਛੋਡਿ ਬਿਖੁ ਲਾਇਆ ਅਵਗੁਣ ਕਾ ਵਣਜਾਰੋ ॥

੩ ॥ ਸਦੜੇ ਆਏ ਤਿਨਾ ਜਾਨੀਆ ਹੁਕਮਿ ਸਚੇ

ਕਰਤਾਰੋ ॥ ਨਾਰੀ ਪੁਰਖ ਵਿਛੁੰਨਿਆ ਵਿਛੁੜਿਆ

ਮੇਲਣਹਾਰੋ ॥ ਰੂਪੁ ਨ ਜਾਣੈ ਸੋਹਣੀਐ ਹੁਕਮਿ

ਬਧੀ ਸਿਰਿ ਕਾਰੋ ॥ ਬਾਲਕ ਬਿਰਧਿ ਨ ਜਾਣਨੀ

ਤੋੜਨਿ ਹੇਤੁ ਪਿਆਰੋ ॥ ੪ ॥ ਨਉ ਦਰ ਠਾਕੇ

O Lord ! You are the True creator, and the (real) true benefactor (sustainer) as well, and are known as an embodiment of Truth, and the world has been created by the limitless and incomprehensible Lord from Himself. Then both the Earth (lands) and skies have been joined like the two parts of a grinding wheel and having created this Universe, this worldly drama has been kept separate (distinct) (from Himself) (both parts have been kept separate from each other) but in this whole creation, without the Guru's guidance there is complete darkness (due to lack of the light of knowledge) He has created the sun and the moon which continue moving during the day and night and this is our considered opinion (deliberation). (1)

O Lord ! You are the True Master and embodiment of Truth. May we also be bestowed with Your love ! (Pause)

O Lord ! You have created this whole Universe and Earth and You are (controlling) the source of the joy and sorrow. You have created males and females alongwith the love of the worldly falsehood (Maya), thus running the whole worldly drama. The four sources of creation (Khanis) and the four languages (banis) are also Your creation, (The four sources are eggs, semen, perspiration and vegetation) You are supporting all the beings and have created through Nature, Your True (Throne) Abode (Lord's Court) like the heaven, and imparting Your True justice. (2)

Then You have created this cycle of births and deaths, (being born and taken away after death) in this world, in which You are ever-existent with everything else being transient. This human being is made to pass through the cycle of births and deaths and the vices and sins created by You, are destroying this man like the hunter (shikari) while this useless being has forgotten the True Name. Nothing is in the hands of this human being and he is engaged in the business of sinful actions like a trader and goes on amassing the (wealth) load of sins and vices. He carries the load of worldly falsehood (Maya) in the form of the poison of vices and sinful actions as his merchandise. (3)

The ordains of the True Lord through the Lord's Will then call these beloved beings back (through death) which causes separation of the men and women, while there is none to avoid this separation or cause their union. The Yama (god of death) is made responsible to carry out the ordains of the Lord, as per His Will, as such they are not bothered about their ugly or beautiful forms while carrying out their functions. Neither the Yama is bothered about the age of the individual, whether one is a child or an old person, as they are only interested in separating the beings, who have developed love for each other. (4)

The nine outlets of the human body are closed and the soul

ਹੁਕਮਿ ਸਚੈ ਹੰਸੁ ਗਇਆ ਗੈਣਾਰੇ ॥ ਸਾ ਧਨ
ਛੁਟੀ ਮੁਠੀ ਝੂਠਿ ਵਿਧਣੀਆ ਮਿਰਤਕੜਾ
ਅੰਛਨੜੇ ਬਾਰੇ ॥ ਸੁਰਤਿ ਮੁਈ ਮਰੁ ਮਾਈਏ ਮਹਲ
ਕੁੰਨੀ ਦਰ ਬਾਰੇ ॥ ਰੋਵਹੁ ਕੰਤ ਮਹੇਲੀਹੋ ਸਚੇ ਕੇ
ਗੁਣ ਸਾਰੇ ॥ ੫ ॥ ਜਲਿ ਮਲਿ ਜਾਨੀ ਨਾਵਾਲਿਆ
ਕਪੜਿ ਪਟਿ ਅੰਬਾਰੇ ॥ ਵਾਜੇ ਵਜੇ ਸਚੀ ਬਾਣੀਆ
ਪੰਚ ਮੁਏ ਮਨੁ ਮਾਰੇ ॥ ਜਾਨੀ ਵਿਛੁੰਨੜੇ ਮੇਰਾ
ਮਰਣੁ ਭਇਆ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰੇ ॥ ਜੀਵਤੁ
ਮਰੈ ਸੁ ਜਾਣੀਐ ਪਿਰ ਸਚੜੇ ਹੋਤਿ ਪਿਆਰੇ ॥ ੬
॥ ਤੁਸੀ ਰੋਵਹੁ ਰੋਵਣ ਆਈਹੋ ਝੂਠਿ ਮੁਠੀ ਸੰਸਾਰੇ
॥ ਹਉ ਮੁਠੜੀ ਧੰਧੈ ਧਾਵਣੀਆ ਪਿਰਿ ਛੋਡਿਅੜੀ
ਵਿਧਣਕਾਰੇ ॥ ਘਰਿ ਘਰਿ ਕੰਤੁ ਮਹੇਲੀਆ ਰੂੜੈ
ਹੋਤਿ ਪਿਆਰੇ ॥ ਮੈ ਪਿਰੁ ਸਚੁ ਸਾਲਾਹਣਾ ਹਉ
ਰਹਸਿਅੜੀ ਨਾਮਿ ਭਤਾਰੇ ॥ ੭ ॥ ਗੁਰਿ ਮਿਲਿਐ
ਵੇਸੁ ਪਲਿਟਆ ਸਾ ਧਨ ਸਚੁ ਸੀਗਾਰੇ ॥ ਆਵਹੁ
ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਸਿਮਰਹੁ ਸਿਰਜਣਹਾਰੇ ॥
ਬਈਅਰਿ ਨਾਮਿ ਸ਼੍ਰੋਗਾਣੀ ਸਚੁ ਸਵਾਰਣਹਾਰੇ
॥ ਗਾਵਹੁ ਗੀਤੁ ਨ ਬਿਰਹੜਾ ਨਾਨਕ ਬ੍ਰਹਮ
ਬੀਚਾਰੇ ॥ ੮ ॥ ੩ ॥

proceeds to the heavens (after death). Thus the human being (soul) was separated from the body (after death) as per His Will like the woman from her spouse, who was enamoured by the love of worldly falsehood, thus being robbed, the being feels completely lost and undergoes suffering, when the dead body lies in the house or in the courtyard. (5)

O dear friend ! With the death of the (individual) spouse, the woman wails and cries at the door and behaves like having lost her senses. O friendly Sikhs! You should wail (at your separation) by remembering the virtues and qualities of the True Lord. (by reciting True Name). The dead body is then given bath by the beloved brothers, and after changing his clothes, the body is kept on the (coffin) wooden planks, being tied down, and the True Name of the Lord is recited. (Ram Naam) At that moment (time of death) all the five senses stop working and all the thoughts come to a grinding halt. With the death of the spouse, even the wedded woman faces practical death. (with the separation of the soul from the Prime-Soul, the individual dies) Now the life of the woman, without the spouse, is not worth living and is like a curse. But the true death lies in the human being getting rid of his egoism, by developing love of the Lord-Spouse. (One should become humble, ridding oneself of the egoism and behave like a dead person, who is unaffected by joy or sorrow). (6)

O robbed human beings (like the robbed women) ! You had come in the world for crying and wailing only (at your loss) so you will continue crying. This human being, due to his egoism, has been separated from the Lord-Spouse, (like the woman deserted by her spouse) and wanders around, engrossed in worldly falsehood (chores). There are many beloved ones of the Lord-Spouse, who are blessed with the love of the Lord-Spouse, and they are truly beautiful (of heart). I have always recited the True Name of the Lord by singing His praises, thus enjoying the bliss of life. (like the wedded woman enjoying the conjugal bliss of her spouse by winning his love). (7)

By joining the company (meeting) of the Guru, our basic conduct and mental outlook has improved and we have developed true love of the Lord-Spouse. Thus we have embellished and beautified ourselves with the beauty aids of good actions (like True Name). O friends ! Let us all join together and recite the True Name of our beloved Lord-Creator! The person, who has won the love of the Lord-Spouse, is known as the true devotee of the Lord. O Nanak ! Let us sing the praises of the Lord, who has created the whole Universe, so that we are never again separated from the Lord-Spouse. (8-3)

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ॥

ਜਿਨਿ ਜਗੁ ਸਿਰਜਿ ਸਮਾਇਆ ਸੋ ਸਾਹਿਬੁ
ਕੁਦਰਤਿ ਜਾਣੇਵਾ ॥ ਸਚੜਾ ਦੂਰਿ ਨ ਭਾਲੀਐ
ਘਟਿ ਘਟਿ ਸਬਦੁ ਪਛਾਣੇਵਾ ॥ ਸਚੁ ਸਬਦੁ
ਪਛਾਣਹੁ ਦੂਰਿ ਨ ਜਾਣਹੁ ਜਿਨਿ ਏਹ ਰਚਨਾ
ਰਾਚੀ ॥ ਨਾਮੁ ਧਿਆਏ ਤਾ ਸੁਖੁ ਪਾਏ ਬਿਨੁ ਨਾਵੈ
ਪਿੜ ਕਾਚੀ ॥ ਜਿਨਿ ਥਾਪੀ ਬਿਧਿ ਜਾਣੈ ਸੋਈ
ਕਿਆ ਕੇ ਕਹੈ ਵਖਾਣੈ ॥ ਜਿਨਿ ਜਗੁ ਥਾਪਿ
ਵਤਾਇਆ ਜਾਲੈ ਸੋ ਸਾਹਿਬੁ ਪਰਵਾਣੈ ॥ ੧ ॥
ਬਾਬਾ ਆਇਆ ਹੈ ਉਨਿ ਚਲਣਾ ਅਧ ਪੰਧੈ ਹੈ
ਸੰਸਾਰੇਵਾ ॥ ਸਿਰਿ ਸਿਰਿ ਸਚੜੈ ਲਿਖਿਆ ਦੁਖੁ
ਸੁਖੁ ਪੁਰਬਿ ਵੀਚਾਰੇਵਾ ॥ ਦੁਖੁ ਸੁਖੁ ਦੀਆ ਜੇਹਾ
ਕੀਆ ਸੋ ਨਿਬਹੈ ਜੀਅ ਨਾਲੇ ॥ ਜੇਹੇ ਕਰਮ
ਕਰਾਏ ਕਰਤਾ ਦੂਜੀ ਕਾਰ ਨ ਭਾਲੇ ॥ ਆਪਿ
ਨਿਰਾਲਮੁ ਪੰਧੈ ਬਾਧੀ ਕਰਿ ਹੁਕਮੁ ਛਡਾਵਣਹਾਰੇ
॥ ਅਜੁ ਕਲਿ ਕਰਦਿਆ ਕਾਲੁ ਬਿਆਪੈ ਦੂਜੈ
ਭਾਇ ਵਿਕਾਰੇ ॥ ੨ ॥ ਜਮ ਮਾਰਗੁ ਪੰਥੁ ਨ
ਸੁਝਈ ਉਝੜੁ ਅੰਧ ਗੁਬਾਰੇਵਾ ॥ ਨਾ ਜਲੁ ਲੇਫ
ਤੁਲਾਈਆ ਨਾ ਭੋਜਨ ਪਰਕਾਰੇਵਾ ॥ ਭੋਜਨ ਭਾਉ
ਨ ਠੰਢਾ ਪਾਣੀ ਨਾ ਕਾਪੜੁ ਸੀਗਾਰੇ ॥ ਗਲਿ
ਸੰਗਲੁ ਸਿਰਿ ਮਾਰੇ ਉਭੈ ਨਾ ਦੀਸੈ ਘਰ ਬਾਰੇ ॥

Vadhans Mahala - 1 (*Jin jag siraj sama'ya so sahib.....*)

O Brother ! The Lord, who has created this Universe, and is abiding within this world, being a part of all the beings within, is the spouse (Master) of the Maya (worldly falsehood), and is controlling the functioning of this Universe with the help of Nature. Let us realise the True Master within all the beings, instead of seeking Him outside in distant places, and not consider Him a distant entity who has created this world. Infact, we should realise the Lord, abiding in prefection within our innerselves (hearts). By reciting the True Name of the Lord, man could enjoy the eternal bliss otherwise this man, without the support of True Name, loses this battle of life and wastes this human life. The Lord alone, who has created this Earth (world), knows all the secrets or the functioning of this world. How could anyone else explain or discuss the secrets of the Lord or its functioning (of Nature) ? (None could explain His secrets) The Lord, who has spread the snare of worldly love all over after creating this world, is the Master pervading everywhere and all beings. (1)

O Brother ! The person, who is born in the world, has to face death also one day. (has to die) This world is only half way through this passage of man's life. Each person, based on his earlier actions, has been pre-destined by the Lord to undergo certain (joy) comforts and sufferings (sorrow) as per His Will, so each individual has to face in life certain joys and sorrows as ordained by the Lord,, based on one's own actions. Man follows in life the dictates of the Lord as per His Will, and man functions as ordained by the Lord, undertaking such (functions) actions only. It behoves man to follow the Lord's Will only, instead of seeking some other alternative jobs or functions, as the Lord Himself has arranged to engage the whole world in certain chores (functions), though He Himself remains aloof and detached from all the worldly bondage. Then the Lord, through His Will alone, could enable this human being to get rid (get free from) of this bondage. This man does not perform any good deeds, being engrossed in vicious thoughts or sinful actions, and thus wastes his whole life in postponing things (of reciting True Name). Finally he is caught by the god of death, engaged in dual-mindedness and having spent his whole life engrossed in vices and sins. (2)

Now this man does not realise the truth and how to tread the path of the Yama (the god of death) as this path is covered with pitch darkness and one cannot even see the route clearly. On this route neither water nor food is available to the individual, moreover no other comforts like the provision of quilts and mattresses is available to the individual. Neither the individual gets the benefit of cold drinking water or food through love nor any clothes or beauty aids for the body. He is bound in the chains of Yama and gets punished by him, who is scotring the man. There is no place of safety or place of support and the man undergoes sufferings, and excalims, that he would not repeat such sinful actions. But the Yama does

ਇਬ ਕੇ ਰਾਹੇ ਜੀਮਨਿ ਨਾਹੀ ਪਛੁਤਾਣੇ ਸਿਰਿ
ਭਾਰੇ ॥ ਬਿਨੁ ਸਾਚੇ ਕੇ ਬੇਲੀ ਨਾਹੀ ਸਾਚਾ ਏਹੁ
ਬੀਚਾਰੇ ॥ ੩ ॥ ਬਾਬਾ ਰੋਵਹਿ ਰਵਹਿ ਸੁ
ਜਾਣੀਅਹਿ ਮਿਲਿ ਰੋਵੈ ਗੁਣ ਸਾਰੇਵਾ ॥ ਰੋਵੈ
ਮਾਇਆ ਮੁਨੜੀ ਧੰਧੜਾ ਰੋਵਣਹਾਰੇਵਾ ॥ ਧੰਧਾ
ਰੋਵੈ ਮੈਲੁ ਨ ਧੋਵੈ ਸੁਪਨੰਤਰੁ ਸੰਸਾਰੇ ॥ ਜਿਉ
ਬਾਜੀਗਰੁ ਭਰਮੈ ਭੁਲੈ ਝੂਠਿ ਮੁਠੀ ਅਹੰਕਾਰੇ ॥
ਆਪੇ ਮਾਰਗਿ ਪਾਵਣਹਾਰਾ ਆਪੇ ਕਰਮ ਕਮਾਏ
॥ ਨਾਮਿ ਰਤੇ ਗੁਰਿ ਪੂਰੈ ਰਾਖੇ ਨਾਨਕ ਸਹਜਿ
ਸੁਭਾਏ ॥ ੪ ॥ ੪ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ॥

ਬਾਬਾ ਆਇਆ ਹੈ ਉਠਿ ਚਲਣਾ ਇਹੁ ਜਗੁ
ਝੂਠੁ ਪਸਾਰੇਵਾ ॥ ਸਚਾ ਘਰੁ ਸਚੜੈ ਸੇਵੀਐ ਸਚੁ
ਖਰਾ ਸਚਿਆਰੇਵਾ ॥ ਕੂੜਿ ਲਬਿ ਜਾਂ ਥਾਇ ਨ
ਪਾਸੀ ਅਗੈ ਲਹੈ ਨ ਠਾਓ ॥ ਅੰਤਰਿ ਆਉ ਨ
ਬੈਸਹੁ ਕਹੀਐ ਜਿਉ ਸੁੰਵੈ ਘਰਿ ਕਾਓ ॥ ਜੀਮਣੁ
ਮਰਣੁ ਵਡਾ ਵੇਛੋੜਾ ਬਿਨਸੈ ਜਗੁ ਸਬਾਏ ॥ ਲਬਿ
ਧੰਧੈ ਮਾਇਆ ਜਗਤੁ ਭੁਲਾਇਆ ਕਾਲੁ ਖੜਾ
ਰੂਆਏ ॥ ੧ ॥ ਬਾਬਾ ਆਵਹੁ ਭਾਈਹੋ ਗਲਿ
ਮਿਲਹ ਮਿਲਿ ਮਿਲਿ ਦੇਹ ਆਸੀਸਾ ਹੇ ॥ ਬਾਬਾ
ਸਚੜਾ ਮੇਲੁ ਨ ਚੁਕਈ ਪ੍ਰੀਤਮ ਕੀਆ ਦੇਹ

not spare him saying that it was too late for him now to make amends for his past actions. (Whatever is done now, cannot bear fruit) and nothing could be done while covering the path of the Yama. The individual then commits more mistakes, thus adding to his load of miseries, and repents further. The main deliberation is that apart from the True Lord there is no other support or protection. (3)

O Brother ! The true mourners are those persons, who join the company of holy saints and sing the praises of the Lord with sweet language thus getting detached from the worldly pleasures. The persons whose intelligence (wisdom) gets blurred due to the falsehood, (Maya) mourn at the loss of the worldly possessions which are considered permanent and real by them. They are engrossed in the world, which is like a dream and temporary and cry (at the loss) for worldly chores. Their hearts are not purified. Just as we forget the True Lord, while watching the worldly drama of the Lord, being engrossed in egoism and undergo sufferings, being caught by the worldly bondage, thus getting robbed by it. The Lord Himself is empowered to lead us onto the right path, by engaging us in the virtuous deeds as He is the cause and effect of everything. O Nanak ! The persons, who are imbued with the love of the Lord, have been saved by the perfect Guru, bestowing them with a peaceful nature, and the Guru has saved them in the (fourth) state of equipoise (4-4)

Vadhans Mahala - 1 (Baba aya hai uth chalna eh jag....)

O Brother ! This world is a creation and drama of the Lord and is false and transient, as such whosoever is born here, faces death sooner or later (goes away for certain). Let us therefore, join the company of the holy saints in our effort to seek the True Abode (of the Lord) and serve the True Lord therein so that we could merge with the Lord and become one with Him (become an embodiment of the Lord, through self-realisation). Whenever a self-willed (faithless) person does not join the company of holy saints in this life due to his love for greed and falsehood, he would not find peace and joy in the next world also. Such a faithless person is not received with respect and honour anywhere, just as a crow comes back empty handed from a deserted house (without getting anything to eat) after crowing there for long. Infact, the birth and death (of a person) entails a great separation, in which the whole world perishes (being engrossed in this cycle). The Lord has thus made this world lost in (engrossed in) various worldly wrangles due to its love for worldly falsehood (Maya). Thus this human being is always wailing in the fear of the death which could cut his life short anytime. (The god of death could catch him any moment as he is waiting for (on man's head) a chance to strike). (1)

O Brother ! Let us embrace each other and bless each other with the boon of uniting with the Lord-Spouse. Let us wish each other well, so that the unison of the Lord is not a far cry, and we may unite with the True Lord soon. The persons, who are already united with the Lord, need no more of this

ਅਸੀਸਾ ਹੇ ॥ ਆਸੀਸਾ ਦੇਵਹੋ ਭਗਤਿ
ਕਰੇਵਹੋ ਮਿਲਿਆ ਕਾ ਕਿਆ ਮੇਲੇ ॥ ਇਕਿ
ਭੂਲੇ ਨਾਵਹੁ ਥੇਹਹੁ ਬਾਵਹੁ ਗੁਰ ਸਬਦੀ ਸਚੁ
ਖੇਲੇ ॥ ਜਮ ਮਾਰਗਿ ਨਹੀ ਜਾਣਾ ਸਬਦਿ
ਸਮਾਣਾ ਜੁਗਿ ਜੁਗਿ ਸਾਚੈ ਵੇਸੇ ॥ ਸਾਜਨ ਸੈਣ
ਮਿਲਹੁ ਸੰਜੋਗੀ ਗੁਰ ਮਿਲਿ ਖੇਲੇ ਫਾਸੇ ॥ ੨
॥ ਬਾਬਾ ਨਾਂਗੜਾ ਆਇਆ ਜਗ ਮਹਿ ਦੁਖੁ
ਸੁਖੁ ਲੇਖੁ ਲਿਖਾਇਆ ॥ ਲਿਖਿਅੜਾ ਸਾਹਾ
ਨਾ ਟਲੈ ਜੇਹੜਾ ਪੁਰਬਿ ਕਮਾਇਆ ॥ ਬਹਿ
ਸਾਚੈ ਲਿਖਿਆ ਅੰਮ੍ਰਿਤੁ ਬਿਖਿਆ ਜਿਤੁ
ਲਾਇਆ ਤਿਤੁ ਲਾਗਾ ॥ ਕਾਮਣਿਆਰੀ ਕਾਮਣ
ਪਾਏ ਬਹੁ ਰੰਗੀ ਗਲਿ ਤਾਰਾ ॥ ਹੋਛੀ ਮਤਿ
ਭਇਆ ਮਨੁ ਹੋਛਾ ਗੁੜੁ ਸਾ ਮਖੀ ਖਾਇਆ ॥
ਨਾ ਮਰਜਾਦੁ ਆਇਆ ਕਲਿ ਭੀਤਰਿ ਨਾਂਗੋ
ਬੰਧਿ ਚਲਾਇਆ ॥ ੩ ॥ ਬਾਬਾ ਰੋਵਹੁ ਜੇ ਕਿਸੈ
ਰੋਵਣਾ ਜਾਨੀਅੜਾ ਬੰਧਿ ਪਠਾਇਆ ਹੈ ॥
ਲਿਖਿਅੜਾ ਲੇਖੁ ਨ ਮੋਟੀਐ ਦਰਿ ਹਾਕਾਰੜਾ
ਆਇਆ ਹੈ ॥ ਹਾਕਾਰਾ ਆਇਆ ਜਾ ਤਿਸੁ
ਭਾਇਆ ਹੁੰਨਿ ਰੋਵਣਹਾਰੇ ॥ ਪੁਤ ਭਾਈ ਭਾਤੀਜੇ
ਰੋਵਹਿ ਪ੍ਰੀਤਮ ਅਤਿ ਪਿਆਰੇ ॥ ਭੈ ਰੋਵੈ ਗੁਣ
ਸਾਰਿ ਸਮਾਲੇ ਕੇ ਮਰੈ ਨ ਮੁਇਆ ਨਾਲੇ ॥

blessing as they have already merged with the Lord. Let us, therefore, worship and serve the Lord after wishing well to each other through such blessings. The self-willed (faithless) persons have totally forsaken the company of holy saints and the recitation of True Name whereas the Guru-minded persons enjoy the eternal bliss through the Guru's Word, by engaging themselves in Truth. Such Guru-minded persons are not taken through the path of Yama (of hell) as they have followed the Guru's teachings, and practised Truth throughout the ages. Let us, therefore, join the company of such holy saints, who have been freed from the bondage of worldly falsehood through the Guru's guidance, as they could help us also to meet and unite with the Lord. (2)

O Brother ! This human being was born naked in this world and then enjoys comforts or undergoes sufferings in life as predestined by the Lord's Will, based on his earlier actions, and dictated by the Lord (as a reward for his own actions). Depending on our earlier (past) actions, the time of our death is already fixed, which cannot be altered by us. We carry out those functions in life as are ordained by the Lord's Will and we have to undergo sufferings or enjoy comforts in life as dictated by the Lord (as per our fortune based on our own actions) and partake of the nectar (of True Name) or the poison (of vices and sinful actions). The worldly falsehood (Maya) has enamoured the whole world with its charm and (placed around our necks the necklace of many colours) engrossed us in various activities (due to love of various vices). Due to his poor wisdom or intelligence this man is engrossed in a life of vicious and sinful actions like the fly being caught in the sweet sugar due to its charm, finally causing its death. Similarly this human being gets engrossed in a sinful life due to its charm, but finally faces death, being caught in worldly bondage (like the fly) as those very worldly pleasures then consume and destroy the individual instead of his enjoying those pleasures. Thus this man engrossed in such thoughts, comes (is born) naked in this world and then proceeds naked (after death), caught in chains. (3)

O Brother ! Why do you cry and wail for the dead person (your beloved one) who has been caught in the chains of the Yama and taken (to the next world)? (So you may continue crying and wailing but for whom ?) When the call of death comes (from the Lord) no one could alter or stop it as the Lord's dictates, as pre-destined by Lord's Will, cannot be altered. When the death befalls a person it is according to Lord's Will and as it pleases the Lord, then the people around him cry and wail (at his loss), including the son, brother, nephews and other relatives or dear friends. No one accompanies the dead person and all become quiet and peaceful after their wailings (for sometime). But if we were to sing the praises of the Lord with love and fear (wonder-awe) and cry at our separation from Him, then it would be worth something (as this would be for some useful purpose).

ਨਾਨਕ ਜੁਗਿ ਜੁਗਿ ਜਾਣ ਸਿਜਾਣਾ ਰੋਵਹਿ ਸਚੁ

ਸਮਾਲੇ ॥ ੪ ॥ ੫ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ਮਹਲਾ ਤੀਜਾ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪ੍ਰਭੁ ਸਚੜਾ ਹਰਿ ਸਾਲਾਹੀਐ ਕਾਰਜੁ ਸਭੁ ਕਿਛੁ

ਕਰਣੈ ਜੋਗੁ ॥ ਸਾ ਧਨ ਰੰਡ ਨ ਕਬਹੂ ਬੈਸਈ

ਨਾ ਕਦੇ ਹੋਵੈ ਸੋਗੁ ॥ ਨਾ ਕਦੇ ਹੋਵੈ ਸੋਗੁ

ਅਨਦਿਨੁ ਰਸ ਭੋਗ ਸਾ ਧਨ ਮਹਲਿ ਸਮਾਣੀ ॥

ਜਿਨਿ ਪ੍ਰਿਥੁ ਜਾਤਾ ਕਰਮ ਬਿਧਾਤਾ ਬੋਲੇ ਅੰਮ੍ਰਿਤ

ਬਾਣੀ ॥ ਗੁਣਵੰਤੀਆ ਗੁਣ ਸਾਰਹਿ ਅਪਣੇ ਕੰਤ

ਸਮਾਲਹਿ ਨ ਕਦੇ ਲਗੈ ਵਿਜੋਗੁ ॥ ਸਚੜਾ ਪਿਰੁ

ਸਾਲਾਹੀਐ ਸਭੁ ਕਿਛੁ ਕਰਣੈ ਜੋਗੁ ॥ ੧ ॥

ਸਚੜਾ ਸਾਹਿਬੁ ਸਬਦਿ ਪਛਾਣੀਐ ਆਪੇ ਲਏ

ਮਿਲਾਏ ॥ ਸਾ ਧਨ ਪ੍ਰਿਅ ਕੈ ਰੰਗਿ ਰਤੀ ਵਿਚਹੁ

ਆਪੁ ਗਵਾਏ ॥ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ਫਿਰਿ

ਕਾਲੁ ਨ ਖਾਏ ਗੁਰਮੁਖਿ ਏਕੇ ਜਾਤਾ ॥ ਕਾਮਣਿ

ਇਛੁ ਪੁੰਨੀ ਅੰਤਰਿ ਭਿੰਨੀ ਮਿਲਿਆ ਜਗਜੀਵਨੁ

ਦਾਤਾ ॥ ਸਬਦ ਰੰਗਿ ਰਾਤੀ ਜੋਬਨਿ ਮਾਤੀ ਪਿਰ

ਕੈ ਅੰਕਿ ਸਮਾਏ ॥ ਸਚੜਾ ਸਾਹਿਬੁ ਸਬਦਿ

ਪਛਾਣੀਐ ਆਪੇ ਲਏ ਮਿਲਾਏ ॥ ੨ ॥ ਜਿਨੀ

ਆਪਣਾ ਕੰਤੁ ਪਛਾਣਿਆ ਹਉ ਤਿਨ ਪੂਛਉ ਸੰਤਾ

ਜਾਏ ॥ ਆਪੁ ਛੋਡਿ ਸੇਵਾ ਕਰੀ ਪਿਰੁ ਸਚੜਾ

ਮਿਲੈ ਸਹਜਿ ਸੁਭਾਏ ॥ ਪਿਰੁ ਸਚਾ ਮਿਲੈ ਆਏ

O Nanak ! The persons, who care to seek and recite Lord's True Name, are considered wise and praiseworthy during the ages, and it would be worthwhile crying at their loss (our wailings for the dead have no value). (4-5)

Vadhans Mahala - 3 Mahala - Teeja Ik onkar satgur parsad (Prabh sachr'a har salahiai karaj.....)

"By the Grace of the Lord- sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! Let us sing the praises of the True Master who is capable of (powerful enough) carrying out all the functions. Just as a woman, who always sings the praises of her spouse, never becomes a widow after his death, and never (feels sorrowful or) goes into mourning; infact such a woman remains in a trance in the abode of her spouse, and enjoys the bliss of his memory day and night. She enjoys the bliss of his unison again, without any sign of wailing or grief (over his death). Similarly the Sikh (disciple) who has realised the Lord, (who decides the fruit of our actions), is always engaged in reciting the True Name of the Lord through the nectar-like sweet Guru's Word, just like the wedded woman, who always remembers her spouse, being virtuous and maintains her good qualities and never feels sorrowful at the separation of her spouse. So let us always continue singing the praises of the Lord, who is always an embodiment of Truth and is capable of doing anything. (1)

The True Lord, whom we have attained and realised through the Guru's guidance, would always merge us with Himself. Such a person then, imbued with the love of the Lord-Spouse, gets rid of his egoism like the woman in love with her spouse. Thus such a Guru-minded person, who has realised the (one) Lord-Sublime, perceives the same Lord pervading in all the human-beings, ridding himself of his egoistic tendencies, as such the god of death cannot destroy his existence (and he becomes immortal). Such a person then unites with the Lord-Spouse (like the wedded woman meeting her spouse) who is the benefactor of our life, thus fulfilling all his inner desires, and remains enamoured in the embrace of the Lord-Spouse. Once we have realised the True Master through the Guru's guidance, the Lord enables us to merge with Him. (2)

The Guru-minded persons, who have realised the True Master, would be approached by me to find out the Lord's secrets by ridding myself of my egoism and I would serve such holy saints, and get united with the Lord in the normal manner (effortlessly). Such a person then engages himself in truthful actions being imbued with the love of the Lord-Spouse (like the woman) and remains intoxicated with reciting the True Name; such a person like the wedded woman who never

ਸਾਚੁ ਕਮਾਏ ਸਾਚਿ ਸਬਦਿ ਧਨ ਰਾਤੀ ॥ ਕਦੇ
ਨ ਰਾਂਡ ਸਦਾ ਸੋਹਾਗਣਿ ਅੰਤਰਿ ਸਹਜ ਸਮਾਧੀ
॥ ਪਿਰੁ ਰਹਿਆ ਭਰਪੂਰੇ ਵੇਖੁ ਹਦੂਰੇ ਰੰਗੁ ਮਾਣੇ
ਸਹਜਿ ਸੁਭਾਏ ॥ ਜਿਨੀ ਆਪਣਾ ਕੰਤੁ ਪਛਾਣਿਆ
ਹਉ ਤਿਨ ਪੂਛਉ ਸੰਤਾ ਜਾਏ ॥ ੩ ॥ ਪਿਰਹੁ
ਵਿਛੁੰਨੀਆ ਭੀ ਮਿਲਹ ਜੇ ਸਤਿਗੁਰ ਲਾਗਹ
ਸਾਚੇ ਪਾਏ ॥ ਸਤਿਗੁਰੁ ਸਦਾ ਦਇਆਲੂ ਹੈ
ਅਵਗੁਣ ਸਬਦਿ ਜਲਾਏ ॥ ਅਉਗੁਣ ਸਬਦਿ
ਜਲਾਏ ਦੂਜਾ ਭਾਉ ਗਵਾਏ ਸਚੇ ਹੀ ਸਚਿ ਰਾਤੀ
॥ ਸਚੈ ਸਬਦਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਹਉਮੈ ਗਈ
ਭਰਾਤੀ ॥ ਪਿਰੁ ਨਿਰਮਾਇਲੁ ਸਦਾ ਸੁਖਦਾਤਾ
ਨਾਨਕ ਸਬਦਿ ਮਿਲਾਏ ॥ ਪਿਰਹੁ ਵਿਛੁੰਨੀਆ
ਭੀ ਮਿਲਹ ਜੇ ਸਤਿਗੁਰ ਲਾਗਹ ਸਾਚੇ ਪਾਏ ॥
੪ ॥ ੧ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਸੁਣਿਅਹੁ ਕੰਤ ਮਹੇਲੀਹੋ ਪਿਰੁ ਸੇਵਿਹੁ ਸਬਦਿ
ਵੀਚਾਰਿ ॥ ਅਵਗਣਵੰਤੀ ਪਿਰੁ ਨ ਜਾਣਈ ਮੁਠੀ
ਰੋਵੈ ਕੰਤ ਵਿਸਾਰਿ ॥ ਰੋਵੈ ਕੰਤ ਸੀਮਾਲਿ ਸਦਾ
ਗੁਣ ਸਾਰਿ ਨਾ ਪਿਰੁ ਮਰੈ ਨ ਜਾਏ ॥ ਗੁਰਮੁਖਿ
ਜਾਤਾ ਸਬਦਿ ਪਛਾਤਾ ਸਾਚੈ ਪ੍ਰੇਮਿ ਸਮਾਏ ॥ ਜਿਨਿ
ਅਪਣਾ ਪਿਰੁ ਨਹੀ ਜਾਤਾ ਕਰਮ ਬਿਧਾਤਾ ਕੂੜਿ
ਮੁਠੀ ਕੂੜਿਆਰੇ ॥ ਸੁਣਿਅਹੁ ਕੰਤ ਮਹੇਲੀਹੋ ਪਿਰੁ
ਸੇਵਿਹੁ ਸਬਦਿ ਵੀਚਾਰੇ ॥ ੧ ॥ ਸਭੁ ਜਗੁ ਆਪਿ

becomes a widow, remains in a trance in the memory of the Lord-Spouse, as he is never devoid of His love. Let us consider the Lord always within us, being omni-present and pervading equally all the beings and all the places and perceive the Lord before our very eyes. Such a person would always enjoy the bliss of the Lord's unison by perceiving the Lord within effortlessly. I would try to find out (seek) the ways and means of meeting the True Lord from such holy saints, who have been united with the Lord. (3)

Even the self-willed persons, separated from the Lord-Spouse, who have joined the company of the True Guru, could unite with the Lord, as the True Lord is ever benevolent, being the Lord-benefactor and casts away (burns) all our vicious thoughts or short comings through the Guru's guidance. Such a person, getting rid of his vices and dual-mindedness or bad qualities through the Guru's guidance, gets merged with the True Lord, being a follower of Truth, (by becoming an embodiment of Truth). Such Guru-minded persons, being devoid of their egoism and wandering mind, through the Guru's (guidance) Word, enjoy the eternal bliss. O Nanak ! The True Master is always the benefactor of bliss, being True and pure and unites the human being with Himself through the Guru's guidance. O Brother ! The separated person could be reunited with the Lord-Spouse by taking refuge at the lotus feet of the True Guru (like the woman taking shelter at the lotus feet of her spouse) and enjoy the bliss of His conjugal love. (4-1)

Vadhans Mahala - 3 (*Sunnioh kant maheliho pir sevioh....*)

O dear saints (spouses) of the Lord-Spouse ! Listen to me. Let us serve the Lord-Spouse by deliberating on the Guru's Word. The self-willed persons, who are replete with the vicious qualities (and sinful actions), have not realised the (secrets of the) Lord. They have been robbed (of all virtues), having forgotten the Lord-Spouse, and are devoid of all virtues or good qualities. They are crying and wailing at their separation from the Lord-Spouse, who is (above) free from the cycle of births and deaths and always miss His love, thus recounting His virtues, and feel the pain in detachment. However the Guru-minded persons, having followed the Guru's guidance, have realised the Lord-Spouse, the benefactor of salvation to mankind, and are always immersed in the love and devotion of the True Master. The person, who has not realised the (value of the) Lord, who arranges for our separation (from Him) based on our actions (in life) has been robbed and deceived as a result of his attachment to the worldly falsehood. O friends, listen to me ! There is only one mode or means of attaining the Lord i.e. by serving the Lord-Spouse through the Guru's guidance. (1)

ਉਪਾਇਓਨੁ ਆਵਣੁ ਜਾਣੁ ਸੰਸਾਰਾ ॥ ਮਾਇਆ
ਮੋਹੁ ਖੁਆਇਅਨੁ ਮਰਿ ਜੰਮੈ ਵਾਰੋ ਵਾਰਾ ॥ ਮਰਿ
ਜੰਮੈ ਵਾਰੋ ਵਾਰਾ ਵਧਹਿ ਬਿਕਾਰਾ ਗਿਆਨ
ਵਿਹੁਣੀ ਮੂਠੀ ॥ ਬਿਨੁ ਸਬਦੈ ਪਿਰੁ ਨ ਪਾਇਓ
ਜਨਮੁ ਗਵਾਇਓ ਰੋਵੈ ਅਵਗੁਣਿਆਰੀ ਝੂਠੀ ॥
ਪਿਰੁ ਜਗਜੀਵਨੁ ਕਿਸ ਨੋ ਰੋਈਐ ਰੋਵੈ ਕੰਤੁ
ਵਿਸਾਰੇ ॥ ਸਭੁ ਜਗੁ ਆਪਿ ਉਪਾਇਓਨੁ ਆਵਣੁ
ਜਾਣੁ ਸੰਸਾਰੇ ॥ ੨ ॥ ਸੋ ਪਿਰੁ ਸਚਾ ਸਦ ਹੀ
ਸਾਚਾ ਹੈ ਨਾ ਓਹੁ ਮਰੈ ਨ ਜਾਏ ॥ ਭੂਲੀ ਫਿਰੈ
ਧਨ ਇਆਣੀਆ ਰੰਡ ਬੈਠੀ ਦੂਜੈ ਭਾਏ ॥ ਰੰਡ
ਬੈਠੀ ਦੂਜੈ ਭਾਏ ਮਾਇਆ ਮੋਹਿ ਦੁਖੁ ਪਾਏ ਆਵ
ਘਟੈ ਤਨੁ ਫੀਜੈ ॥ ਜੋ ਕਿਛੁ ਆਇਆ ਸਭੁ ਕਿਛੁ
ਜਾਸੀ ਦੁਖੁ ਲਾਗਾ ਭਾਇ ਦੂਜੈ ॥ ਜਮਕਾਲੁ ਨ
ਸੂਝੈ ਮਾਇਆ ਜਗੁ ਲੂਝੈ ਲਬਿ ਲੋਭਿ ਚਿਤੁ ਲਾਏ
॥ ਸੋ ਪਿਰੁ ਸਾਚਾ ਸਦ ਹੀ ਸਾਚਾ ਨਾ ਓਹੁ ਮਰੈ ਨ
ਜਾਏ ॥ ੩ ॥ ਇਕਿ ਰੋਵਹਿ ਪਿਰਹਿ ਵਿਛੁੰਨੀਆ
ਅੰਧੀ ਨਾ ਜਾਣੈ ਪਿਰੁ ਨਾਲੇ ॥ ਗੁਰ ਪਰਸਾਦੀ
ਸਾਚਾ ਪਿਰੁ ਮਿਲੈ ਅੰਤਰਿ ਸਦਾ ਸਮਾਲੇ ॥ ਪਿਰੁ
ਅੰਤਰਿ ਸਮਾਲੇ ਸਦਾ ਹੈ ਨਾਲੇ ਮਨਮੁਖਿ ਜਾਤਾ
ਦੂਰੇ ॥ ਇਹੁ ਤਨੁ ਰੁਲੈ ਰੁਲਾਇਆ ਕਾਮਿ ਨ
ਆਇਆ ਜਿਨਿ ਖਸਮੁ ਨ ਜਾਤਾ ਹਦੂਰੇ ॥ ਨਾਨਕ

This world, engrossed in the cycle of births and deaths, has been created by the Lord in which the self-willed (faithless) persons are made to (forget) forsake the Lord due to their love of (Maya) worldly falsehood, as such they are passed through the cycle of births and deaths. Thus due to repeated births and deaths, the vicious and sinful actions are on the increase in the world, and the world being robbed due to the lack of knowledge or its ignorance leads a fruitless life, as the Lord cannot be attained without proper knowledge and without the Guru's guidance. The True Master is ever-existent, being the Lord-benefactor, bestowing us with life, and He never dies. So why should we wail for Him except when we feel His absence, having forgotten the Lord's True Name ? Then it would be worthwhile to grudge His loss. Infact, the Lord has created this Universe and with the help of this cycle of births and deaths He manages to (run) continue the functions of this world. (2)

The Lord, is ever-existent, being True at all times, and never undergoes (the cycle of) births or deaths. The persons, engrossed in dual-mindedness, who have forsaken the Lord, are always separated from the Lord (like the widows having lost their spouses). Such persons, due to their love of worldly falsehood (Maya) because of their dual-mindedness, always undergo sufferings. Thus they go on spending this life (in vain) with the body losing its strength gradually as whosoever is born in the world finally has to face death. Infact, the human beings undergo sufferings due to their dual-mindedness, and always get involved in worldly wrangles due to their greed and love of worldly possessions. They are never reminded about their death or punishment they would face at the hands of Yama (god of death). But the True Master is ever-existent, being True at all times, without going through the cycle of births and deaths. (3)

The self-willed persons, like the blind and ignorant women, are crying in vain at the separation from the Lord-Spouse, not knowing that the Lord is ever-existent within their innerselves due to their ignorance and is ever close by. The Lord unites such persons with Himself, who recite True Name through the Guru's guidance, and the Guru-minded persons always take care to imbibe the love of the Lord-Spouse within their hearts, and consider the Lord present within their innerselves and close by. The self-willed persons, however, consider the Lord as a distant entity and their bodies mingle with dust after death, as such they lead a wasteful life without

ਸਾ ਧਨ ਮਿਲੈ ਮਿਲਾਈ ਪਿਰੁ ਅੰਤਰਿ ਸਦਾ
ਸਮਾਲੇ ॥ ਇਕਿ ਰੋਵਹਿ ਪਿਰਹਿ ਵਿਛੁੰਨੀਆ ਅੰਧੀ
ਨ ਜਾਣੈ ਪਿਰੁ ਹੈ ਨਾਲੇ ॥ ੪ ॥ ੨ ॥

ਵਡਹੰਸੁ ਮ: ੩ ॥

ਰੋਵਹਿ ਪਿਰਹਿ ਵਿਛੁੰਨੀਆ ਮੈ ਪਿਰੁ ਸਚੜਾ ਹੈ
ਸਦਾ ਨਾਲੇ ॥ ਜਿਨੀ ਚਲਣੁ ਸਹੀ ਜਾਣਿਆ
ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਨਾਮੁ ਸਮਾਲੇ ॥ ਸਦਾ ਨਾਮੁ
ਸਮਾਲੇ ਸਤਿਗੁਰੁ ਹੈ ਨਾਲੇ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ
ਪਾਇਆ ॥ ਸਬਦੇ ਕਾਲੁ ਮਾਰਿ ਸਚੁ ਉਰਿ ਧਾਰਿ
ਫਿਰਿ ਆਵਣ ਜਾਣੁ ਨ ਹੋਇਆ ॥ ਸਚਾ ਸਾਹਿਬੁ
ਸਚੀ ਨਾਈ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲੇ ॥ ਰੋਵਹਿ ਪਿਰਹੁ
ਵਿਛੁੰਨੀਆ ਮੈ ਪਿਰੁ ਸਚੜਾ ਹੈ ਸਦਾ ਨਾਲੇ ॥ ੧

॥ ਪ੍ਰਭੁ ਮੇਰਾ ਸਾਹਿਬੁ ਸਭ ਦੂ ਉਚਾ ਹੈ ਕਿਵ
ਮਿਲਾਂ ਪ੍ਰੀਤਮ ਪਿਆਰੇ ॥ ਸਤਿਗੁਰਿ ਮੇਲੀ ਤਾਂ
ਸਹਜਿ ਮਿਲੀ ਪਿਰੁ ਰਾਖਿਆ ਉਰ ਧਾਰੇ ॥ ਸਦਾ
ਉਰ ਧਾਰੇ ਨੇਹੁ ਨਾਲਿ ਪਿਆਰੇ ਸਤਿਗੁਰ ਤੇ ਪਿਰੁ
ਦਿਸੈ ॥ ਮਾਇਆ ਮੋਹ ਕਾ ਕਚਾ ਚੋਲਾ ਤਿਤੁ ਪੈਐ
ਪਗੁ ਖਿਸੈ ॥ ਪਿਰ ਰੰਗਿ ਰਾਤਾ ਸੋ ਸਚਾ ਚੋਲਾ
ਤਿਤੁ ਪੈਐ ਤਿਖਾ ਨਿਵਾਰੇ ॥ ਪ੍ਰਭੁ ਮੇਰਾ ਸਾਹਿਬੁ
ਸਭ ਦੂ ਉਚਾ ਹੈ ਕਿਉ ਮਿਲਾ ਪ੍ਰੀਤਮ ਪਿਆਰੇ ॥
੨ ॥ ਮੈ ਪ੍ਰਭੁ ਸਚੁ ਪਛਾਣਿਆ ਹੋਰ ਭੂਲੀ
ਅਵਗਾਣਿਆਰੇ ॥ ਮੈ ਸਦਾ ਰਾਵੇ ਪਿਰੁ ਆਪਣਾ
ਸਚੈ ਸਬਦਿ ਵੀਚਾਰੇ ॥ ਸਚੈ ਸਬਦਿ ਵੀਚਾਰੇ

serving any useful purpose. O Nanak ! The persons, imbued with the love of the Lord-Spouse, get united with the Lord through the Guru's guidance, whereas the faithless persons moan their separation from the Lord as they are not aware of the fact that the Lord abides within themselves, in their hearts. (4-2)

Vadhans M - 3 (*Roveh pihv vichhunai' mein pir....*)

O Brother ! My beloved Lord is ever present within me, and abides within my heart (soul), so why should I moan His loss? However, the persons, separated from the Lord-Spouse, are wailing at their suffering due to their separation (from the Lord). The persons who have realised the truth of death, always serve the Lord by reciting True Name. Such Guru-minded persons have enjoyed the eternal bliss by considering the Guru within (close by) themselves through recitation of True Name and serving the Guru. They have over-powered the (god of) death through the Guru's Word and inculcated the love of the True Lord in their hearts, as such they have saved themselves from the cycle of births and deaths. The Lord, who is our True Master, bestows us with the eternal bliss, when He blesses us with His Grace and benevolence, and there lies His Greatness (The Lord bestows on us His True Name through His Grace). Normally the persons, separated from the Lord-Spouse, (like the wedded woman on separation from her spouse) cry and moan but I have inculcated the love of the beloved Lord in my heart, so I do not wail or cry. (1)

O Brother ! How could I unite with my beloved Lord? My True Master is the purest and highest of all. The Guru has enabled me to unite with the True Lord, through His Grace, and I have inculcated His love in my heart in the state of equipoise. The persons who have developed the love of the Lord-Spouse with devotion, have perceived the Lord through the Guru's guidance. Due to the love of the veil of worldly falsehood (Maya), which is false and transient, this mind moves away from the Lord's True Name and gets attracted towards the worldly pleasures. (By wearing the robe of worldly love, we are distracted from the Lord with an impaired wisdom). The person, who is imbued with the love of the Lord is true, leading a successful life, and with this background, the human being casts away his worldly desires. Will someone tell me, how to meet (unite with) my beloved Lord-Spouse? My True Lord is higher and purer than all the others, being the greatest of all. (2)

I have realised the True Lord, whereas the other unvirtuous persons have forsaken the Lord-Spouse, (just as a discredited woman would forsake her spouse). We could enjoy the conjugal bliss of the Lord-Spouse by meditating on the Guru's Word,

ਰੰਗਿ ਰਾਤੀ ਨਾਰੇ ਮਿਲਿ ਸਤਿਗੁਰ ਪ੍ਰੀਤਮੁ
ਪਾਇਆ ॥ ਅੰਤਰਿ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ
ਗਇਆ ਦੁਸਮਨੁ ਦੂਖੁ ਸਬਾਇਆ ॥ ਅਪਨੇ
ਗੁਰ ਕੰਉ ਤਨੁ ਮਨੁ ਦੀਜੈ ਤਾਂ ਮਨੁ ਭੀਜੈ ਤ੍ਰਿਸਨਾ
ਦੂਖੁ ਨਿਵਾਰੇ ॥ ਮੈ ਪਿਰੁ ਸਚੁ ਪਛਾਣਿਆ ਹੋਰ
ਭੂਲੀ ਅਵਗਣਿਆਰੇ ॥ ੩ ॥ ਸਚੜੈ ਆਪਿ
ਜਗਤੁ ਉਪਾਇਆ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰੇ ॥
ਆਪਿ ਮਿਲਾਏ ਆਪਿ ਮਿਲੈ ਆਪੇ ਦੇਇ ਪਿਆਰੇ
॥ ਆਪੇ ਦੇਇ ਪਿਆਰੇ ਸਹਜਿ ਵਾਪਾਰੇ ਗੁਰਮੁਖਿ
ਜਨਮੁ ਸਵਾਰੇ ॥ ਧਨੁ ਜਗ ਮਹਿ ਆਇਆ ਆਪੁ
ਗਵਾਇਆ ਦਰਿ ਸਾਚੈ ਸਚਿਆਰੇ ॥ ਗਿਆਨਿ
ਰਤਨਿ ਘਟਿ ਚਾਨਣੁ ਹੋਆ ਨਾਨਕ ਨਾਮ ਪਿਆਰੇ
॥ ਸਚੜੈ ਆਪਿ ਜਗਤੁ ਉਪਾਇਆ ਗੁਰ ਬਿਨੁ
ਘੋਰ ਅੰਧਾਰੇ ॥ ੪ ॥ ੩ ॥

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

ਇਹੁ ਸਰੀਰੁ ਜਜ਼ਰੀ ਹੈ ਇਸ ਨੇ ਜਰੁ ਪਹੁਚੈ ਆਏ
॥ ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹੋਰੁ ਮਰਿ ਜੰਮੈ ਆਵੈ
ਜਾਏ ॥ ਹੋਰਿ ਮਰਿ ਜੰਮਹਿ ਆਵਹਿ ਜਾਵਹਿ
ਅੰਤਿ ਗਏ ਪਛੁਤਾਵਹਿ ਬਿਨੁ ਨਾਵੈ ਸੁਖੁ ਨ ਹੋਈ
॥ ਐਥੈ ਕਮਾਵੈ ਸੇ ਫਲੁ ਪਾਵੈ ਮਨਮੁਖਿ ਹੈ ਪਤਿ
ਖੋਈ ॥ ਜਮ ਪੁਰਿ ਘੋਰ ਅੰਧਾਰੁ ਮਹਾ ਗੁਬਾਰੁ ਨਾ
ਤਿਥੈ ਭੈਣ ਨ ਭਾਈ ॥ ਇਹੁ ਸਰੀਰੁ ਜਜ਼ਰੀ ਹੈ
ਇਸ ਨੇ ਜਰੁ ਪਹੁਚੈ ਆਈ ॥ ੧ ॥ ਕਾਇਆ

who is always enjoying this Himself being present within us. Such a person, who meditates on the Guru's Word with love and devotion of the Lord, unites with the beloved Lord in the company of the True Guru (just as the wedded woman gains the love of her spouse). Such a Guru-minded person gets imbued with the love of the Lord and enjoys the state of equipoise casting away the vices of sexual desires which cause lot of suffering to the individual. Once we surrender our body and mind to the Lord-Spouse through the Guru's guidance, we get imbued with His love, thus casting away all our worldly desires. Having realised the Lord, I am fully immersed in the Lord's True Name, whereas the self-willed persons, having forgotten the Lord, do not inculcate any virtues and continue wandering in the world as virtueless persons. (3)

O Brother ! The True Master has created this Universe Himself but without the Guru's guidance, there is complete darkness due to ignorance and then arranges Himself to unite us with Himself by blessing us with His love. Then He Himself merges with the Lord in the form of a Sikh (devotee). He Himself bestows His love on us and makes a success of this life as a Guru-minded person by dealing in the business of true knowledge. Blessed and praise-worthy is the life of the person, who rids himself of his egoism and then is received with honour in the Lord's (court) presence! O Nanak ! The person, who has been enlightened with the light of knowledge, gets imbued with the love of the Lord's True Name. The Lord has created the Universe Himself but without the Guru's guidance and Grace, there is total darkness due to ignorance and lack of knowledge (about Lord's secrets). (4-3)

Vadhans Mahala - 3 (Eh sarir jajri hai iss nu jar pohchai aie.....)

O Brother ! This body is getting worn out and getting old (every day). But the persons, who have been given protection by the Lord, have been saved from the cycle of births and deaths, whereas all others are being born again and again, and passed through this cycle of rebirths, as without the support of True Name there could be no peace and they have to repent on reaching the next world. Infact, the human being reaps the reward of his own actions in the world and the faithless persons have been discredited, having lost their honour in this life. When the human being, after death, proceeds to the land of Yama, there is pitch darkness there and nobody comes to his rescue, including brothers and sisters (as none knows him). This body is perishable and after going through the old age, death engulfs everyone. (1)

When the Lord merges this human being with Himself

ਕੰਚਨ ਤਾਂ ਥੀਐ ਜਾਂ ਸਤਿਗੁਰੁ ਲਏ ਮਿਲਾਏ ॥
 ਭ੍ਰਮੁ ਮਾਇਆ ਵਿਚਹੁ ਕਟੀਐ ਸਚੜੈ ਨਾਮਿ
 ਸਮਾਏ ॥ ਸਚੈ ਨਾਮਿ ਸਮਾਏ ਹਰਿ ਗੁਣ ਗਾਏ
 ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਏ ॥ ਸਦਾ ਅਨੰਦਿ ਰਹੈ
 ਦਿਨੁ ਰਾਤੀ ਵਿਚਹੁ ਹੰਉਮੈ ਜਾਏ ॥ ਜਿਨੀ ਪੁਰਖੀ
 ਹਰਿ ਨਾਮਿ ਚਿਤੁ ਲਾਇਆ ਤਿਨ ਕੈ ਹੰਉ ਲਾਗਉ
 ਪਾਏ ॥ ਕਾਇਆ ਕੰਚਨੁ ਤਾਂ ਥੀਐ ਜਾਂ ਸਤਿਗੁਰੁ
 ਲਏ ਮਿਲਾਏ ॥ ੨ ॥ ਸੋ ਸਚਾ ਸਚੁ ਸਲਾਹੀਐ
 ਜੇ ਸਤਿਗੁਰੁ ਦੇਇ ਬੁਝਾਏ ॥ ਬਿਨੁ ਸਤਿਗੁਰੁ
 ਭਰਮਿ ਭੁਲਾਣੀਆ ਕਿਆ ਮੁਹੁ ਦੇਸਨਿ ਆਗੈ
 ਜਾਏ ॥ ਕਿਆ ਦੇਨਿ ਮੁਹੁ ਜਾਏ ਅਵਗੁਣਿ
 ਪਛੁਤਾਏ ਦੁਖੇ ਦੁਖੁ ਕਮਾਏ ॥ ਨਾਮਿ ਰਤੀਆ ਸੇ
 ਰੰਗਿ ਚਲੂਲਾ ਪਿਰ ਕੈ ਅੰਕਿ ਸਮਾਏ ॥ ਤਿਸੁ
 ਜੇਵਡੁ ਅਵਰੁ ਨ ਸੂਝਈ ਕਿਸੁ ਆਗੈ ਕਹੀਐ
 ਜਾਏ ॥ ਸੋ ਸਚਾ ਸਚੁ ਸਲਾਹੀਐ ਜੇ ਸਤਿਗੁਰੁ
 ਦੇਇ ਬੁਝਾਏ ॥ ੩ ॥ ਜਿਨੀ ਸਚੜਾ ਸਚੁ
 ਸਲਾਹਿਆ ਹੰਉ ਤਿਨ ਲਾਗਉ ਪਾਏ ॥ ਜੇ ਜਨ
 ਸਚੇ ਨਿਰਮਲੇ ਤਿਨ ਮਿਲਿਆ ਮਲੁ ਸਭ ਜਾਏ
 ॥ ਤਿਨ ਮਿਲਿਆ ਮਲੁ ਸਭ ਜਾਏ ਸਚੈ ਸਰਿ
 ਨਾਏ ਸਚੈ ਸਹਜਿ ਸੁਭਾਏ ॥ ਨਾਮੁ ਨਿਰੰਜਨੁ ਅਗਮੁ
 ਅਗੋਚਰੁ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਏ ॥ ਅਨਦਿਨੁ
 ਭਗਤਿ ਕਰਹਿ ਰੰਗਿ ਰਾਤੇ ਨਾਨਕ ਸਚਿ ਸਮਾਏ
 ॥ ਜਿਨੀ ਸਚੜਾ ਸਚੁ ਧਿਆਇਆ ਹੰਉ ਤਿਨ ਕੈ
 ਲਾਗਉ ਪਾਏ ॥ ੪ ॥ ੪ ॥

through the Guru's guidance and Grace, this body becomes beautiful and (shining) perfect like the gold. Then on uniting with the Lord, this man gets rid of all his whims and fancies (misgivings) due to the love of Maya (worldly falsehood). By singing the praises of the Lord and reciting Lord's True Name, this human being enjoys the eternal bliss by merging with the Lord. Then he casts away his egoism and enjoys the conjugal bliss in the unison of the Lord day and night. We would seek refuge at the lotus feet of such Guru-minded persons, who have inculcated the love of the Lord in their hearts. Thus this body becomes pure like gold, provided the Lord unites man with Himself. (2)

We get engaged in the singing of Lord's praises when the Guru imparts us the knowledge and guidance. However, the self-willed (faithless) persons, without the Guru's guidance, are completely lost in whims and formal rituals, as such they feel ashamed of themselves in the next world. How will they face the Lord's court? They are repenting at their actions and sinful life as they have to undergo sufferings as a punishment for their vicious actions. However, the Guru-minded persons, imbued with the love of the Lord's True Name, get united with the Lord as they are always immersed in His remembrance (worship). Whom else should we approach with our prayers as there does not seem to be another power like the Lord? We could always sing the praises of the Lord, if we are provided with the Guru's guidance. (3)

We would fall at the lotus-feet of those persons who are engaged in singing the praises of the Lord. We have got purified in the company of such persons, who are pure, being without the filth of vices. The Guru-minded persons have purified themselves in the company of the holy saints (by bathing in the tank of holy congregations) and become an embodiment of Truth. We could get rid of the filth of vicious thoughts in their company. (in the state of equipoise) The Guru has enlightened us with the knowledge about the Lord, who is limitless, beyond our comprehension and unapproachable even through the senses of eyes, hands and feet, but is a treasure of True Name. O Nanak! Such Guru-minded persons, who are immersed day and night in His love and worship (of the Lord), finally merge with Him. We are a sacrifice to such persons, who have recited the Lord's True Name and we pay obeisance at their lotus-feet. (4-4)

ਵਡਹੰਸ ਕੀ ਵਾਰ ਮਹਲਾ ੪

ਲਲਾਂ ਬਹਲੀਮਾ ਕੀ ਧੁਨਿ ਗਾਵਣੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਸਲੋਕ ਮ: ੩ ॥

ਸਬਦਿ ਰਤੇ ਵਡ ਹੰਸ ਹੈ ਸਚੁ ਨਾਮੁ ਉਰਿ ਧਾਰਿ

॥ ਸਚੁ ਸੰਗ੍ਰਹਿ ਸਦ ਸਚਿ ਰਹਿ ਸਚੈ ਨਾਮਿ

ਪਿਆਰਿ ॥ ਸਦਾ ਨਿਰਮਲ ਮੈਲੁ ਨ ਲਗਈ

ਨਦਰਿ ਕੀਤੀ ਕਰਤਾਰਿ ॥ ਨਾਨਕ ਹਉ ਤਿਨ ਕੈ

ਬਲਿਹਾਰਣੈ ਜੋ ਅਨਦਿਨੁ ਜਪਹਿ ਮੁਰਾਰਿ ॥੧॥

ਮ: ੩ ॥ ਮੈ ਜਾਨਿਆ ਵਡ ਹੰਸੁ ਹੈ ਤਾ ਮੈ

ਕੀਆ ਸੰਗੁ ॥ ਜੇ ਜਾਣਾ ਬਗੁ ਬਪੁੜਾ ਤ ਜਨਮਿ

ਨ ਦੇਦੀ ਅੰਗੁ ॥ ੨ ॥

ਮ: ੩ ॥ ਹੰਸਾ ਵੇਖਿ ਤਰੰਦਿਆ ਬਗਾਂ ਭਿ

ਆਯਾ ਚਾਉ ॥ ਡੁਬਿ ਮੁਏ ਬਗ ਬਪੁੜੇ ਸਿਰੁ

ਤਲਿ ਉਪਰਿ ਪਾਉ ॥ ੩ ॥

ਪਉੜੀ ॥ ਤੂ ਆਪੇ ਹੀ ਆਪਿ ਆਪਿ ਹੈ ਆਪਿ

ਕਾਰਣੁ ਕੀਆ ॥ ਤੂ ਆਪੇ ਆਪਿ ਨਿਰੰਕਾਰੁ ਹੈ ਕੋ

ਅਵਰੁ ਨ ਬੀਆ ॥ ਤੂ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ

ਤੂ ਕਰਹਿ ਸੁ ਬੀਆ ॥ ਤੂ ਅਣਮੰਗਿਆ ਦਾਨੁ

ਦੇਵਣਾ ਸਭਨਾਹਾ ਜੀਆ ॥ ਸਭਿ ਆਖਹੁ

ਸਤਿਗੁਰੁ ਵਾਹੁ ਵਾਹੁ ਜਿਨਿ ਦਾਨੁ ਹਰਿ ਨਾਮੁ

ਮੁਖਿ ਦੀਆ ॥ ੧ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਭੈ ਵਿਚਿ ਸਭੁ ਆਕਾਰੁ ਹੈ ਨਿਰਭਉ ਹਰਿ ਜੀਉ

ਸੇਇ ॥ ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਤਿਥੈ

ਭਉ ਕਦੇ ਨ ਹੋਇ ॥ ਦੁਸਮਨੁ ਦੁਖੁ ਤਿਸ ਨੋ

ਨੇੜਿ ਨ ਆਵੈ ਪੋਹਿ ਨ ਸਕੈ ਕੋਇ ॥ ਗੁਰਮੁਖਿ

ਮਨਿ ਵੀਚਾਰਿਆ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਹੋਇ ॥ ਨਾਨਕ

Vadhans Ki Vaar Mahala - 4 Lalan behlima ki dhuni
ga'vni Ik onkar satgur prasad Slok M - 3 (Sabad ratai vadhans
hai....)

"By the Grace of the Lord-Sublime, Truth personified &
attainable through the Guru's guidance."

O Nanak ! I would offer myself as a sacrifice to such
Guru-minded persons, who recite the Lord's True Name day
and night, and amass the wealth of True Name (Truth), by
developing the love of the Guru's Word (sabad) and inculcate
the love of the Lord in their hearts. Such persons have purified
themselves and are not affected by any filth (of vices), on whom
the Lord has bestowed His Grace. (1)

M - 3 : I joined the company of a person, considering
him to be a swan (saint), but I would not have joined his
company had I known the truth about his being a crane instead
(a faithless person) and would not have mixed with him from
the very beginning or given company to such faithless persons.
(2)

M - 3 : Infact, by seeing the holy saints (swans) the cranes
(faithless persons) also get the urge of swimming in the ocean
of life, but such (faithless) persons get drowned (with feet
upwards) so it is better not to join the company of such unholy
persons.

Pour'i : O Lord ! You are self-effulgent and have created
this Universe from Your ownself and You are formless without
any signs or symbols, and there is none else like You. You are
Lord-Almighty capable of doing anything, and whatever takes
place, is as per Your Will. You are bestowing Your benedictions
and favours on all beings without askance. O Brother ! Let us
all praise and greet such a True Guru, who has united us with
the Lord by bestowing on us the boon of True Name, thus
enabling us to sing His praises with the tongue. (1)

Slok M.- 3 (Bhae' vitch sabh a'kar hai nirbhau....)

O Brother ! The whole worldly creation (and drama) is
all based (controlled by) on the fear-complex except the Lord
Himself, who is free from all this consideration (above this
fear). We could inculcate the love of the Lord by serving the
True Guru with devotion, and then there is no idea of the fear
(of death). Such a person then is not (visited by) affected by
any afflictions or foes and none else could suppress him even.
The Guru-minded persons have, however, realised in their
minds that whatever comes to pass (happens) in this world is

ਅਧੇ ਹੀ ਪਤਿ ਰਖਸੀ ਕਾਰਜ ਸਵਾਰੇ ਸੋਇ ॥੧॥

ਮ: ੩ ॥ ਇਕਿ ਸਜਣ ਚਲੇ ਇਕਿ ਚਲਿ ਗਏ

ਰਹਦੇ ਭੀ ਫੁਨਿ ਜਾਹਿ ॥ ਜਿਨੀ ਸਤਿਗੁਰੁ ਨ

ਸੇਵਿਓ ਸੇ ਆਇ ਗਏ ਪਛੁਤਾਹਿ ॥ ਨਾਨਕ ਸਚਿ

ਰਤੇ ਸੇ ਨ ਵਿਛੁੜਹਿ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਮਾਹਿ ॥

੨ ॥

ਪਉੜੀ ॥ ਤਿਸੁ ਮਿਲੀਐ ਸਤਿਗੁਰੁ ਸਜਣੈ ਜਿਸੁ

ਅੰਤਰਿ ਹਰਿ ਗੁਣਕਾਰੀ ॥ ਤਿਸੁ ਮਿਲੀਐ

ਸਤਿਗੁਰੁ ਪ੍ਰੀਤਮੈ ਜਿਨਿ ਹੰਉਮੈ ਵਿਚਹੁ ਮਾਰੀ ॥

ਸੋ ਸਤਿਗੁਰੁ ਪੂਰਾ ਧਨੁ ਧੰਨੁ ਹੈ ਜਿਨਿ ਹਰਿ

ਉਪਦੇਸੁ ਦੇ ਸਭ ਸ੍ਰਿਸ੍ਟਿ ਸਵਾਰੀ ॥ ਨਿਤ ਜਪਿਅਹੁ

ਸੰਤਹੁ ਰਾਮ ਨਾਮੁ ਭਉਜਲ ਬਿਖੁ ਤਾਰੀ ॥ ਗੁਰਿ

ਪੂਰੈ ਹਰਿ ਉਪਦੇਸਿਆ ਗੁਰ ਵਿਟਕਿਅਹੁ ਹੰਉ

ਸਦ ਵਾਰੀ ॥ ੨ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਸਤਿਗੁਰੁ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਸੁਖੀ ਹੂੰ ਸੁਖ ਸਾਰੁ ॥

ਐਥੇ ਮਿਲਨਿ ਵਡਿਆਈਆ ਦਰਗਹ ਮੇਖ

ਦੁਆਰੁ ॥ ਸਚੀ ਕਾਰ ਕਮਾਵਣੀ ਸਚੁ ਪੈਨਣੁ

ਸਚੁ ਨਾਮੁ ਅਧਾਰੁ ॥ ਸਚੀ ਸੰਗਤਿ ਸਚਿ ਮਿਲੈ

ਸਚੈ ਨਾਇ ਪਿਆਰੁ ॥ ਸਚੈ ਸਬਦਿ ਹਰਖੁ ਸਦਾ

ਦਰਿ ਸਚੈ ਸਚਿਆਰੁ ॥ ਨਾਨਕ ਸਤਿਗੁਰੁ ਕੀ

ਸੇਵਾ ਸੋ ਕਰੈ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੈ ਕਰਤਾਰੁ ॥੧॥

ਮ: ੩ ॥ ਹੋਰੁ ਵਿਡਾਣੀ ਚਾਕਰੀ ਪ੍ਰਿਗੁ ਜੀਵਣੁ

ਪ੍ਰਿਗੁ ਵਾਸੁ ॥ ਅੰਮ੍ਰਿਤੁ ਛੋਡਿ ਬਿਖੁ ਲਗੇ ਬਿਖੁ

dictated by the Lord as per His Will or as it pleases the Lord. O Nanak ! The Lord Himself will protect our honour and arrange to complete all our functions successfully. (1)

M - 3: Many of our friends and colleagues have already faced death (gone by) and many more are ready to face it and leave this world, and whosoever is left (unaffected) will have to face death soon. The (faithless) persons, who have not served the True Guru, will repent on passing into oblivion (due to death). O Nanak ! The Guru-minded persons who are imbued with the love of the Lord, are never separated from the Lord, and whosoever serves the Lord, enjoys the eternal bliss by merging with the Lord. (2)

Pour'i : Let us meet and join the company of the friendly Guru who has imbibed the virtuous Lord within His heart (in whose heart the Lord abides). Let us join the company of such a Guru who has cast away our egoism from within us (by driving it away). Blessed and praiseworthy is the True Guru, who has enabled the whole world to attain salvation, by imparting the knowledge (teachings) of Lord's True Name ! O holy saints ! O friends ! Let us always recite the True Name of the Lord, which would enable us cross this ocean of life (including vicious actions) successfully. I would offer myself as a sacrifice to such a Guru, who has helped us to cross this ocean (of life) successfully by imparting us the knowledge of Lord's True Name. (2)

Slok M - 3 (Satgur ki sewa cha'kri sukhi hu'n.....)

O Brother ! The service of the True Guru is blissful which brings real joy and comforts, as a result of which, one gets honoured in this world with prestige, and even in the next world the doors to salvation open up. Thus by reciting the True Name of the Lord, our functions in the world are also made truthful wearing the robes of Truth. Infact, in the company of the holy saints, we imbibe the true love of the Lord's True Name, thus getting merged with the True Lord. We enjoy the bliss of life always by listening to the Guru's Word (sabad) and we are received with honour even in the Lord's presence, being proclaimed as Truthful. O Nanak ! The service of the Guru could be performed only by the person, who is blessed with the Grace and benevolence of the Lord. (1)

M - 3 : Cursed is the service of the worldly falsehood (Maya) and the life of such persons is a total loss and worth condemnation, being a curse. Such self-willed (faithless)

ਖਟਣਾ ਬਿਖੁ ਰਾਸਿ ॥ ਬਿਖੁ ਖਾਣਾ ਬਿਖੁ ਪੈਨਣਾ
 ਬਿਖੁ ਕੇ ਮੁਖਿ ਗਿਰਾਸ ॥ ਐਥੈ ਦੁਖੇ ਦੁਖੁ ਕਮਾਵਣਾ
 ਮੁਇਆ ਨਰਕਿ ਨਿਵਾਸੁ ॥ ਮਨਮੁਖ ਮੁਹਿ ਮੈਲੈ
 ਸਬਦੁ ਨ ਜਾਣਨੀ ਕਾਮ ਕਰੋਧਿ ਵਿਣਾਸੁ ॥
 ਸਤਿਗੁਰ ਕਾ ਭਉ ਛੋਡਿਆ ਮਨਹਨਿ ਕੰਮੁ ਨ
 ਆਵੈ ਰਾਸਿ ॥ ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਕੇ ਨ
 ਸੁਣੇ ਅਰਦਾਸਿ ॥ ਨਾਨਕ ਪੂਰਬਿ ਲਿਖਿਆ
 ਕਮਾਵਣਾ ਗੁਰਮੁਖਿ ਨਾਮਿ ਨਿਵਾਸੁ ॥ ੨ ॥
 ਪਉੜੀ ॥ ਸੋ ਸਤਿਗੁਰੁ ਸੇਵਿਹੁ ਸਾਧ ਜਨੁ ਜਿਨਿ
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥ ਸੋ ਸਤਿਗੁਰੁ
 ਪੂਜਹੁ ਦਿਨਸੁ ਰਾਤਿ ਜਿਨਿ ਜਗਨੀਭੁ ਜਗਦੀਸੁ
 ਜਪਾਇਆ ॥ ਸੋ ਸਤਿਗੁਰੁ ਦੇਖਹੁ ਇਕ ਨਿਮਖ
 ਨਿਮਖ ਜਿਨਿ ਹਰਿ ਕਾ ਹਰਿ ਪੰਥੁ ਬਤਾਇਆ ॥
 ਤਿਸੁ ਸਤਿਗੁਰ ਕੀ ਸਭ ਪਰੀ ਪਵਹੁ ਜਿਨਿ ਮੇਹ
 ਅੰਧੇਰੁ ਚੁਕਾਇਆ ॥ ਸੋ ਸਤਿਗੁਰੁ ਕਹਹੁ ਸਭਿ
 ਧੰਨੁ ਧੰਨੁ ਜਿਨਿ ਹਰਿ ਭਗਤਿ ਭੰਡਾਰ ਲਹਾਇਆ
 ॥ ੩ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਭੁਖ ਗਈ ਭੇਖੀ ਭੁਖ ਨ
 ਜਾਇ ॥ ਦੁਖਿ ਲਗੈ ਘਰਿ ਘਰਿ ਫਿਰੈ ਅਗੈ
 ਦੂਟੀ ਮਿਲੈ ਸਜਾਇ ॥ ਅੰਦਰਿ ਸਹਜੁ ਨ ਆਇਓ
 ਸਹਜੇ ਹੀ ਲੈ ਖਾਇ ॥ ਮਨਹਨਿ ਜਿਸ ਤੇ ਮੰਗਣਾ
 ਲੈਣਾ ਦੁਖੁ ਮਨਾਇ ॥ ਇਸੁ ਭੇਖੈ ਥਾਵਹੁ ਗਿਰਹੇ
 ਭਲਾ ਜਿਥਹੁ ਕੇ ਵਰਸਾਇ ॥ ਸਬਦਿ ਰਤੇ ਤਿਨਾ

persons are engrossed in the love of (the poison of) Maya (worldly falsehood) having forsaken the nectar of Lord's True Name. They only amass the capital of poison and deal in the business of (poisonous vices) venom in this world. Thus they are subjected to lot of sufferings in this life and are thrown into hell after their death even. The self-willed (faithless) persons are impure of heart, as such they do not relish the nectar of True Name and the Guru's Word (Gurbani) and finally perish, engrossed in vicious and sinful actions, obsessed with sexual desires and anger. They lead this life with a perturbed mind and impatience, without having any love or fear of the Lord (wonder awe); thus being unsuccessful in all their functions, are thrown into hell, the land of Yama. No one even cares to listen to their prayers or requests. O Nanak ! We are made to follow the path and perform such actions as are ordained by the Lord as per our pre-destined fortune and the Lord's Will, as such the Guru-minded persons are always enjoying the eternal bliss, being immersed in the love of True Name and the Guru's Word. (2)

Pour'i : O Brother ! Let us serve the True Guru in the company of the holy saints, who have inculcated the love of True Name in our hearts. Let us worship the Guru day and night, who has exhorted us to recite the True Name of the Lord, the creator and sustainer of the whole world. Let us perceive the glimpse (of the vision) of the Guru every moment, who has shown us the path of realisation and unite with the Lord. O Brother ! Let us seek refuge at the lotus feet of the True Guru, who has cast away the darkness of ignorance due to this Maya (worldly falsehood). Let us sing the praises of the True Guru, who has bestowed the treasure of True Name on us and blessed us with recitation of True Name! (3)

Slok M - 3 (Satgur mili ai bhukh gaiee....)

Whosoever perceives a glimpse of the True Guru gets away from the hunger of more worldly possessions (worldly desires are satiated) and one's hunger for worldly desires is not satiated by formal practices or rituals (for showing off) like wearing the robes of mendicants. Then such a Sadhu (mendicant) goes around begging for food (alms) and undergoes lot of sufferings, and gets punished even in the Lord's court. He does not experience the knowledge (about Lord) or contentment within his heart, and could not enjoy the peace of mind gained in the state of equipoise as it is not pre-destined for him as per Lord's Will (not in his fortune). Whatever

ਸੋਝੀ ਪਈ ਦੂਜੇ ਭਰਮਿ ਭੁਲਾਇ ॥ ਪਇਐ ਕਿਰਤਿ
ਕਮਾਵਣਾ ਕਹਣਾ ਕਛੂ ਨ ਜਾਇ ॥ ਨਾਨਕ ਜੋ
ਤਿਸੁ ਭਾਵਹਿ ਸੇ ਭਲੇ ਜਿਨ ਕੀ ਪਤਿ ਪਾਵਹਿ
ਥਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਸਦਾ ਸੁਖ ਜਨਮ
ਮਰਣ ਦੁਖੁ ਜਾਇ ॥ ਚਿੰਤਾ ਮੂਲਿ ਨ ਹੋਵਈ
ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਇ ॥ ਅੰਤਰਿ ਤੀਰਥੁ
ਗਿਆਨੁ ਹੈ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ॥ ਮੈਲੁ
ਗਈ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਤੀਰਥਿ
ਨਾਇ ॥ ਸਜਣ ਮਿਲੇ ਸਜਣਾ ਸਚੈ ਸਬਦਿ
ਸੁਭਾਇ ॥ ਘਰ ਹੀ ਪਰਚਾ ਪਾਇਆ ਜੋਤੀ ਜੋਤਿ
ਮਿਲਾਇ ॥ ਪਾਖੰਡਿ ਜਮਕਾਲੁ ਨ ਛੋਡਈ ਲੈ
ਜਾਸੀ ਪਤਿ ਗਵਾਇ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ
ਉਬਰੇ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਤਿਤੁ ਜਾਇ ਬਹੁ ਸਤਸੰਗਤੀ ਜਿਥੈ
ਹਰਿ ਕਾ ਹਰਿ ਨਾਮੁ ਬਿਲੋਈਐ ॥ ਸਹਜੇ ਹੀ ਹਰਿ
ਨਾਮੁ ਲੇਹੁ ਹਰਿ ਤਤੁ ਨ ਖੋਈਐ ॥ ਨਿਤ ਜਪਿਆਹੁ
ਹਰਿ ਹਰਿ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਦਰਗਹ ਵੇਈਐ
॥ ਸੋ ਪਾਏ ਪੂਰਾ ਸਤਗੁਰੂ ਜਿਸੁ ਧੁਰਿ ਮਸਤਕਿ
ਲਿਲਾਟਿ ਲਿਖੋਈਐ ॥ ਤਿਸੁ ਗੁਰ ਕੰਉ ਸਭਿ
ਨਮਸਕਾਰੁ ਕਰਹੁ ਜਿਨਿ ਹਰਿ ਕੀ ਹਰਿ ਗਾਲ
ਗਲੋਈਐ ॥ ੪ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਸਜਣ ਮਿਲੇ ਸਜਣਾ ਜਿਨ ਸਤਗੁਰੁ ਨਾਲਿ
ਪਿਆਰੁ ॥ ਮਿਲਿ ਪ੍ਰੀਤਮ ਤਿਨੀ ਪਿਆਇਆ ਸਚੈ

he solicits and seeks from the Lord due to his obstinate nature with an afflicted mind and on receiving His favours also he feels afflicted or disturbed. So it is much better to lead a householder's life in preference to this mendicant's formal life, as the Guru might bless him with His Grace and benevolence. Such persons get imbued with the love of the Lord through the Guru's guidance, which reveals the Lord's secrets to them, whereas all others are wandering in disgust and fruitless efforts, being engrossed in whims and dual-mindedness. Infact, the human beings function according to the dictates of the Lord, as pre-destined for them vide Lord's Will, and nothing more could be said about it. O Nanak ! The persons, who are loved and liked by the Lord, are accepted by the Lord in His presence thus rewarding their efforts at Lord's worship. (1)

M - 3 : By serving the True Guru, we could enjoy the bliss of life, casting away the sufferings of the cycle of births and deaths. Once the Lord is inculcated (abides) within one's heart (innerself), all the worries and afflictions take to their heels. The Guru has made us realise clearly that the tank of knowledge exists within our innerself, which helps us to purify our filth (of vices) thus making the mind pure and enriched with the light of knowledge. Thus the sikh (devotee) meets the Guru, immersed in the love of the Guru's Word just as friends meet each other. The individual thus attains self-realisation (by imbibing the Lord's love and knowledge within one's heart) and gains the love and affection of the Lord by merging his soul with the Prime-soul. However, the faithless person is not spared by the Yama and will be taken to (thrown into) hell, being dishonoured. O Nanak ! The Guru-minded persons, imbued with the love of True Name, will attain salvation as they are immersed in the love of the True Lord. (2)

Pour'i : Let us join the company of holy saints, where only True Name is being recited. Let us recite True Name in a state of equipoise, so that the real ideal of True Name is not lost like the butter being lost while churning the milk (curd). We could find an honourable place in the Lord's Presence by reciting True Name with honour and acclaim. But only the fortunate person, pre-destined by the Lord's Will, gets united with the True Guru. O Brother ! Let us salute such Guru-minded persons, who relate the (secrets) stories (give discourses) of the True Lord and merge us with the Lord. (4)

Slok M - 3 (Sajan milai sajn'a jin satgur naal pyar...)

O friend ! The persons, who have inculcated the love of the True Guru in their hearts, have been united with the Lord.

ਪ੍ਰੇਮਿ ਪਿਆਰੁ ॥ ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਾਨਿਆ
ਗੁਰ ਕੈ ਸਬਦਿ ਅਪਾਰਿ ॥ ਏਹਿ ਸਜਣ ਮਿਲੇ
ਨ ਵਿਛੁੜਹਿ ਜਿ ਆਪਿ ਮੇਲੇ ਕਰਤਾਰਿ ॥
ਇਕਨਾ ਦਰਸਨ ਕੀ ਪਰਤੀਤਿ ਨ ਆਈਆ
ਸਬਦਿ ਨ ਕਰਹਿ ਵੀਚਾਰੁ ॥ ਵਿਛੁੜਿਆ ਕਾ
ਕਿਆ ਵਿਛੁੜੈ ਜਿਨਾ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥
ਮਨਮੁਖ ਸੇਤੀ ਦੋਸਤੀ ਥੋੜਿਆ ਦਿਨ ਚਾਰਿ
॥ ਇਸੁ ਪਰੀਤੀ ਤੁਟਦੀ ਵਿਲਮੁ ਨ ਹੋਵਈ
ਇਤੁ ਦੋਸਤੀ ਚਲਨਿ ਵਿਕਾਰ ॥ ਜਿਨਾ ਅੰਦਰਿ
ਸਚੇ ਕਾ ਭਉ ਨਾਹੀ ਨਾਮਿ ਨ ਕਰਹਿ ਪਿਆਰੁ
॥ ਨਾਨਕ ਤਿਨ ਸਿਉ ਕਿਆ ਕੀਚੈ ਦੋਸਤੀ ਜਿ
ਆਪਿ ਭੁਲਾਏ ਕਰਤਾਰਿ ॥ ੧ ॥

ਮ: ੩ ॥ ਇਕਿ ਸਦਾ ਇਕਤੈ ਰੰਗਿ ਰਹਹਿ
ਤਿਨ ਕੈ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ਤਨੁ
ਮਨੁ ਧਨੁ ਅਰਪੀ ਤਿਨ ਕਉ ਨਿਵਿ ਨਿਵਿ
ਲਾਗਉ ਪਾਇ ॥ ਤਿਨ ਮਿਲਿਆ ਮਨੁ ਸੰਤੋਖੀਐ
ਤ੍ਰਿਸਨਾ ਭੁਖ ਸਭ ਜਾਇ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ
ਸੁਖੀਏ ਸਦਾ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਇ ॥ ੨ ॥
ਪਉੜੀ ॥ ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਵਾਰਿਆ
ਜਿਨਿ ਹਰਿ ਕੀ ਹਰਿ ਕਥਾ ਸੁਣਾਈ ॥ ਤਿਸੁ
ਗੁਰ ਕਉ ਸਦ ਬਲਿਹਾਰਣੈ ਜਿਨਿ ਹਰਿ ਸੇਵਾ
ਬਣਤ ਬਣਾਈ ॥ ਸੋ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਮੇਰੈ
ਨਾਲਿ ਹੈ ਜਿਥੈ ਕਿਥੈ ਮੈਨੋ ਲਏ ਛਡਾਈ ॥
ਤਿਸੁ ਗੁਰ ਕਉ ਸਾਬਾਸਿ ਹੈ ਜਿਨਿ ਹਰਿ ਸੋਝੀ
ਪਾਈ ॥ ਨਾਨਕੁ ਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨਿ
ਹਰਿ ਨਾਮੁ ਦੀਆ ਮੇਰੇ ਮਨ ਕੀ ਆਸ ਪੁਰਾਈ
॥ ੫ ॥

The Guru-minded persons, who are imbued with the love of the Lord, have recited the Lord's True Name in the company of the beloved Guru. Such persons have controlled the mind through the Guru's guidance as they have developed the love of the Guru's Word, and they never again get separated from the Lord, once having been united with the Lord. However, the self-willed (faithless) persons, even after having a glimpse of the Guru, are not convinced and satisfied and they do not meditate on the Guru's Word (sabad). There is no question of separation for the faithless persons, as they have already deserted (the love of) the Lord, due to their dual-mindedness. Even the friendship of such faithless persons is flimsy and short-lived till they have some selfish motives, (have own ends to grind) and does not take long to break (up) off as it is all based on vicious and sinful considerations. Moreover, such persons do not have any regard (fear) for the Lord. O Nanak ! The friendship of such persons, who have forsaken the Lord themselves, is not worth-while. What is the use of their friendship or company ?

M - 3 : I would offer myself as a sacrifice to such persons, who are always immersed in the love of the Lord, having surrendered my body, mind and wealth to them, (with self-surrender) and would fall at their lotus-feet in obeisance to them. By meeting such persons, we attain the peace and tranquillity of mind, getting rid of our hunger for worldly possessions (desires). O Nanak ! The persons, who are always imbued with the love of the Lord's True Name, enjoy the eternal bliss. (2)

Pour'i : I would offer myself as a sacrifice to the Guru, who has given me discourses on the Lord's True Name (through the Guru's Word) and I have surrendered myself completely to the Guru who has initiated and engaged us in the service of the True Lord. The True Guru is always beside me (by my side) and protects my honour and prestige everywhere (wherever there are any hurdles). Blessed and praiseworthy is the Guru who has made us realise the value and efficacy of the True Name of the Lord ! O Nanak ! I am a sacrifice to the Guru, who has fulfilled all my desires by imparting the knowledge about the Lord's True Name. (5)

ਸਲੋਕ ਮ: ੩ ॥

ਤ੍ਰਿਸਨਾ ਦਾਧੀ ਜਲਿ ਮੁਈ ਜਲਿ ਜਲਿ ਕਰੇ
ਪੁਕਾਰ ॥ ਸਤਿਗੁਰ ਸੀਤਲ ਜੇ ਮਿਲੈ ਫਿਰਿ ਜਲੈ
ਨ ਦੂਜੀ ਵਾਰ ॥ ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਨਿਰਭਉ ਕੇ
ਨਹੀ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ ॥ ੧ ॥

ਮ: ੩ ॥ ਭੇਖੀ ਅਗਨਿ ਨ ਬੁਝਈ ਚਿੰਤਾ ਹੈ
ਮਨ ਮਾਹਿ ॥ ਵਰਮੀ ਮਾਰੀ ਸਾਪੁ ਨਾ ਮਰੈ ਤਿਉ
ਨਿਗੁਰੇ ਕਰਮ ਕਮਾਹਿ ॥ ਸਤਿਗੁਰੁ ਦਾਤਾ
ਸੇਵੀਐ ਸਬਦੁ ਵਸੈ ਮਨਿ ਆਇ ॥ ਮਨੁ ਤਨੁ
ਸੀਤਲੁ ਸਾਂਤਿ ਹੋਇ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਇ ॥
ਸੁਖਾ ਸਿਰਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ਜਾ ਵਿਚਰੁ ਆਪੁ
ਗਵਾਇ ॥ ਗੁਰਮੁਖਿ ਉਦਾਸੀ ਸੋ ਕਰੇ ਜਿ ਸਚਿ
ਰਹੈ ਲਿਵ ਲਾਇ ॥ ਚਿੰਤਾ ਮੂਲਿ ਨ ਹੋਵਈ ਹਰਿ
ਨਾਮਿ ਰਜਾ ਆਘਾਇ ॥ ਨਾਨਕ ਨਾਮ ਬਿਨਾ
ਨਹ ਛੁਟੀਐ ਹਉਮੈ ਪਚਹਿ ਪਚਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜਿਨੀ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ
ਤਿਨੀ ਪਾਇਅੜੈ ਸਰਬ ਸੁਖਾ ॥ ਸਭੁ ਜਨਮੁ ਤਿਨਾ
ਕਾ ਸਫਲੁ ਹੈ ਜਿਨ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਮਨਿ
ਲਾਗੀ ਭੁਖਾ ॥ ਜਿਨੀ ਗੁਰ ਕੈ ਬਚਨਿ ਆਰਾਧਿਆ
ਤਿਨ ਵਿਸਰਿ ਗਏ ਸਭਿ ਦੁਖਾ ॥ ਤੇ ਸੰਤ ਭਲੇ
ਗੁਰਸਿਖ ਹੈ ਜਿਨ ਨਾਹੀ ਚਿੰਤ ਪਰਾਈ ਚੁਖਾ ॥
ਧਨੁ ਧੰਨੁ ਤਿਨਾ ਕਾ ਗੁਰੁ ਹੈ ਜਿਸੁ ਅੰਮ੍ਰਿਤ ਫਲ
ਹਰਿ ਲਾਗੇ ਮੁਖਾ ॥ ੬ ॥

Slok M - 3 (*Trisna dadhi jal muiee jal jal kare' pukar....*)

O Nanak ! This world is burning in the fire of (worldly) desires and is completely lost, suffering under its effects and then cries and wails being burnt therein. But if the True Guru's company is attained, then it will not burn in worldly desires (a second time) again as it will escape the cycle of births and deaths, through the Guru's guidance. No one could ever become fearless without the support of True Name by following and meditating on the Guru's Word. (1)

M - 3 : This fire of worldly desires cannot be extinguished by showing off and practising many rituals or following various paths, instead the mind gets beset with lot of worries. The Guruless persons (without the support of the Guru) are engrossed in many frivolous actions just as killing the upper sheild instead of the snake itself or trying to torture the body without having any control over the mind. But the body and mind both get peace and satisfaction alongwith curbing the worldly desires provided one were to serve the True Guru, which would bring him peace of mind through the Guru's guidance. The true bliss of life is (enjoyed) attained by getting rid of one's egoism from the mind. The Guru-minded person, who is always imbued with the love of the Lord, may be considered to be leading a life of detachment (from worldly pleasures). Infact, such a person gets satiated and becomes free from all worries by partaking (drinking) the nectar of True Name. O Nanak ! No body in the world has ever attained salvation without the support of True Name as the human being frets and fumes himself due to his egoism and makes others as well to burn within (to fret). (2)

Pour'i : The Guru-minded persons, who have recited True Name, have attained the eternal bliss of life. Such persons have lived a successful and fruitful life by inculcating the love of the Lord's True Name in their heart. The persons, who have recited True Name through the Guru's guidance and Guru's Word, have cast away all their ills and afflictions. Such Guru-minded persons, who are free from the worries of others, are the real and true saints of the Lord (who have no other support except the Lord). The Guru of such persons, who have partaken the nectar of True Name (with the mouth), is truly great and praiseworthy. (6)

ਸਲੋਕ ਮ: ੩ ॥

ਕਲਿ ਮਹਿ ਜਮੁ ਜੰਦਾਰੁ ਹੈ ਹੁਕਮੇ ਕਾਰ ਕਮਾਇ
॥ ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਮਨਮੁਖਾ ਦੇਇ ਸਜਾਇ
॥ ਜਮਕਾਲੈ ਵਸਿ ਜਗੁ ਬਾਧਿਆ ਤਿਸ ਦਾ ਫਰੂ
ਨ ਕੋਇ ॥ ਜਿਨਿ ਜਮੁ ਕੀਤਾ ਸੇ ਸੇਵੀਐ ਗੁਰਮੁਖਿ
ਦੁਖੁ ਨ ਹੋਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਮੁ ਸੇਵਾ ਕਰੇ
ਜਿਨ ਮਨਿ ਸਚਾ ਹੋਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਏਹਾ ਕਾਇਆ ਰੋਗਿ ਭਰੀ ਬਿਨੁ
ਸਬਦੈ ਦੁਖੁ ਹਉਮੈ ਰੋਗੁ ਨ ਜਾਇ ॥ ਸਤਿਗੁਰੁ
ਮਿਲੈ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਹਰਿ ਨਾਮੇ ਮੰਨਿ ਵਸਾਇ
॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਸੁਖਦਾਤਾ ਦੁਖੁ
ਵਿਸਰਿਆ ਸਹਜਿ ਸੁਭਾਇ ॥ ੨ ॥
ਪਉੜੀ ॥ ਜਿਨਿ ਜਗਜੀਵਨੁ ਉਪਦੇਸਿਆ
ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਸਦਾ ਘੁਮਾਇਆ ॥ ਤਿਸੁ
ਗੁਰ ਕਉ ਹਉ ਖੰਨੀਐ ਜਿਨਿ ਮਧਸੂਦਨੁ ਹਰਿ
ਨਾਮੁ ਸੁਣਾਇਆ ॥ ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਵਾਰਣੈ
ਜਿਨਿ ਹਉਮੈ ਬਿਖੁ ਸਭੁ ਰੋਗੁ ਗਵਾਇਆ ॥
ਤਿਸੁ ਸਤਿਗੁਰ ਕਉ ਵਡ ਪੁੰਨੁ ਹੈ ਜਿਨਿ ਅਵਗਣ
ਕਟਿ ਗੁਣੀ ਸਮਝਾਇਆ ॥ ਸੇ ਸਤਿਗੁਰੁ ਤਿਨ
ਕਉ ਭੇਟਿਆ ਜਿਨ ਕੈ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗੁ
ਲਿਖਿ ਪਾਇਆ ॥ ੭ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਭਗਤਿ ਕਰਹਿ ਮਰਜੀਵੜੇ ਗੁਰਮੁਖਿ ਭਗਤਿ
ਸਦਾ ਹੋਇ ॥ ਓਨਾ ਕਉ ਧਰਿ ਭਗਤਿ ਖਜਾਨਾ
ਬਖਸਿਆ ਮੇਟਿ ਨ ਸਕੈ ਕੋਇ ॥ ਗੁਣ ਨਿਧਾਨੁ

Slok M - 3 (*Kal meh jam jandar hai hukmai ka'r kamai...*)

O Brother ! This world is under the control of the Yama (god of death), though it is functioning under the dictates of the Lord as per His Will. The self-willed persons are punished by the Yama whereas the Guru-minded persons have been protected (saved) by the Guru's support. The Lord has arranged the whole world under the control of the Yama, and no one could help us against the punishment (control) of the Yama. However, we should serve the True Lord alone who has created even the Yama, so that the Guru-minded persons do not have to undergo sufferings (at his hands). O Nanak ! Even the Yama is at the beck and call or service of the Guru-minded persons, who recite the True Name by imbibing the love of the Lord (so how could the Yama trouble them?) (1)

M - 3 : This human body is replete with many ills and maladies, and the malady of egoism does not get cured (vanish) without the support of the Guru's Word. The mind could be purified by inculcating the Lord's True Name in the heart through the help of the Guru's guidance. O Nanak ! The persons, who have recited the Lord's True Name, which is the harbinger and benefactor of all the bliss and worldly comforts, could cast away all their ills and afflictions. (2)

Pour'i : I would always offer myself as a sacrifice to the Guru, who has given us the right guidance of Lord's worship, who is the Lord-benefactor of the whole world and also has bestowed on us the True Name of the Lord, destroyer of the demon of egoism. I would, infact, surrender myself completely to such a Guru and sacrifice myself (in bits and pieces even) at His service. I would offer myself (as a sacrifice) in self-surrender to the Guru, who has rid me of the poison of egoism from within. The Guru has blessed me with the greatest boon of imbibing the love of True Name, dispelling all my vices and sinful actions, and stressed its efficacy on me. The fortunate persons, pre-destined by Lord's Will alone, get united with such a Guru and through the Guru's guidance they have been enabled to cross this ocean of life successfully. (7)

Slok M - 3 (*Bhagat kareh marjivr'ai gurmukh....*)

The Guru-minded persons, who realise the true meaning of life by following the path of the Lord (True Name) and leading a life of humility (like a dead person), engage themselves in the true worship of the Lord, and their prayers are accepted (by the Lord). Such Guru-minded persons are blessed with the wealth of True Name from the Lord's court

ਮਨਿ ਪਾਇਆ ਏਕੋ ਸਚਾ ਸੋਇ ॥ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਮਿਲਿ ਰਹੇ ਫਿਰਿ ਵਿਛੋੜਾ ਕਦੇ ਨ ਹੋਇ
॥ ੧ ॥

ਮ: ੩ ॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀਆ ਕਿਆ
ਓਹੁ ਕਰੇ ਵੀਚਾਰੁ ॥ ਸਬਦੈ ਸਾਰ ਨ ਜਾਣਈ
ਬਿਖੁ ਭੂਲਾ ਗਾਵਾਰੁ ॥ ਅਗਿਆਨੀ ਅੰਧੁ ਬਹੁ
ਕਰਮ ਕਮਾਵੈ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥ ਅਣਹੋਦਾ
ਆਪੁ ਗਣਾਇਦੇ ਜਮੁ ਮਾਰਿ ਕਰੇ ਤਿਨ ਖੁਆਰੁ
॥ ਨਾਨਕ ਕਿਸ ਨੋ ਆਖੀਐ ਜਾ ਆਪੇ
ਬਖਸਣਹਾਰੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਤੂ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਸਭਿ
ਜੀਅ ਤੁਮਾਰੇ ॥ ਜਿਸੁ ਤੂ ਭਾਵੈ ਤਿਸੁ ਤੂ ਮੇਲਿ
ਲੈਹਿ ਕਿਆ ਜੰਤ ਵਿਚਾਰੇ ॥ ਤੂ ਕਰਣ ਕਾਰਣ
ਸਮਰਥੁ ਹੈ ਸਚੁ ਸਿਰਜਣਹਾਰੇ ॥ ਜਿਸੁ ਤੂ
ਮੇਲਹਿ ਪਿਆਰਿਆ ਸੇ ਤੁਧੁ ਮਿਲੈ ਗੁਰਮੁਖਿ
ਵੀਚਾਰੇ ॥ ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਆਪਣੇ
ਜਿਨਿ ਮੇਰਾ ਹਰਿ ਅਲਖੁ ਲਖਾਰੇ ॥ ੮ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਰਤਨਾ ਪਾਰਖੁ ਜੇ ਹੋਵੈ ਸੁ ਰਤਨਾ ਕਰੇ ਵੀਚਾਰੁ ॥
ਰਤਨਾ ਸਾਰ ਨ ਜਾਣਈ ਅਗਿਆਨੀ ਅੰਧੁ ਅੰਧਾਰੁ
॥ ਰਤਨੁ ਗੁਰੁ ਕਾ ਸਬਦੁ ਹੈ ਬੂਝੈ ਬੂਝਣਹਾਰੁ ॥
ਮੂਰਖ ਆਪੁ ਗਣਾਇਦੇ ਮਰਿ ਜੀਮਹਿ ਹੋਇ
ਖੁਆਰੁ ॥ ਨਾਨਕ ਰਤਨਾ ਸੇ ਲਹੈ ਜਿਸੁ ਗੁਰਮੁਖਿ
ਲਗੈ ਪਿਆਰੁ ॥ ਸਦਾ ਸਦਾ ਨਾਮੁ ਉਚਰੈ ਹਰਿ

itself (from the beginning) which cannot be altered or destroyed by anyone. O Nanak ! The Guru-minded persons are imbued with the love of the True Lord, who is the fountain-head of all virtues, and get merged with the Lord in such a manner that they never get separated again. (1)

M - 3 : How could the person, who has never served the Guru, meditate or deliberate about the Lord ? Such a foolish person is engrossed and lost in the love of vicious and sinful actions, as such he is unaware of the value of the Guru's Word. He is, infact blind with ignorance and engrossed in the love of dual-mindedness, thus all his actions are based on dual-mindedness. Such self-willed persons, who are full of vices but always praise themselves, are punished and dishonoured by the Yama (the god of death). O Nanak ! Whom else could we approach except beseeching the Lord with our prayers, who is our benefactor ? So we could solicit the Lord for His Grace ! (2)

Pour'i : O Lord ! You are the creator and benefactor (sustainer) of all beings, and being omni-scient know all our inner feelings, as all the beings have been created by You. Nothing is in the hands of the human beings and everything depends on You alone and bestow Your blessings on us all as it pleases You, thus merging us with Yourself. O True Lord-creator ! You are all powerful, capable of doing everything, and are the cause (and effect) of everything happening. O beloved Lord-Spouse ! The Guru-minded persons are fully convinced that whomsoever You love, (like) gets united with You. I would offer myself as a sacrifice to the True Guru, who has enabled me to have a glimpse of the formless and limitless Lord. (8)

Slok M - 3 (Ratna parakh jeh hovai so ratna....)

O Brother ! The persons, who are the real evaluators of the jewels (like True Name) are dealing in the business of jewels. However, the ignorant persons are wandering in the darkness of ignorance and lack of knowledge (about True Lord), being engrossed in worldly falsehood (Maya). How could such persons deal in the merchandise of diamonds (jewels) when they do not realise their value ? The real jewel is the Guru's Word, but this is realised by few wise persons, whereas the foolish people are always engaged in self-praise and self-aggrandisement and thus suffer the torture of the cycle of births and deaths and get dishonoured. O Nanak ! The persons, who develop love and friendship with the Guru-minded persons,

ਨਾਮੇ ਨਿਤ ਬਿਉਹਾਰੁ ॥ ਕ੍ਰਿਪਾ ਕਰੇ ਜੇ ਆਪਣੀ
ਤਾ ਹਰਿ ਰਖਾ ਉਰ ਧਾਰਿ ॥ ੧ ॥

ਮ: ੩ ॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀਆ ਹਰਿ
ਨਾਮਿ ਨ ਲਗੋ ਪਿਆਰੁ ॥ ਮਤ ਤੁਮ ਜਾਣਹੁ
ਓਇ ਜੀਵਦੇ ਓਇ ਆਪਿ ਮਾਰੇ ਕਰਤਾਰਿ ॥

ਹਉਮੈ ਵਡਾ ਰੋਗੁ ਹੈ ਭਾਇ ਦੂਜੈ ਕਰਮ ਕਮਾਇ
॥ ਨਾਨਕ ਮਨਮੁਖਿ ਜੀਵਦਿਆ ਮੁਏ ਹਰਿ
ਵਿਸਰਿਆ ਦੁਖੁ ਪਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜਿਸੁ ਅੰਤਰੁ ਹਿਰਦਾ ਸੁਧੁ ਹੈ ਤਿਸੁ
ਜਨ ਕਉ ਸਭਿ ਨਮਸਕਾਰੀ ॥ ਜਿਸੁ ਅੰਦਰਿ
ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਤਿਸੁ ਜਨ ਕਉ ਹਉ ਬਲਿਹਾਰੀ
॥ ਜਿਸੁ ਅੰਦਰਿ ਬੁਧਿ ਬਿਬੇਕੁ ਹੈ ਹਰਿ ਨਾਮੁ
ਮੁਰਾਰੀ ॥ ਸੋ ਸਤਿਗੁਰੁ ਸਭਨਾ ਕਾ ਮਿਤੁ ਹੈ ਸਭ
ਤਿਸਹਿ ਪਿਆਰੀ ॥ ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਸਾਰਿਆ
ਗੁਰ ਬੁਧਿ ਬੀਚਾਰੀ ॥ ੯ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਬਿਨੁ ਸਤਿਗੁਰੁ ਸੇਵੇ ਜੀਅ ਕੇ ਬੰਧਨਾ ਵਿਚਿ ਹਉਮੈ
ਕਰਮ ਕਮਾਹਿ ॥ ਬਿਨੁ ਸਤਿਗੁਰੁ ਸੇਵੇ ਠਉਰ ਨ
ਪਾਵਹੀ ਮਰਿ ਜੰਮਹਿ ਆਵਹਿ ਜਾਹਿ ॥ ਬਿਨੁ
ਸਤਿਗੁਰੁ ਸੇਵੇ ਫਿਕਾ ਬੋਲਣਾ ਨਾਮੁ ਨ ਵਸੈ ਮਨ
ਮਾਹਿ ॥ ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰੁ ਸੇਵੇ ਜਮ ਪੁਰਿ
ਬਧੇ ਮਾਰੀਅਨਿ ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਹਿ ॥ ੧ ॥
ਮਹਲਾ ੧ ॥ ਜਾਲਉ ਐਸੀ ਰੀਤਿ ਜਿਤੁ ਮੈ
ਪਿਆਰਾ ਵੀਸਰੈ ॥ ਨਾਨਕ ਸਾਈ ਭਲੀ ਪਰੀਤਿ
ਜਿਤੁ ਸਾਹਿਬ ਸੇਤੀ ਪਤਿ ਰਹੈ ॥ ੨ ॥

manage to deal in the business of diamonds (jewels) amassing various jewels. (Only the Guru-minded persons can deal in this business of True Name). Such Guru-minded persons are always engaged in reciting True Name as they deal in the business of True Name alone. If the Lord would bless me with His Grace, then I would also recite Lord's True Name by inculcating the love of the Lord in my heart. (1)

M - 3 : We cannot consider such persons as spiritually alive, who have not served the True Guru and (have not) enjoyed the bliss of Lord's conjugal love, as the Lord Himself has declared them as dead (spiritually). The malady of one's egoism is the greatest illness and the self-willed (faithless) persons are always functioning engrossed in dual-mindedness. O Nanak ! Such faithless persons, though physically alive, are considered dead (having died a spiritual death) as they have forsaken the Lord and undergo sufferings. (2)

Pour'i : The whole world salutes those persons, who are pure of heart and they are honoured everywhere. I would offer myself as a sacrifice to the person, who is imbued with the love of the treasure of True Name, and meditates on the True Name of the Lord, who could destroy the egoistic tendencies. The Lord loves the whole world. Infact the Lord is Himself pervading in all the beings, which has been explained to us by the Guru, after great thought and meditation. Let us, therefore, think over this fact carefully (with wisdom) and recite True Name, perceiving the Lord everywhere. (9)

Slok M - 3 (Bin Satgur sevai jia ke bandhna.....)

O Brother ! The persons, who are engrossed in egoism while performing their actions, are capable of binding all others in the bondage of worldly falsehood, without serving the True Guru. Actually, without the service of the Guru, one does not get any support from any quarter, as such the self-willed persons are taken through the cycle of births and deaths. Such persons, without serving the Guru, always speak crude and bitter words (language) as they are not imbued with the love of the Lord's True Name. O Nanak ! The self-willed persons without serving the Guru, are taken in chains to the land of Yama (hell) with blackened faces (dishonoured), and they face disgust being punished there. (1)

Mahala - 1 : O Nanak ! Let us burn away all those practices or rituals, which take us away from the love of the Lord. The practice, which brings us closer to the Lord, is really

ਪਉੜੀ ॥ ਹਰਿ ਇਕੋ ਦਾਤਾ ਸੇਵੀਐ ਹਰਿ
ਇਕੁ ਧਿਆਈਐ ॥ ਹਰਿ ਇਕੋ ਦਾਤਾ ਮੰਗੀਐ
ਮਨ ਚਿੰਦਿਆ ਪਾਈਐ ॥ ਜੇ ਦੂਜੇ ਪਾਸਹੁ ਮੰਗੀਐ
ਤਾ ਲਾਜ ਮਰਾਈਐ ॥ ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ
ਫਲੁ ਪਾਇਆ ਤਿਸੁ ਜਨ ਕੀ ਸਭ ਭੁਖ ਗਵਾਈਐ
॥ ਨਾਨਕੁ ਤਿਨ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨ ਅਨਦਿਨੁ
ਹਿਰਦੈ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥ ੧੦ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਭਗਤ ਜਨਾ ਕਉ ਆਪਿ ਤੁਠਾ ਮੇਰਾ ਪਿਆਰਾ
ਆਪੇ ਲਇਅਨੁ ਜਨ ਲਾਇ ॥ ਪਾਤਿਸਾਹੀ
ਭਗਤ ਜਨਾ ਕਉ ਦਿਤੀਅਨੁ ਸਿਰਿ ਛਤੁ ਸਚਾ
ਹਰਿ ਬਣਾਇ ॥ ਸਦਾ ਸੁਖੀਏ ਨਿਰਮਲੇ ਸਤਿਗੁਰ
ਕੀ ਕਾਰ ਕਮਾਇ ॥ ਰਾਜੇ ਓਇ ਨ ਆਖੀਅਹਿ
ਭਿੜਿ ਮਰਹਿ ਫਿਰਿ ਜੂਨੀ ਪਾਹਿ ॥ ਨਾਨਕ ਵਿਣੁ
ਨਾਵੈ ਨਕੀ ਵਢੀ ਫਿਰਹਿ ਸੋਭਾ ਮੂਲਿ ਨ ਪਾਹਿ
॥ ੧ ॥

ਮ: ੩ ॥ ਸੁਣਿ ਸਿਖਿਐ ਸਾਦੁ ਨ ਆਇਓ
ਜਿਚਰੁ ਗੁਰਮੁਖਿ ਸਬਦਿ ਨ ਲਾਗੈ ॥ ਸਤਿਗੁਰਿ
ਸੇਵਿਐ ਨਾਮੁ ਮਨਿ ਵਸੈ ਵਿਚਹੁ ਭ੍ਰਮੁ ਭਉ ਭਾਗੈ
॥ ਜੇਹਾ ਸਤਿਗੁਰ ਨੋ ਜਾਣੈ ਤੇਹੋ ਹੋਵੈ ਤਾ ਸਚਿ
ਨਾਮਿ ਲਿਵ ਲਾਗੈ ॥ ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ
ਵਡਿਆਈ ਹਰਿ ਦਰਿ ਸੋਹਨਿ ਆਗੈ ॥ ੨ ॥

ਪਉੜੀ ॥ ਗੁਰਸਿਖਾਂ ਮਨਿ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਗੁਰੁ
ਪੂਜਣ ਆਵਹਿ ॥ ਹਰਿ ਨਾਮੁ ਵਣਜਹਿ ਰੰਗ
ਸਿਉ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੈ ਜਾਵਹਿ ॥ ਗੁਰਸਿਖਾ
ਕੇ ਮੁਖ ਉਜਲੇ ਹਰਿ ਦਰਗਹ ਭਾਵਹਿ ॥ ਗੁਰੁ

beautiful and the love is also supreme. (2)

Pour'i : O Brother ! Let us serve the Lord-benefactor only and recite the True Name of the Lord. We should seek favours and blessings from the Lord alone, as He fulfils all our desires. If we were to ask from some other power (source of authority) then it would be rather shameful for us. Whosoever has served the Lord, has been rewarded with the fruits of his labour, such a person gets satiated fully, having satisfied his hunger (of worldly possessions). O Nanak ! I would offer myself as a sacrifice to those persons, who recite True Name of the Lord day and night by inculcating His love in the heart. (10)

Slok M - 3 (Bhagat jana kou aap tutha mera piara....)

My beloved Lord is pleased with His saints and has immersed them (His slaves or devotees) in His worship and True Name. Infact, the Lord has bestowed the kingdom of heaven like a canopy over the heads of His saints. The persons, who are engaged in the service of the Guru, always enjoy the bliss of life, having purified themselves, whereas the persons who are engrossed in wrangles (quarrels) or wars, are not worthy of being called kings. They are rather taken through the cycle of births and deaths. O Nanak ! The persons, who are dishonoured (with smitten noses) without the recitation of True Name, never get acclaimed either here or hereafter. (1)

M - 3 : So long one is not able to inculcate the love of the Guru's Word in one's heart, it is no use getting involved in tall talk or listening to the teachings only. It is only through the service of the Guru that we could inculcate the (love of) True Name in our hearts and cast away our doubts, fear or dual-mindedness. The best course is to get imbued with the love of the True Name of the Lord and then get immersed in meditation of True Name, depending on the way one (views) perceives the Guru outwardly. O Nanak ! One gets honoured and acclaimed in the world by reciting True Name and in the Lord's Presence as well. (2)

Pour'i : The Guru's sikhs always worship (serve) the Guru, as they have developed love for the Lord in their hearts. Thus they gain the profit of the Lord's True Name by dealing in the trade (business) of Lord's True Name with love and devotion. Such Guru-minded persons proceed with flying colours to the Lord's court with pure hearts and find an

ਸਤਿਗੁਰੁ ਬੇਹਲੁ ਹਰਿ ਨਾਮ ਕਾ ਵਡਭਾਗੀ ਸਿਖ
ਗੁਣ ਸਾਂਝ ਕਰਾਵਹਿ ॥ ਤਿਨਾ ਗੁਰਸਿਖਾ ਕੰਓ
ਹਉ ਵਾਰਿਆ ਜੋ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ
ਨਾਮੁ ਧਿਆਵਹਿ ॥ ੧੧ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ
॥ ਮਨਮੁਖ ਘਰਿ ਹੋਦੀ ਵਥੁ ਨ ਜਾਣਨੀ ਅੰਧੇ
ਭਉਕਿ ਮੁਏ ਬਿਲਲਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਕੰਚਨ ਕਾਇਆ ਨਿਰਮਲੀ ਜੋ ਸਚਿ
ਨਾਮਿ ਸਚਿ ਲਾਗੀ ॥ ਨਿਰਮਲ ਜੋਤਿ ਨਿਰੰਜਨੁ
ਪਾਇਆ ਗੁਰਮੁਖਿ ਭ੍ਰਮੁ ਭਉ ਭਾਗੀ ॥ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਸਦਾ ਸੁਖੁ ਪਾਵਹਿ ਅਨਦਿਨੁ ਹਰਿ
ਬੈਰਾਗੀ ॥ ੨ ॥

ਪਉੜੀ ॥ ਮੇ ਗੁਰਸਿਖ ਧਨੁ ਧੰਨੁ ਹੈ ਜਿਨੀ ਗੁਰ
ਉਪਦੇਸੁ ਸੁਣਿਆ ਹਰਿ ਕੰਨੀ ॥ ਗੁਰਿ ਸਤਿਗੁਰਿ
ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਤਿਨਿ ਹਉਮੈ ਦੁਬਿਧਾ ਭੰਨੀ
॥ ਬਿਨੁ ਹਰਿ ਨਾਵੈ ਕੇ ਮਿਤ੍ਰੁ ਨਾਹੀ ਵੀਚਾਰਿ ਡਿਠਾ
ਹਰਿ ਜੰਨੀ ॥ ਜਿਨਾ ਗੁਰਸਿਖਾ ਕਉ ਹਰਿ ਸੰਤੁਸਟੁ
ਹੈ ਤਿਨੀ ਸਤਿਗੁਰ ਕੀ ਗਲ ਮੰਨੀ ॥ ਜੋ ਗੁਰਮੁਖਿ
ਨਾਮੁ ਧਿਆਇਏ ਤਿਨੀ ਚੜੀ ਚਵਗਣਿ ਵੰਨੀ ॥
੧੨ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਮਨਮੁਖ ਕਾਇਰੁ ਕਰੂਪੁ ਹੈ ਬਿਨੁ ਨਾਵੈ ਨਰੁ ਨਾਹਿ
॥ ਅਨਦਿਨੁ ਧੰਧੈ ਵਿਆਪਿਆ ਸੁਪਨੈ ਭੀ ਸੁਖੁ

honourable place in the Lord's presence, as they have won the pleasure of the Lord. The Guru is the fountain-head of the wealth of the Lord's True Name and the fortunate sikhs, predestined by the Lord's Will, share their virtues with others as well. I would offer myself as a sacrifice to those Guru's sikhs, who recite the Lord's True Name all the time whether in sitting or standing postures. (11)

Slok M - 3 (*Nanak naam nidhan hai gurmukh...*)

O Nanak ! The treasure of the Lord's True Name is such, which could be attained only by being Guru-minded, whereas the self-willed (faithless) persons have not realised the valuable thoughts and precious things lying within their inner-selves and wail or bark like blind dogs thus facing death in the end. (1)

M - 3 : This body comprises the pure wisdom (intelligence) like gold, which could be used for reciting True Name. This pure wisdom has gained the True Lord, free from the effects of worldly falsehood (Maya). The mind of such Guru-minded persons (runs) shuns away from any considerations of whims and fancies or dual-mindedness. O Nanak ! The wise Guru-minded persons, always enjoy the comforts and bliss of life and remains immersed in the meditation of the Lord's True Name day and night. (2)

Pour'i : Blessed and Praise-worthy are the sikhs, who have harkened with their ears the message of the Guru and inculcated in the heart the love of True Name, which has destroyed their egoism and dual-mindedness. However the Guru-minded persons have convinced themselves and realised through deliberations that there is no (real) true friend or companion in this world except the Lord's True Name. The Guru-minded persons, who have won the confidence and pleasure of the Lord, have developed the love of the Guru's message and followed it sincerely by realising its efficacy and Truth and have accepted the Guru's teachings. The Guru-minded persons, who recite the Lord's True Name all the time, are imbued with the love of the Lord which goes on increasing with leaps and bounds. (12)

Slok M - 3 (*Manmukh ka'ier karup hai bin na'vai....*)

O Nanak ! The self-willed (faithless) person is a coward and ugly person having no prestige or honour without the support of True Name. They are always engrossed in worldly (wrangles) falsehood and do not enjoy any bliss or joy even in the dreams, thus undergoing sufferings being caught in the

ਨਾਹਿ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹੋਵਹਿ ਤਾ ਉਬਰਹਿ

ਨਾਹਿ ਤ ਬਧੇ ਦੁਖ ਸਹਾਹਿ ॥ ੧ ॥

ਮ: ੩ ॥ ਗੁਰਮੁਖਿ ਸਦਾ ਦਰਿ ਸੋਹਣੇ ਗੁਰ ਕਾ

ਸਬਦੁ ਕਮਾਹਿ ॥ ਅੰਤਰਿ ਸਾਂਤਿ ਸਦਾ ਸੁਖੁ ਦਰਿ

ਸਚੈ ਸੋਭਾ ਪਾਹਿ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ

ਪਾਇਆ ਸਹਜੇ ਸਚਿ ਸਮਾਹਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਗੁਰਮੁਖਿ ਪ੍ਰਹਿਲਾਦਿ ਜਪਿ ਹਰਿ

ਗਤਿ ਪਾਈ ॥ ਗੁਰਮੁਖਿ ਜਨਕਿ ਹਰਿ ਨਾਮਿ

ਲਿਵ ਲਾਈ ॥ ਗੁਰਮੁਖਿ ਬਸਿਸਟਿ ਹਰਿ

ਉਪਦੇਸੁ ਸੁਣਾਈ ॥ ਬਿਨੁ ਗੁਰ ਹਰਿ ਨਾਮੁ ਨ

ਕਿਨੈ ਪਾਇਆ ਮੇਰੇ ਭਾਈ ॥ ਗੁਰਮੁਖਿ ਹਰਿ

ਭਗਤਿ ਹਰਿ ਆਪਿ ਲਹਾਈ ॥ ੩੩ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਸਤਿਗੁਰ ਕੀ ਪਰਤੀਤਿ ਨ ਆਈਆ ਸਬਦਿ ਨ

ਲਾਗੋ ਭਾਉ ॥ ਓਸ ਨੋ ਸੁਖੁ ਨ ਉਪਜੈ ਭਾਵੈ ਸਉ

ਗੋੜਾ ਆਵਉ ਜਾਉ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਹਜਿ

ਮਿਲੈ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਉ ॥ ੧ ॥

ਮ: ੩ ॥ ਏ ਮਨ ਐਸਾ ਸਤਿਗੁਰੁ ਖੋਜਿ ਲਹੁ

ਜਿਤੁ ਸੇਵਿਐ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ ॥ ਸਹਸਾ

ਮੂਲਿ ਨ ਹੋਵਈ ਹਉਮੈ ਸਬਦਿ ਜੇਲਾਇ ॥ ਕੂੜੈ

ਕੀ ਪਾਲਿ ਵਿਚਹੁ ਨਿਕਲੈ ਸਚੁ ਵਸੈ ਮਨਿ ਆਇ

॥ ਅੰਤਰਿ ਸਾਂਤਿ ਮਨਿ ਸੁਖੁ ਹੋਇ ਸਚ ਸੰਜਮਿ

ਕਾਰ ਕਮਾਇ ॥ ਨਾਨਕ ਪੂਰੈ ਕਰਮਿ ਸਤਿਗੁਰੁ

ਮਿਲੈ ਹਰਿ ਜੀਉ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥ ੨ ॥

bondage of the Yama. However, the Guru-minded persons have escaped from the bondage of worldly falsehood.

M - 3 : The Guru-minded persons have followed the Guru's message and acted accordingly, obeying the Guru's Word, as such they are received with honour in the Lord's presence and appear beautiful. They have attained peace of mind as such they enjoy the bliss of life and find favour in the Lord's court. O Nanak ! The Guru-minded persons have attained the Lord's True Name and enjoyed the eternal bliss in the state of equipoise by immersing in Truth. (2)

Pour'i : Prahlad (the saint) had attained salvation by reciting True Name in the company of the Guru-minded persons, while Raja Janak had also been imbued with the love of the Lord's True Name, being Guru-minded. Even Vashisht had given a discourse on the Lord's message (True Name) through the Guru's guidance.

O Brother ! No one has ever attained the Lord's True Name without the support of the Guru's message or guidance. Even the Lord had enabled some Guru-minded persons (like Ram Chander and Krishna) to be immersed in the Lord's worship, through His own Will and pleasure. (13)

Slok M - 3 (Satgur ki parteet na aieia sabad.....)

O Brother ! No one has ever been satisfied or convinced without the Guru's guidance, and developed the love of the Guru's Word. Even if someone were born in this world a hundred times, he cannot enjoy real bliss (without the Guru's support). O Nanak ! Let us also inculcate the love of the True Master in our hearts, as it is only the Guru-minded persons, who (unite with) attain the Lord in the state of equipoise. (1)

M - 3 : O my mind ! Let us seek (and meet) such a Guru, through whose service, we could escape the torture of the cycle of births and deaths. By (burning) casting away our egoistic tendencies through the Guru's Word, we could get rid of all our doubts and misgivings, as the partition wall of falsehood between us and the Lord is removed in the heart (within) automatically. Thus an individual engages himself in his daily chores (functions) with truthfulness and a disciplined mind and enjoys the peace and tranquillity of mind alongwith a blissful life. O Nanak ! It is through the Grace of the Lord that we get united with the True Guru through the Lord's Will and we could attain Truth (True Lord) only when we are fortunate enough, being pre-destined by the Lord's Will, due to our good and perfect actions. (2)

ਪਉੜੀ ॥ ਜਿਸ ਕੈ ਘਰਿ ਦੀਬਾਨੁ ਹਰਿ ਹੋਵੈ
ਤਿਸ ਕੀ ਮੁਨੀ ਵਿਚਿ ਜਗਤੁ ਸਭੁ ਆਇਆ ॥
ਤਿਸ ਕਉ ਤਲਕੀ ਕਿਸੈ ਦੀ ਨਾਹੀ ਹਰਿ
ਦੀਬਾਨਿ ਸਭਿ ਆਣਿ ਪੈਰੀ ਪਾਇਆ ॥ ਮਾਣਸਾ
ਕਿਅਹੁ ਦੀਬਾਨਹੁ ਕੋਈ ਨਸਿ ਭਜਿ ਨਿਕਲੈ ਹਰਿ
ਦੀਬਾਨਹੁ ਕੋਈ ਕਿਥੈ ਜਾਇਆ ॥ ਸੇ ਐਸਾ ਹਰਿ
ਦੀਬਾਨੁ ਵਸਿਆ ਭਗਤਾ ਕੈ ਹਿਰਦੈ ਤਿਨਿ
ਰਹਦੇ ਖੁਹਦੇ ਆਣਿ ਸਭਿ ਭਗਤਾ ਅਗੈ
ਖਲਵਾਇਆ ॥ ਹਰਿ ਨਾਵੈ ਕੀ ਵਡਿਆਈ ਕਰਮਿ
ਪਰਾਪਤਿ ਹੋਵੈ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕਿਨੈ
ਧਿਆਇਆ ॥ ੧੪ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜਗਤੁ ਮੁਆ ਬਿਰਥਾ ਜਨਮੁ
ਗਵਾਇ ॥ ਦੂਜੈ ਭਾਇ ਅਤਿ ਦੁਖੁ ਲਗਾ ਮਰਿ
ਜੰਮੈ ਆਵੈ ਜਾਇ ॥ ਵਿਸਟਾ ਅੰਦਰਿ ਵਾਸੁ ਹੈ
ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਪਾਇ ॥ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ
ਜਮੁ ਮਾਰਸੀ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਇ ॥ ੧ ॥
ਮ: ੩ ॥ ਇਸੁ ਜਗ ਮਹਿ ਪੁਰਖੁ ਏਕੁ ਹੈ ਹੋਰ
ਸਗਲੀ ਨਾਰਿ ਸਬਾਈ ॥ ਸਭਿ ਘਟ ਭੋਗਵੈ
ਅਲਿਪਤੁ ਰਹੈ ਅਲਖੁ ਨ ਲਖਣਾ ਜਾਈ ॥ ਪੂਰੈ
ਗੁਰਿ ਵੇਖਾਲਿਆ ਸਬਦੇ ਸੋਝੀ ਪਾਈ ॥ ਪੁਰਖੈ
ਸੇਵਹਿ ਸੇ ਪੁਰਖ ਹੋਵਹਿ ਜਿਨੀ ਹਉਮੈ ਸਬਦਿ
ਜਲਾਈ ॥ ਤਿਸ ਕਾ ਸਰੀਕੁ ਕੇ ਨਹੀ ਨਾ ਕੇ
ਕੰਟਕੁ ਵੈਰਾਈ ॥ ਨਿਹਚਲ ਰਾਜੁ ਹੈ ਸਦਾ ਤਿਸੁ
ਕੋਰਾ ਨਾ ਆਵੈ ਨਾ ਜਾਈ ॥ ਅਨਦਿਨੁ ਸੇਵਕੁ
ਸੇਵਾ ਕਰੇ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਈ ॥ ਨਾਨਕੁ

Pour'i : The person, who has the support of the Lord in his heart, controls the whole world as such a Guru-minded person does not need the help or support of any individual and his writ runs in the world. Infact, the whole world pays obeisance to their lotus-feet due to their strength of the Lord's support. If someone depends on the support of (human beings) individuals, then one might wriggle out of this bondage to get out of the Lord's ordains (Lord's Will) and everyone has finally to take shelter at the lotus-feet of the Lord. The holy saints are imbued with the love of the Lord who is the supporter of all, and arranges to bring all the men to pay obeisance to them for seeking the support of the saints. Very few fortunate persons have imbibed the love of the Lord's True Name in their heart and only such Guru-minded persons have recited True Name. The honour and acclaim gained through the recitation of True Name is attained by few fortunate persons only. (14)

Slok M - 3 (Bin satgur sevai jagat mua'.....)

The whole world is engrossed in frivolous activities without serving the True Guru, thus all the men face death having led a fruitless and purposeless life. Such persons, engrossed in dual-mindedness have to suffer many tribulations and are passed through the cycle of births and deaths. Such a person is passed through the filth of hell and continues to be taken through the cycle of Rebirths time and again. O Nanak ! The human being has to face the onslaughts of the Yama (god of death) without the support of True Name and such a person repents at the time of death, but to no useful purpose now. (1)

M - 3 : In this world, there is only one Lord-Spouse, whereas the rest of human beings constitute His spouses (wives) only. By being present within each individual, the Lord Himself (only) has to undergo all sufferings or enjoy the pleasures, though the Lord remains aloof and distinct from the whole world, at the same time. The Lord is however, beyond our comprehension, and is indescribable. The perfect Guru alone could help us to perceive a glimpse of such a Lord and it is through the Guru's Word that we could realise the (greatness of the) Lord. Such persons, who serve the Lord, become an embodiment of the Lord as they have got rid of their egoism through the Guru's Word. There is none else on par with them

ਵੇਖਿ ਵਿਗਸਿਆ ਹਰਿ ਸਚੇ ਕੀ ਵਡਿਆਈ ॥੨॥
ਪਉੜੀ ॥ ਜਿਨ ਕੈ ਹਰਿ ਨਾਮੁ ਵਸਿਆ ਸਦ
ਹਿਰਦੈ ਹਰਿ ਨਾਮੇ ਤਿਨ ਕਉ ਰਖਣਹਾਰਾ ॥
ਹਰਿ ਨਾਮੁ ਪਿਤਾ ਹਰਿ ਨਾਮੇ ਮਾਤਾ ਹਰਿ ਨਾਮੁ
ਸਖਾਈ ਮਿਤ੍ਰੁ ਹਮਾਰਾ ॥ ਹਰਿ ਨਾਵੈ ਨਾਲਿ ਗਲਾ
ਹਰਿ ਨਾਵੈ ਨਾਲਿ ਮਸਲਤਿ ਹਰਿ ਨਾਮੁ ਹਮਾਰੀ
ਕਰਦਾ ਨਿਤ ਸਾਰਾ ॥ ਹਰਿ ਨਾਮੁ ਹਮਾਰੀ ਸੰਗਤਿ
ਅਤਿ ਪਿਆਰੀ ਹਰਿ ਨਾਮੁ ਕੁਲੁ ਹਰਿ ਨਾਮੁ
ਪਰਵਾਰਾ ॥ ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਨਾਮੁ ਹਰਿ
ਗੁਰਿ ਦੀਆ ਹਰਿ ਹਲਤਿ ਪਲਤਿ ਸਦਾ ਕਰੇ
ਨਿਸਤਾਰਾ ॥ ੧੫ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਜਿਨ ਕਉ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਸੇ ਹਰਿ ਕੀਰਤਿ
ਸਦਾ ਕਮਾਹਿ ॥ ਅਓਤੁ ਹਰਿ ਨਾਮੁ ਤਿਨ ਕੈ
ਮਨਿ ਵਸਿਆ ਸਚੈ ਸਬਦਿ ਸਮਾਹਿ ॥ ਕੁਲੁ
ਉਧਾਰਹਿ ਆਪਣਾ ਮੋਖ ਪਦਵੀ ਅਧੇ ਪਾਹਿ ॥
ਪਾਰਬ੍ਰਹਮੁ ਤਿਨ ਕਉ ਸੰਤੁਸਟੁ ਭਇਆ ਜੋ ਗੁਰ
ਚਰਨੀ ਜਨ ਪਾਹਿ ॥ ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ
ਹੈ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਲਾਜ ਰਖਾਹਿ ॥ ੧ ॥

ਮ: ੩ ॥ ਹਉਮੈ ਅੰਦਰਿ ਖੜਕੁ ਹੈ ਖੜਕੇ ਖੜਕਿ
ਵਿਹਾਇ ॥ ਹਉਮੈ ਵਡਾ ਰੋਗੁ ਹੈ ਮਰਿ ਜੰਮੈ
ਆਵੈ ਜਾਇ ॥ ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨਾ
ਸਤਗੁਰੁ ਮਿਲਿਆ ਪ੍ਰਭੁ ਆਇ ॥ ਨਾਨਕ ਗੁਰ
ਪਰਸਾਦੀ ਉਬਰੇ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ ॥੨॥
ਪਉੜੀ ॥ ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਪ੍ਰਭੁ ਅਬਿਗਤੁ

and nobody could cause any harm to such persons (pricking like a thorn). Such a person enjoys an ever-existent kingdom (becomes immortal) and does not pass through the cycle of births and deaths. Such a devotee of the Guru, sings the praises of the Lord and engages himself in the service of the Lord day and night. O Nanak ! The Guru-minded person remains thrilled, enjoying the bliss of the glimpse of the Lord's Greatness and indescribable form. (2)

Pour'i : The Guru-minded persons, who are imbued with the love of the Lord's True Name, are always under the protective care of the True Name of the Lord. Infact, the True Name is our mother and father including the true friend, so we should always seek the advice of True Name, as True Name keeps a track of our activities. O Nanak ! The Lord's True Name is our best company, including our family or lineage. The Guru has bestowed the Lord's True Name alone to this devotee of the Lord, which could support us in this world or the next and would enable us in crossing this ocean of life successfully and attaining salvation. (15)

Slok M - 3 (*Jin kou satgur bhetia' se har kirat.....*)

O Brother ! The persons, who have been united with the True Guru, are always engaged in singing the praises of the Lord including the Guru's Word. They are always immersed in the Guru's Word as the Lord's love is inculcated in their hearts without any fear. Such Guru-minded persons attain salvation themselves and help others as well towards salvation. The Lord is pleased with the persons, who have sought refuge at the lotus-feet of the Guru. O Nanak ! I am the slave and devotee of the Lord, who has protected my honour through His Grace. (1)

M - 3 : The egoism is like a noise within and the self-willed person is full of this noise within his heart, and his whole life is spent in this noise but there is no end to this egoism. This egoism is such a great malady which causes man to pass through the cycle of births and deaths. However, the fortunate Guru-minded persons, who are pre-destined by the Lord's Will, are enabled to unite with the True Guru (to join the company of). O Nanak ! We would cross this ocean of life successfully through the Guru's Word, when we are blessed with the Guru's Grace, which has (burnt) cast away this egoism, thus (merging) uniting us with the Lord, giving us peace of mind. (2)

ਅਗੋਚਰੁ ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥ ਹਰਿ ਨਾਮੁ
ਹਮ ਸੇਵਹੁ ਹਰਿ ਨਾਮੁ ਹਮ ਪੂਜਹੁ ਹਰਿ ਨਾਮੇ
ਹੀ ਮਨੁ ਰਾਤਾ ॥ ਹਰਿ ਨਾਮੇ ਜੇਵਡੁ ਕੋਈ ਅਵਰੁ
ਨ ਸੂਝੈ ਹਰਿ ਨਾਮੇ ਅੰਤਿ ਛਡਾਤਾ ॥ ਹਰਿ ਨਾਮੁ
ਦੀਆ ਗੁਰਿ ਪਰਉਪਕਾਰੀ ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਕਾ
ਪਿਤਾ ਮਾਤਾ ॥ ਹਉ ਸਤਿਗੁਰ ਅਪੁਣੇ ਕਉ ਸਦਾ
ਨਮਸਕਾਰੀ ਜਿਤੁ ਮਿਲਿਐ ਹਰਿ ਨਾਮੁ ਮੈ ਜਾਤਾ
॥ ੧੬ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਗੁਰਮੁਖਿ ਸੇਵ ਨ ਕੀਨੀਆ ਹਰਿ ਨਾਮਿ ਨ ਲਗੇ
ਪਿਆਰੁ ॥ ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਮਰਿ ਜਨਮੈ
ਵਾਰੇ ਵਾਰ ॥ ਮਨਮੁਖਿ ਅੰਧੁ ਨ ਚੇਤਈ ਕਿਤੁ
ਆਇਆ ਸੈਸਾਰਿ ॥ ਨਾਨਕ ਜਿਨ ਕਉ ਨਦਰਿ
ਕਰੇ ਸੇ ਗੁਰਮੁਖਿ ਲੰਘੇ ਪਾਰਿ ॥ ੧ ॥

ਮ: ੩ ॥ ਇਕੇ ਸਤਿਗੁਰੁ ਜਾਗਤਾ ਹੋਰੁ ਜਗੁ
ਸੂਤਾ ਮੋਹਿ ਪਿਆਸਿ ॥ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਜਾਗੀਨਿ
ਸੇ ਜੋ ਰਤੇ ਸਚਿ ਨਾਮਿ ਗੁਣਤਾਸਿ ॥ ਮਨਮੁਖਿ
ਅੰਧੁ ਨ ਚੇਤਨੀ ਜਨਮਿ ਮਰਿ ਹੋਹਿ ਬਿਨਾਸਿ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਤਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਜਿਨ
ਕਉ ਧੁਰਿ ਪੂਰਬਿ ਲਿਖਿਆਸਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਭੋਜਨੁ ਛਤੀਹ
ਪਰਕਾਰ ਜਿਤੁ ਖਾਇਐ ਹਮ ਕਉ ਤ੍ਰਿਪਤਿ ਭਈ
॥ ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਪੈਨਣੁ ਜਿਤੁ ਫਿਰਿ ਨੰਗੇ ਨ
ਹੋਵਹੁ ਹੋਰ ਪੈਨਣ ਕੀ ਹਮਾਰੀ ਸਰਧ ਗਈ ॥
ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਵਣਜੁ ਹਰਿ ਨਾਮੁ ਵਾਪਾਰੁ
ਹਰਿ ਨਾਮੇ ਕੀ ਹਮ ਕਉ ਸਤਿਗੁਰਿ ਕਾਰਕੁਨੀ

Pour'i : The Lord's True Name is our protector, being everything in life, which no man has been able to gain, as it cannot be seen or felt with all the senses, is not perishable, and it is True Name alone which bestows all the benedictions on us. We always serve the True Name of the Lord and worship the True Name only, (instead of gods or goddesses) and the True Name is inculcated in the heart also, so that we are always immersed in True Name. We do not find anything else as great as True Name as this True Name only saves us from the noose of the Yama in the end. The Guru is our greatest benefactor, has blessed us with this True Name, as the Guru always bestows His favours on us. The mother and father of the Guru are really praise-worthy. I always salute the True Guru, whose company has enabled me to recite the True Name. (16)

Slok M - 3 (*Gurmukh save na kinia' har na'am....*)

The persons, who have not served the Guru by following the Guru's guidance (teachings), and have not developed the love of the True Name or the self-willed persons, who have not partaken the nectar of True Name, are always passed through the cycle of births and deaths. Why has this blind faithless (self-willed) person been born in this world since he has never recited the Lord's True Name ? O Nanak ! The Guru-minded persons, blessed with the Lord's Grace, have been able to cross this ocean of life successfully. (1)

M - 3 : The whole world is lying in the slumber of (love of) worldly desires and attachments except the True Guru who is fully awake whereas all others are engrossed in the worldly falsehood and sleeping in ignorance. However, the Guru-minded persons, who have served the True Guru, are fully awake, being imbued with the love of the treasure of True Name, whereas the blind faithless (self-willed) persons who never remember the Lord (by reciting True Name) always perish going through the cycle of births and deaths. O Nanak ! Infact, only the fortunate Guru-minded persons, who are predestined by the Lord's Will, recite the True Name of the Lord. (2)

Pour'i : O Brother ! The Lord's True Name is like the most delicious food (of all thirty six types), by partaking it we get fully satiated and satisfied. The Lord's True Name alone is like our dress, by wearing such a dress we do not feel naked and we have lost all the charm of wearing rich clothes. (Being immersed in True Name we have no desire for rich clothes, as this cover is most beautiful for the mind). We deal only in the merchandise of True Name of the Lord in our business of life and the Lord has bestowed us with this knowledge only so that we can only deal

ਦੀਈ ॥ ਹਰਿ ਨਾਮੈ ਕਾ ਹਮ ਲੇਖਾ ਲਿਖਿਆ,
ਸਭ ਜਮ ਕੀ ਅਗਲੀ ਕਾਣਿ ਗਈ ॥ ਹਰਿ ਕਾ
ਨਾਮੁ ਗੁਰਮੁਖਿ ਕਿਨੈ ਵਿਰਲੈ ਧਿਆਇਆ ਜਿਨ
ਕੰਉ ਧੁਰਿ ਕਰਮਿ ਪਰਾਪਤਿ ਲਿਖਤੁ ਪਈ ॥੧੭॥

ਸਲੋਕ ਮ: ੩ ॥

ਜਗਤੁ ਅਗਿਆਨੀ ਅੰਧੁ ਹੈ ਦੂਜੈ ਭਾਇ ਕਰਮ
ਕਮਾਇ ॥ ਦੂਜੈ ਭਾਇ ਜੇਤੇ ਕਰਮ ਕਰੇ ਦੁਖ
ਲਗੈ ਤਨਿ ਧਾਇ ॥ ਗੁਰ ਪਰਸਾਦੀ ਸੁਖ ਊਪਜੈ
ਜਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇ ॥ ਸਚੀ ਬਾਣੀ ਕਰਮ
ਕਰੇ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇ ॥ ਨਾਨਕ ਜਿਤੁ
ਆਪੇ ਲਾਏ ਤਿਤੁ ਲਗੇ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ
॥੧॥

ਮ: ੩ ॥ ਹਮ ਘਰਿ ਨਾਮੁ ਖਜਾਨਾ ਸਦਾ ਹੈ
ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥ ਸਤਗੁਰੁ ਦਾਤਾ ਜੀਅ
ਕਾ ਸਦ ਜੀਵੈ ਦੇਵਣਹਾਰਾ ॥ ਅਨਦਿਨੁ ਕੀਰਤਨੁ
ਸਦਾ ਕਰਹਿ ਗੁਰ ਕੈ ਸਬਦਿ ਅਪਾਰਾ ॥ ਸਬਦੁ
ਗੁਰੁ ਕਾ ਸਦ ਉਚਰਹਿ ਜੁਗੁ ਜੁਗੁ
ਵਰਤਾਵਣਹਾਰਾ ॥ ਇਹੁ ਮਨੂਆ ਸਦਾ ਸੁਖਿ
ਵਸੈ ਸਹਜੇ ਕਰੇ ਵਪਾਰਾ ॥ ਅੰਤਰਿ ਗੁਰ ਗਿਆਨੁ
ਹਰਿ ਰਤਨੁ ਹੈ ਮੁਕਤਿ ਕਰਾਵਣਹਾਰਾ ॥ ਨਾਨਕ
ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ਸੋ ਹੋਵੈ ਦਰਿ
ਸਚਿਆਰਾ ॥੨॥

ਪਉੜੀ ॥ ਧੰਨੁ ਧੰਨੁ ਸੇ ਗੁਰਸਿਖੁ ਕਹੀਐ ਜੇ
ਸਤਿਗੁਰ ਚਰਣੀ ਜਾਇ ਪਇਆ ॥ ਧੰਨੁ ਧੰਨੁ ਸੇ
ਗੁਰਸਿਖੁ ਕਹੀਐ ਜਿਨਿ ਹਰਿ ਨਾਮਾ ਮੁਖਿ ਰਾਮੁ
ਕਹਿਆ ॥ ਧੰਨੁ ਧੰਨੁ ਸੇ ਗੁਰਸਿਖੁ ਕਹੀਐ ਜਿਸੁ
ਹਰਿ ਨਾਮਿ ਸੁਣਿਐ ਮਨਿ ਅਨਦੁ ਭਇਆ ॥

in this business of reciting True Name. We have amassed the wealth of True Name and there is nothing else in our account and there is no need to beseech the Yama now. But there are few Guru-minded persons who have recited the True Name, who are pre-destined by the Lord's Will due to their good actions (earlier) and have enjoyed the bliss of life by attaining the True Name, due to their good fortune. (17)

Slok M - 3 (*Jagat agyani andh hai doojai bhaie'.....*)

This world is engrossed in the darkness of ignorance, being blind (to truthfulness) and functions due to dual-mindedness, which brings man (his body) all sorts of sufferings. But when the human being follows the Guru's guidance through the Guru's Grace, he enjoys eternal bliss. He is always engaged in the recitation of True Name day and night by listening to the Guru's Word (Gurbani) and all his actions are guided by the Guru's guidance. O Nanak ! The actions are ordained by the Lord Himself and nothing is in his hands (under his control). What could this man do ? (1)

M - 3 : By reading and listening to the Guru's Word, we amass the wealth of True Name within us and the treasure of Lord's worship opens up before us. The benefactor of the human beings is the Guru, who is immortal (ever-existent). Then the human beings gain the benefit of the Lord's True Name by singing the praises of the limitless Lord through the Guru's Word by day and night. Such Guru-minded persons always enjoy the bliss and peace of mind by engaging themselves in the business of True Name in the state of equipoise in the world. They enjoy the bliss of life by reciting the jewel (nectar) of True Name through the enlightenment of knowledge by following the Guru's guidance and singing the Guru's Word (Gurbani), which bestows salvation. O Nanak ! The persons, bestowed with the Lord's Grace, get enlightened with the light of knowledge and such Guru-minded persons are honoured in the Lord's presence by attaining the knowledge of reciting True Name and getting purified. (2)

Pour'i : Blessed is the Guru's Sikh, who has sought refuge at the lotus-feet of the Guru and recites True Name. Such a person, who recites Lord's True Name (with his mouth) is acclaimed by everyone as praise-worthy. Even the sikh (person) who is thrilled by listening to the True Name, is

ਧੰਨੁ ਧੰਨੁ ਸੇ ਗੁਰਸਿਖੁ ਕਹੀਐ ਜਿਨਿ ਸਤਿਗੁਰੁ
ਸੇਵਾ ਕਰਿ ਹਰਿ ਨਾਮੁ ਲਇਆ ॥ ਤਿਸੁ ਗੁਰਸਿਖ
ਕਉ ਹੋਇ ਸਦਾ ਨਮਸਕਾਰੀ ਜੋ ਗੁਰ ਕੈ ਭਾਣੈ
ਗੁਰਸਿਖੁ ਚਲਿਆ ॥ ੧੮ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਮਨਹਨਿ ਕਿਨੈ ਨ ਪਾਇਓ ਸਭ ਥਕੇ ਕਰਮ
ਕਮਾਇ ॥ ਮਨਹਨਿ ਭੇਖ ਕਰਿ ਭਰਮਦੇ ਦੁਖੁ
ਪਾਇਆ ਦੂਜੈ ਭਾਇ ॥ ਰਿਧਿ ਸਿਧਿ ਸਭੁ ਮੇਹੁ ਹੈ
ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਮਨੁ
ਨਿਰਮਲੁ ਹੋਵੈ ਅਗਿਆਨੁ ਅਧਿਰਾ ਜਾਇ ॥ ਨਾਮੁ
ਰਤਨੁ ਘਰਿ ਪਰਗਟੁ ਹੋਆ ਨਾਨਕ ਸਹਜਿ
ਸਮਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਨਾਮਿ ਨ
ਲਗੋ ਪਿਆਰੁ ॥ ਰਸਨਾ ਫਿਕਾ ਬੋਲਣਾ ਨਿਤ
ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥ ਨਾਨਕ ਕਿਰਤਿ ਪਇਐ
ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੋਟਣਹਾਰੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਧਨੁ ਧਨੁ ਸਤ ਪੁਰਖੁ ਸਤਿਗੁਰੁ ਹਮਾਰਾ
ਜਿਤੁ ਮਿਲਿਐ ਹਮ ਕਉ ਸਾਂਤਿ ਆਈ ॥ ਧਨੁ
ਧਨੁ ਸਤ ਪੁਰਖੁ ਸਤਿਗੁਰੁ ਹਮਾਰਾ ਜਿਤੁ ਮਿਲਿਐ
ਹਮ ਹਰਿ ਭਗਤਿ ਪਾਈ ॥ ਧਨੁ ਧਨੁ ਹਰਿ ਭਗਤੁ
ਸਤਿਗੁਰੁ ਹਮਾਰਾ ਜਿਸ ਕੀ ਸੇਵਾ ਤੇ ਹਮ ਹਰਿ
ਨਾਮਿ ਲਿਵ ਲਾਈ ॥ ਧਨੁ ਧਨੁ ਹਰਿ ਗਿਆਨੀ
ਸਤਿਗੁਰੁ ਹਮਾਰਾ ਜਿਨਿ ਵੈਰੀ ਮਿਤ੍ਰੁ ਹਮ ਕਉ
ਸਭ ਸਮ ਦ੍ਰਿਸਟਿ ਦਿਖਾਈ ॥ ਧਨੁ ਧਨੁ ਸਤਿਗੁਰੁ
ਮਿਤ੍ਰੁ ਹਮਾਰਾ ਜਿਨਿ ਹਰਿ ਨਾਮ ਸਿਉ ਹਮਾਰੀ
ਪ੍ਰੀਤਿ ਬਣਾਈ ॥ ੧੯ ॥

acclaimed by all. Blessed is the Guru-minded person, who has realised the True Name through the Guru's service. Infact, we salute the Guru's sikh who follows the Guru's dictates (Lord's Will) and functions as per His Will. (18)

Slok M - 3 (*Ma'n hath kinai na pa'yo sabh.....*)

O Brother ! Many people have tired themselves out by various religious actions and rituals but no one has attained a glimpse of the Lord by their acts of Yoga, penance or pertinence of the mind. Infact, being engrossed in dual-mindedness, people have performed penance or Lord's worship just for showing off as such they undergo sufferings only, wandering in their doubts, whims and fancies. All the efforts at achieving occult powers (ridhis and sidhis) are aimed at developing love for the worldly falsehood, which never enables us to inculcate the love of True Name in the heart. It is only through the service of the Guru that the heart could be purified, which dispels the darkness of ignorance. O Nanak ! The persons, who are enlightened within the heart by the jewel of True Name enjoy the eternal bliss by immersing in the Lord's love all the time in the state of equipoise. (1)

M - 3 : However the self-willed persons are never aware of the value (and taste) of the Guru's Word (Gurbani) and are never imbued with the love of the Lord's True Name. They always speak a crude and bitter language as such they are disgraced and dishonoured every where. O Nanak ! The persons, who do not recite Lord's True Name while earning their livelihood, and are not engaged in truthful behaviour (or true occupation), have nothing in their (hands) control, as there is none else except the Lord, who could alter it. (O Nanak ! Everyone has to face the consequences of his past actions as such he engages in such activities (which cause suffering) but no one could alter it). (2)

Pour'i : The True Guru is praise-worthy, being an embodiment of Truth, and we could attain peace of mind through His unison (merger). Blessed is the True Guru, who has blessed us with the Lord's worship through His company. The True Guru, the holy saint of the Lord, is praise-worthy in whose service, we have attained the True Name, and we are now immersed in True Name. Blessed is the Guru, who has realised the Lord's secrets, and made us appreciate both the friends and foes at par (on equal footing) without any distinction, and this is His teaching. The True Guru, our friend, is praise-worthy, who has imbibed us with the love of True Name, and we always salute such a True Guru. (19)

ਸਲੋਕੁ ਮ: ੧ ॥

ਘਰ ਹੀ ਮੁੰਧਿ ਵਿਦੇਸਿ ਪਿਰੁ ਨਿਤ ਝੂਰੇ ਸੰਮਾਲੇ
॥ ਮਿਲਦਿਆ ਢਿਲ ਨ ਹੋਵਈ ਜੇ ਨੀਅਤ ਰਾਸਿ
ਕਰੇ ॥ ੧ ॥

ਮ: ੧ ॥ ਨਾਨਕ ਗਾਲੀ ਕੂੜੀਆ ਬਾਝੁ ਪਰੀਤਿ
ਕਰੇਇ ॥ ਤਿਚਰੁ ਜਾਣੈ ਭਲਾ ਕਰਿ ਜਿਚਰੁ ਲੇਵੈ
ਦੇਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜਿਨਿ ਉਪਾਏ ਜੀਅ ਤਿਨਿ ਹਰਿ
ਰਾਖਿਆ ॥ ਅੰਮ੍ਰਿਤੁ ਸਚਾ ਨਾਉ ਭੋਜਨੁ ਚਾਖਿਆ
॥ ਤਿਪਤਿ ਰਹੇ ਆਘਾਇ ਮਿਟੀ ਭਭਾਖਿਆ ॥
ਸਭ ਅੰਦਰਿ ਇਕੁ ਵਰਤੈ ਕਿਨੈ ਵਿਰਲੈ ਲਾਖਿਆ
॥ ਜਨ ਨਾਨਕੁ ਭਏ ਨਿਹਾਲੁ ਪ੍ਰਭ ਕੀ ਪਾਖਿਆ ॥
੨੦ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਸਤਿਗੁਰੁ ਨੋ ਸਭੁ ਕੋ ਵੇਖਦਾ ਜੇਤਾ ਜਗਤੁ ਸੰਸਾਰੁ
॥ ਡਿਠੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ
ਕਰੇ ਵੀਚਾਰੁ ॥ ਹਉਮੈ ਮੈਲੁ ਨ ਚੁਕਈ ਨਾਮਿ ਨ
ਲਗੈ ਪਿਆਰੁ ॥ ਇਕਿ ਅਪੇ ਬਖਸਿ ਮਿਲਾਇਅਨੁ
ਦੁਬਿਧਾ ਤਜਿ ਵਿਕਾਰ ॥ ਨਾਨਕ ਇਕਿ ਦਰਸਨੁ
ਦੇਖਿ ਮਰਿ ਮਿਲੇ ਸਤਿਗੁਰੁ ਹੇਤਿ ਪਿਆਰਿ ॥੧॥

ਮ: ੩ ॥ ਸਤਿਗੁਰੁ ਨ ਸੇਵਿਓ ਮੂਰਖ ਅੰਧ
ਗਵਾਰਿ ॥ ਦੂਜੈ ਭਾਇ ਬਹੁਤੁ ਦੁਖੁ ਲਾਗਾ ਜਲਤਾ
ਕਰੇ ਪੁਕਾਰ ॥ ਜਿਨ ਕਾਰਣਿ ਗੁਰੂ ਵਿਸਾਰਿਆ ਸੇ
ਨ ਉਪਕਰੇ ਅੰਤੀ ਵਾਰ ॥ ਨਾਨਕ ਗੁਰਮਤੀ ਸੁਖੁ

Slok M - 1 (*Ghar - hi mundh vides pir nit jhoorai....*)

If someone were to remember the Lord-Spouse as a distant entity though abiding within (like a woman thinking of her spouse having gone to foreign lands, though being present close by, in the house), then what could be done to help him. But if one were to purify one's heart with faith, then there will be no delay in uniting with the Lord and winning His love. (Infact, the Lord abides within us, but our perceptions have to be clear). (1)

M - 1 : O Nanak ! All the worldly love and attachments are unreal and temporary, except the love of the Lord, as such it is fruitless to get involved in worldly falsehood. The self-willed person, so long he is blessed with the benedictions of the Lord, is reminded of the Lord, through His benevolence. (2)

Pour'i : The Lord, who has created all the beings, keeps sustaining them and protects them. We have partaken the nectar of True Name and are fully satiated, thus we have lost interest in all the worldly possessions. Infact, the Lord abides within each individual but only few Guru-minded persons have perceived and realised Him within their hearts. O Nanak ! We have been thrilled and overjoyed by taking refuge at the lotus-feet of the Lord and (joining) meeting the Lord. (20)

Slok M - 3 (*Satgur no sabh ko vaikhda jeta.....*)

O Nanak ! All the human beings perceive the True Guru (a glimpse of) but no one could attain salvation just by having a glimpse unless someone deliberates on the Guru's Word. But no one could remove the filth of his mind just by seeing the Guru (physically), without developing the love of the Lord's True Name. But some (fortunate) persons are united with the Lord through His Grace by casting away (destroying) their vicious and sinful actions including their dual-mindedness. There are, however, some persons, who have united with the Lord, by inculcating the love of the Guru in their hearts and having a glimpse of the Guru, and leading a life of extreme humility just like the dead person. (1)

M - 3 : The foolish and blind person, who has not served the True Guru, undergoes all sorts of tribulations due to his dual-mindedness and burns within (frets and fumes) in the fire of worldly desires, thus crying and wailing in pain. None of the near and dear ones or worldly possessions, for whose sake he had forsaken the Lord, come to his rescue in the end. O Nanak ! The Guru-minded persons, who have followed the

ਪਾਇਆ ਬਖਸੇ ਬਖਸਣਹਾਰ ॥ ੨ ॥

ਪਉੜੀ ॥ ਤੂ ਆਪੇ ਆਪਿ ਆਪਿ ਸਭੁ ਕਰਤਾ

ਕੋਈ ਦੂਜਾ ਹੋਇ ਸੁ ਅਵਰੇ ਕਹੀਐ ॥ ਹਰਿ

ਆਪੇ ਬੋਲੈ ਆਪਿ ਬੁਲਾਵੈ ਹਰਿ ਆਪੇ ਜਲਿ ਥਲਿ

ਰਵਿ ਰਹੀਐ ॥ ਹਰਿ ਆਪੇ ਮਾਰੈ ਹਰਿ ਆਪੇ

ਛੋਡੈ ਮਨ ਹਰਿ ਸਰਣੀ ਪੜਿ ਰਹੀਐ ॥ ਹਰਿ

ਬਿਨੁ ਕੋਈ ਮਾਰਿ ਜੀਵਾਲਿ ਨ ਸਕੈ ਮਨ ਹੋਇ

ਨਿਚਿੰਦ ਨਿਸਲੁ ਹੋਇ ਰਹੀਐ ॥ ਉਠਦਿਆ

ਬਹਦਿਆ ਸੁਤਿਆ ਸਦਾ ਸਦਾ ਹਰਿ ਨਾਮੁ

ਧਿਆਈਐ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਲਹੀਐ

॥ ੨੧ ॥ ੧ ॥ ਸੁਧੁ

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ

ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ

ਪ੍ਰਸਾਦਿ ॥ ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੧

ਚਉਪਦੇ ॥

ਸਭਨਾ ਮਰਣਾ ਆਇਆ ਵੇਛੋੜਾ ਸਭਨਾਹ ॥

ਪੁਛਹੁ ਜਾਇ ਸਿਆਣਿਆ ਆਗੈ ਮਿਲਣੁ ਕਿਨਾਹ

॥ ਜਿਨ ਮੇਰਾ ਸਾਹਿਬੁ ਵੀਸਰੈ ਵਡੜੀ ਵੇਦਨ

ਤਿਨਾਹ ॥ ੧ ॥ ਭੀ ਸਾਲਾਹਿਹੁ ਸਾਚਾ ਸੋਇ ॥

ਜਾ ਕੀ ਨਦਰਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ਰਹਾਉ ॥

ਵਡਾ ਕਰਿ ਸਾਲਾਹਣਾ ਹੈ ਭੀ ਹੋਸੀ ਸੋਇ ॥

ਸਭਨਾ ਦਾਤਾ ਏਕੁ ਤੂ ਮਾਣਸ ਦਾਤਿ ਨ ਹੋਇ ॥

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਰੰਨ ਕਿ ਰੁੰਨੈ ਹੋਇ ॥ ੨

Guru's guidance and teachings, have enjoyed the eternal bliss through the Grace and benevolence of the Lord-benefactor.

(2)

Pour'i : O Lord ! You are Yourself controlling everything as there is no other second power except You. We could say something about the power (person) if there were another one except Yourself. Infact, the Lord is pervading all over the world including all the lands and oceans, and He alone is talking or making us talk (through His Grace). (The Lord's Will is at the back of all our actions), as He is the cause and effect of everything happening in the world. We should seek the support of the Lord alone by taking refuge at His lotus-feet, as the Lord alone is the destroyer or arranges our emancipation (from worldly bondage). There is none else except the Lord Almighty, responsible for our destruction or bestowing this life on us, so we could relax without any worries by leaving everything to Him. O Nanak ! Let us recite the Lord's True Name all the time, whether in sitting, standing or sleeping postures, being immersed in the True Name like the Guru-minded persons. (21-1-checked)

Ik onkar satnam karta purkh nirbhau nirvair akal moorat ajooni saibhung Gurprasad Sorath Mahala - 1 Ghar - 1 Choupade' (Sabhna marna a'ya vaichhor'a sabhna....)

"By The Grace of the one Lord-sublime, Truth personified the creator (Prime-male) fearless, with enmity to none, deathless, free from the cycle of Rebirths, self effulgent, & attainable through the Guru's guidance."

All the beings, who are born in this world, have to face death surely, (one day) being separated from their dear ones. You may ask some wise men whether there will be any chance of meeting those separated ones in the next world or not. In any case, all those persons, who have forsaken the Lord, face lot of sufferings and tribulations. (1)

Let us recite the True Name of the True Master and worship the Lord-benefactor who blesses us with all the benedictions through His Grace. (Pause)

Let us sing the praises of the Lord considering Him the greatest and limitless Lord. The Lord is ever-existent, being present now and in future as well. The Lord is the only benefactor of man and no other person could even bestow us any favours. Whatever pleases the Lord, comes to pass in the world as per His Will. What is the fun of (use of) crying and wailing by seeing the worldly sufferings and afflictions like women. (We should accept Lord's Will with pleasure). (2)

Many persons have built forts on this Earth and then gone

॥ ਧਰਤੀ ਉਪਰਿ ਕੋਟ ਗੜ ਕੋਤੀ ਗਈ ਵਜਾਇ
 ॥ ਜੇ ਅਸਮਾਨਿ ਨ ਮਾਵਨੀ ਤਿਨ ਨਕਿ ਨਥਾ
 ਪਾਇ ॥ ਜੇ ਮਨ ਜਾਣਹਿ ਸੂਲੀਆ ਕਾਹੇ ਮਿਠਾ
 ਖਾਹਿ ॥ ੩ ॥ ਨਾਨਕ ਅਉਗੁਣ ਜੇਤੜੇ ਤੇਤੇ
 ਗਲੀ ਜੰਜੀਰ ॥ ਜੇ ਗੁਣ ਹੋਨਿ ਤ ਕਟੀਅਨਿ ਸੇ
 ਭਾਈ ਸੇ ਵੀਰ ॥ ਅਗੈ ਗਏ ਨ ਮੰਨੀਅਨਿ ਮਾਰਿ
 ਕਢਹੁ ਵੇਪੀਰ ॥ ੪ ॥ ੧ ॥

ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੧ ॥

ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ
 ਤਨੁ ਖੇਤੁ ॥ ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ
 ਗਰੀਬੀ ਵੇਸੁ ॥ ਭਾਉ ਕਰਮ ਕਰਿ ਜੰਮਸੀ ਸੇ
 ਘਰ ਭਾਰਨ ਦੇਖੁ ॥ ੧ ॥ ਬਾਬਾ ਮਾਇਆ ਸਾਥਿ
 ਨ ਹੋਇ ॥ ਇਨਿ ਮਾਇਆ ਜਗੁ ਮੋਹਿਆ ਵਿਰਲਾ
 ਬੂਝੈ ਕੋਇ ॥ ਰਹਾਉ ॥ ਹਾਣੁ ਹਟੁ ਕਰਿ ਆਰਜਾ
 ਸਚੁ ਨਾਮੁ ਕਰਿ ਵਖੁ ॥ ਸੁਰਤਿ ਸੋਚ ਕਰਿ
 ਭਾਂਡਸਾਲ ਤਿਸੁ ਵਿਚਿ ਤਿਸ ਨੋ ਰਖੁ ॥
 ਵਣਜਾਰਿਆ ਸਿਉ ਵਣਜੁ ਕਰਿ ਲੈ ਲਾਹਾ ਮਨ
 ਹਸੁ ॥ ੨ ॥ ਸੁਣਿ ਸਾਸਤ ਸਉਦਾਗਰੀ ਸਤੁ
 ਘੋੜੇ ਲੈ ਚਲੁ ॥ ਖਰਚੁ ਬੰਨੁ ਚੰਗਿਆਈਆ ਮਤੁ
 ਮਨ ਜਾਣਹਿ ਕਲੁ ॥ ਨਿਰੰਕਾਰ ਕੈ ਦੇਸਿ ਜਾਹਿ
 ਤਾ ਸੁਖਿ ਲਹਹਿ ਮਹਲੁ ॥ ੩ ॥ ਲਾਇ ਚਿਤੁ

by and many more have perished after blowing their trumpets in the world. Some haughty and egoistic persons (like Ravana or Duryodhana), who never recognised the existence of heavens, were finally over-powered by the god of death and brought to their knees. O my mind ! If some one knows that one has to suffer after partaking sweet things, then he would not eat sweets. If people knew that by enjoying the worldly pleasures in vicious and sinful actions one has to undergo sufferings later, then why should man enjoy such pleasures ? (3)

O Nanak ! This human being gets enchained (caught) in the bondage of worldly falsehood based on his own sins or vicious qualities and gets into the noose of Yama, while with virtuous deeds he might cast away all his afflictions. Infact, such good actions or virtues only help the individual in the end like his brothers or friends. But the persons, without the support of the Guru, are not received with honour in the Lord's presence, and are discarded by everyone, to be thrown out as such, they never find peace of mind. (4-1)

Sorath Mahala - 1 Ghar - 1 (Ma'n ha'li kirsani karni.....)

O Brother ! This body is to be cultivated with the mind as the farmer for preparing the land for cultivation of the Lord's worship and good actions as our main function as a farmer and watering this field with the avoidance of vicious deeds. Let us make contentment as the suhaga for preparing the field for cultivation and sow the seeds of Lord's True Name, making humility as our conduct. Then the crop should be protected and be ready for harvest through the Grace of the Lord and our love. Such persons are seen harvesting a good crop, having cultivated virtuous deeds within the heart, being fortunate and pre-destined by Lord's Will. (1)

O Man ! Let us discard the love of Maya (worldly falsehood) as it does not accompany us and is left behind in the end (after death). This worldly falsehood has enamoured the whole world and over powered everyone, but hardly any Guru-minded person has realised its reality and its deceitful character. (Pause-1)

The life-span of the human being (body) goes on decreasing steadily and we should engage ourselves in the business of reciting Lord's True Name, as this is the true worship of the Lord, stocking the merchandise of True Name in this shop of life. Purity of mind as the virtuous actions should be our weighing machine with the Lord's True Name as the product to be weighed, which is like the valuable gems. Then let us deal with holy saints as the traders in the business of True Name and enjoy the bliss of making huge profits in the business of True Name. (2)

Listening to religious discourses or books of lore, should be our main business, and purchase the horses of Truth and contentment (for our business). For the journey, let us take the food of virtuous deeds, never delaying or postponing it for the next day. Infact, during this human life there should be fast action without brooking any delay (in reciting True Name) and proceed to the Lord's abode with such fast (horses) steeds, and enjoy the bliss of the unison of the Lord. (3)

ਕਰਿ ਚਾਕਰੀ ਮੰਨਿ ਨਾਮੁ ਕਰਿ ਕੰਮੁ ॥ ਬੰਨ੍ਹ
ਬਦੀਆ ਕਰਿ ਧਾਵਣੀ ਤਾ ਕੇ ਆਖੈ ਧੰਨੁ ॥
ਨਾਨਕ ਵੇਖੈ ਨਦਰਿ ਕਰਿ ਚੜੈ ਚਵਗਣ ਵੰਨੁ ॥
੪ ॥ ੨ ॥

ਸੋਰਠਿ ਮ: ੧ ਚਉਤੁਕੇ ॥

ਮਾਇ ਬਾਪ ਕੋ ਬੇਟਾ ਨੀਕਾ ਸਸੁਰੈ ਚਤੁਰੁ ਜਵਾਈ
॥ ਬਾਲ ਕੰਨਿਆ ਕੋ ਬਾਪੁ ਪਿਆਰਾ ਭਾਈ ਕੋ
ਅਤਿ ਭਾਈ ॥ ਹੁਕਮੁ ਭਇਆ ਬਾਹਰੁ ਘਰੁ
ਛੋਡਿਆ ਖਿਨ ਮਹਿ ਭਈ ਪਰਾਈ ॥ ਨਾਮੁ ਦਾਨੁ
ਇਸਨਾਨੁ ਨ ਮਨਮੁਖਿ ਤਿਤੁ ਤਨਿ ਧੂੜਿ ਧੁਮਾਈ
॥ ੧ ॥ ਮਨੁ ਮਾਨਿਆ ਨਾਮੁ ਸਖਾਈ ॥ ਪਾਇ
ਪਰਉ ਗੁਰ ਕੈ ਬਲਿਹਾਰੈ ਜਿਨਿ ਸਾਚੀ ਬੁਝ
ਬੁਝਾਈ ॥ ਰਹਾਉ ॥ ਜਗ ਸਿਉ ਝੂਠ ਪ੍ਰੀਤਿ ਮਨੁ
ਬੇਧਿਆ ਜਨ ਸਿਉ ਵਾਦੁ ਰਚਾਈ ॥ ਮਾਇਆ
ਮਗਨੁ ਅਹਿਨਿਸਿ ਮਗੁ ਜੋਰੈ ਨਾਮੁ ਨ ਲੇਵੈ ਮਰੈ
ਬਿਖੁ ਖਾਈ ॥ ਗੰਧਣ ਵੈਣਿ ਰਤਾ ਹਿਤਕਾਰੀ
ਸਬਦੈ ਸੁਰਤਿ ਨ ਆਈ ॥ ਰੰਗਿ ਨ ਰਾਤਾ ਰਸਿ
ਨਹੀ ਬੇਧਿਆ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ ॥ ੨ ॥
ਸਾਧ ਸਭਾ ਮਹਿ ਸਹਜੁ ਨ ਚਾਖਿਆ ਜਿਹਬਾ
ਰਸੁ ਨਹੀ ਰਾਈ ॥ ਮਨੁ ਤਨੁ ਧਨੁ ਅਪੁਨਾ ਕਰਿ
ਜਾਨਿਆ ਦਰ ਕੀ ਖਬਰਿ ਨ ਪਾਈ ॥ ਅਖੀ ਮੀਟਿ
ਚਲਿਆ ਅੰਧਿਆਰਾ ਘਰੁ ਦਰੁ ਦਿਸੈ ਨ ਭਾਈ

Then by inculcating the love of the lotus-feet of the Lord in the heart, we should engage in the service of the Lord and our main function should be recitation of True Name. The Lord would praise and bless such persons, who subdue the mind diverting it from vicious thoughts or sinful actions like sexual desires, thus engaging in the battle of life against vices with the support of True Name and making it successful by destroying the enemy (of vices). O Nanak ! One enjoys the bliss of the fourth stage of equipoise through the Grace of the Lord and one blossoms forth with the attainment of the Lord's True Name, and gets imbued with the love of True Name all the time. (4-2)

Sorath M - 1 Choutuke' (Maie' baap ko beta nika.....)

Some one, who was the dutiful and beautiful son of his parents, or a clever and wise son-in-law of his in-laws or was a darling brother of his brothers, finally faces death (one day) as per Lord's Will. He was taken away soon to the cremation ground leaving all the amassed wealth, which he had considered as his own, now belongs to someone else in a moment (after death). This faithless person had neither recited True Name, nor visited holy places of pilgrimage for taking bath, nor had given alms to the poor, without having performed any virtuous deeds, now lies in dust and the once beautiful body mingles with dust. (1)

My mind has realised the value and efficacy of Lord's True Name and I have started reciting it, which would be helpful here and hereafter (in this world and the next). I have offered myself as a sacrifice to the Guru, having fallen at His lotus-feet, who has blessed me with the right guidance and teachings (to recite True Name). (Pause)

The self-willed persons, due to their love for worldly falsehood, have engrossed their mind in the worldly pleasures and are always involved in wrangles against the holy saints as such the faithless person is always interested in finding ways and means to earn more money (during day and night) all the time. He never engages himself in the recitation of True Name and finally dies engrossed in the poison of vicious and sinful actions. Such a person is always involved in the love of crude and impolite language, thus wasting his time in fruitless talk, without appreciating and understanding the Gurus' Word (Message). Such a faithless person gets dishonoured due to his sinful actions, without enjoying the bliss of Lord's love or True Name and never engages himself in singing the praises of the Lord either. He has never partaken the nectar of True Name and light of knowledge in the company of holy saints, thus his speech is crude and unpleasant. He considers his body, mind and wealth as his own, and not a blessing of the Lord, as such he is not aware of the Lord's Abode or Presence. O Brother! When he treads the darkened path of Yama, due to lack of knowledge, he does not see anything clearly including the

॥ ਜਮ ਦਰਿ ਬਾਧਾ ਨਹਿਰ ਨ ਪਾਵੈ ਅਪੁਨਾ ਕੀਆ
ਕਮਾਈ ॥ ੩ ॥ ਨਦਰਿ ਕਰੇ ਤਾ ਅਖੀ ਵੇਖਾ
ਕਰਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥ ਕੰਨੀ ਸੁਣਿ ਸੁਣਿ
ਸਬਦਿ ਸਲਾਹੀ ਅੰਮ੍ਰਿਤੁ ਰਿਦੈ ਵਸਾਈ ॥
ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਨਿਰਵੈਰੁ ਪੂਰਨ ਜੋਤਿ ਸਮਾਈ
॥ ਨਾਨਕ ਗੁਰ ਵਿਣੁ ਭਰਮੁ ਨ ਭਾਰੈ ਸਚਿ ਨਾਮਿ
ਵਡਿਆਈ ॥ ੪ ॥ ੩ ॥

ਸੋਰਠਿ ਮਹਲਾ ੧ ਦੁਤਕੇ ॥

ਪੁੜੁ ਧਰਤੀ ਪੁੜੁ ਪਾਣੀ ਆਸਣੁ ਚਾਰਿ ਕੁੰਟ
ਚਉਬਾਰਾ ॥ ਸਗਲ ਭਵਣ ਕੀ ਮੂਰਤਿ ਏਕਾ
ਮੁਖਿ ਤੇਰੈ ਟਕਸਾਲਾ ॥ ੧ ॥ ਮੇਰੇ ਸਾਹਿਬਾ ਤੇਰੇ
ਚੋਜ ਵਿਡਾਣਾ ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਿਪੁਰਿ
ਲੀਣਾ ਆਪੇ ਸਰਬ ਸਮਾਣਾ ॥ ਰਹਾਉ ॥ ਜਹ
ਜਹ ਦੇਖਾ ਤਹ ਜੋਤਿ ਤੁਮਾਰੀ ਤੇਰਾ ਰੂਪੁ ਕਿਨੇਹਾ
॥ ਇਕਤੁ ਰੂਪਿ ਫਿਰਹਿ ਪਰਛੰਨਾ ਕੋਇ ਨ ਕਿਸ
ਹੀ ਜੇਹਾ ॥ ੨ ॥ ਅੰਡਜ ਜੇਰਜ ਉਤਭੁਜ ਸੇਤਜ
ਤੇਰੇ ਕੀਤੇ ਜੰਤਾ ॥ ਏਕੁ ਪੁਰਖੁ ਮੈ ਤੇਰਾ ਦੇਖਿਆ
ਤੂ ਸਭਨਾ ਮਾਹਿ ਰਵੰਤਾ ॥ ੩ ॥ ਤੇਰੇ ਗੁਣ
ਬਹੁਤੇ ਮੈ ਏਕੁ ਨ ਜਾਣਿਆ ਮੈ ਮੂਰਖ ਕਿਛੁ ਦੰਜੈ
॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਸੁਣਿ ਮੇਰੇ ਸਾਹਿਬਾ ਡੁਬਦਾ
ਪਥਰੁ ਲੀਜੈ ॥ ੪ ॥ ੪ ॥

Lord's Presence (or door) and is brought in chains at the gates of the Yama and is not offered a respectable seat either in the Lord's court, as he reaps the reward of his own actions. (3)

If such a self-willed (faithless) person is blessed with the Grace of the Lord, then only I may see with my own eyes His beauty or wisdom, as nothing else could be stated. Then such a person listens to the Guru's message with his ears and sings the praises of the Lord thus inculcating the love of the nectar of True Name in his heart. O Nanak ! The Lord, who is formless, fearless, with enmity to none, is perceived present in all the beings, but our doubts and whimsical beliefs cannot be eliminated without the Guru's guidance. It is through the Grace of the Guru that we get the boon of reciting True Name, thus getting the chance of partaking the nectar of True Name by ridding ourselves of dual-mindedness. (4-3)

Sorath Mahala - 1 Dutuke' (Pu'r dharti pu'r pa'ni....)

O Lord ! The two parts of this Universe (like the grinding stone) are Earth and the sky, but there is no limit to Your Greatness and there are four entrances to Your abode in all the four directions. Your Abode is in the citadel of (Brahmand) the Universe, where You are pervading. Your formless form provides protection to all the fourteen worlds and one attains the worldly treasures by having a glimpse of Your vision. (In Your mint, the beings are carved out in various shapes, whereas Your Abode is seen with the same grandeur from all angles). (1)

O my True Master ! Your worldly drama is really wonderful, beyond our comprehension. You are seen pervading all over the lands, oceans and the skies or the netherlands in perfect and equal measure and are prevalent every where and in all the beings equally. (Pause)

Wherever I look around I perceive Your presence equally, being omni-present, and Your light is shining all over. What will be Your form distinct from Your Prime-soul (light) ? I cannot explain all this, as You do not possess any distinct form, being within our souls, and are seen in different forms (of human beings) not even one of them being similar to the other one. (2)

All the beings, born out of the (four) various sources of creation (like eggs, semen, perspiration and vegetation), so how could there be any different form (appearance) of Yours apart from Your light. (of Prime-soul) ? All the beings created from the four sources of creation, belong to You alone. O True Master ! I have seen another wonderful aspect of Your existence, the creation of this Universe, You are pervading in all the beings, being omni-present. (3)

O Nanak ! I was sinking like a stone in this ocean of life. May the Lord save me from this tortuous ocean, through His Grace ! O Lord ! I am like a fool, without realising even one of Your benedictions, which are beyond any count. May the Lord bless me with the nectar of True Name through His Grace ! (4-4)

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

ਹਉ ਪਾਪੀ ਪਤਿਤੁ ਪਰਮ ਪਾਖੰਡੀ ਤੂ ਨਿਰਮਲੁ
ਨਿਰੰਕਾਰੀ ॥ ਅੰਮ੍ਰਿਤੁ ਚਾਖਿ ਪਰਮ ਰਸਿ ਰਾਤੇ
ਠਾਕੁਰ ਸਰਣਿ ਤੁਮਾਰੀ ॥ ੧ ॥ ਕਰਤਾ ਤੂ ਮੈ
ਮਾਣੁ ਨਿਮਾਣੇ ॥ ਮਾਣੁ ਮਹਤੁ ਨਾਮੁ ਧਨੁ ਪਲੈ
ਸਾਚੈ ਸਬਦਿ ਸਮਾਣੇ ॥ ਰਹਾਉ ॥ ਤੂ ਪੂਰਾ ਹਮ
ਉਰੇ ਹੋਛੇ ਤੂ ਗਉਰਾ ਹਮ ਹਉਰੇ ॥ ਤੁਝ ਹੀ ਮਨ
ਰਾਤੇ ਅਹਿਨਿਸਿ ਪਰਭਾਤੇ ਹਰਿ ਰਸਨਾ ਜਪਿ
ਮਨ ਰੇ ॥ ੨ ॥ ਤੁਮ ਸਾਚੇ ਹਮ ਤੁਮ ਹੀ ਰਾਚੇ
ਸਬਦਿ ਭੇਦਿ ਫੁਨਿ ਸਾਚੇ ॥ ਅਹਿਨਿਸਿ ਨਾਮਿ
ਰਤੇ ਸੇ ਸੂਚੇ ਮਰਿ ਜਨਮੇ ਸੇ ਕਾਚੇ ॥ ੩ ॥ ਅਵਰੁ
ਨ ਦੀਸੈ ਕਿਸੁ ਸਾਲਾਹੀ ਤਿਸਹਿ ਸਰੀਕੁ ਨ ਕੋਈ
॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸਾ ਗੁਰਮਤਿ
ਜਾਨਿਆ ਸੋਈ ॥ ੪ ॥ ੫ ॥

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

ਅਲਖ ਅਪਾਰ ਅਰੀਮ ਅਗੋਚਰ ਨਾ ਤਿਸੁ ਕਾਲੁ
ਨ ਕਰਮਾ ॥ ਜਾਤਿ ਅਜਾਤਿ ਅਜੋਨੀ ਸੰਭਉ ਨਾ
ਤਿਸੁ ਭਾਉ ਨ ਭਰਮਾ ॥ ੧ ॥ ਸਾਚੇ ਸਚਿਆਰ
ਵਿਟਹੁ ਕੁਰਬਾਣੁ ॥ ਨਾ ਤਿਸੁ ਰੂਪ ਵਰਨੁ ਨਹੀ
ਰੇਖਿਆ ਸਾਚੈ ਸਬਦਿ ਨੀਸਾਣੁ ॥ ਰਹਾਉ ॥ ਨਾ
ਤਿਸੁ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧ ਨਾ ਤਿਸੁ ਕਾਮੁ ਨ
ਨਾਰੀ ॥ ਅਕੁਲ ਨਿਰੰਜਨ ਅਪਰ ਪਰਪੁਰੁ ਸਗਲੀ
ਜੋਤਿ ਤੁਮਾਰੀ ॥ ੨ ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮੁ
ਲੁਕਾਇਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਬਾਈ ॥ ਬਜਰ
ਕਪਾਟ ਮੁਕਤੇ ਗੁਰਮਤੀ ਨਿਰਭੈ ਤਾੜੀ ਲਾਈ ॥

Sorath Mahala - 1 (*Hoan papi param pa'khandi.....*)

O Pure and formless Lord ! I am the greatest sinner among sinners and am trying to show off with formal rituals but have sought Your support now. I always enjoy the bliss of partaking the nectar of True Name in my heart. (1)

O Lord-Creator ! You are the pride of prideless persons like me and my pride lies in following the teachings of the Guru and am always imbued with the love of the Guru's Word by amassing and reciting the wealth of True Name. (Pause)

O Lord ! You are perfect in all respects whereas we are virtueless and without any qualities. You are the greatest of all, while we are having no prestige or status, possessing no weightage. O True Master ! My heart is always immersed in Your love and I recite Your True Name day and night including the ambrosial hours of the morning by following its efficacy. (2)

O Lord ! You are of the purest order and by following the Guru's Word and Lord's True Name we have also purified ourselves. Whosoever recites Your True Name day and night, whatever be his origin, gets purified of heart, whereas the persons, who do not recite True Name, are always passed through the cycle of births and deaths. (3)

O Lord ! I cannot perceive anything else except You. I cannot sing the praises of anyone else except You as there is no second power, O Nanak ! I am the slave of Your slaves and have realised the secrets of the Lord through the Guru's guidance. (4-5)

Sorath Mahala - 1 (*Alakh apar agam agochar na tis kaal..*)

The Lord is limitless, indescribable, too deep for a probe and beyond our comprehension and reach. (He is limitless, beyond our reach and our eyes cannot see Him). He is beyond the approach of the god of death and above the effects of the three-pronged Maya (of lust for power, greed and peace). He does not belong to high or low castes (being casteless), is never born, and is self-effulgent, who cannot be attained with knowledge and is real and true and not a fantasy. (1)

I would offer myself as a sacrifice to such a Lord, who is formless, without any appearance or hue, without any signs or symbols and it is the true Guru's Word, which lends us the authority to attain Him. (Pause)

The Lord has no mother, father, son, brother and has no sexual desires. or a spouse. The Lord is having no lineage, free from Maya (worldly falsehood). He is distinct from the worldly people, and the light or life emanates from Him alone. (2)

The Lord has been hidden in all the beings with the cover of Maya and His light pervades all the beings. All the hidden doors have been opened up by the Grace and teachings of the

੩ ॥ ਜੰਤ ਉਪਾਇ ਕਾਲੁ ਸਿਰਿ ਜੰਤਾ ਵਸਗਤਿ
ਜੁਗਤਿ ਸਬਾਈ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਦਾਰਥੁ
ਪਾਵਹਿ ਛੁਟਹਿ ਸਬਦੁ ਕਮਾਈ ॥ ੪ ॥ ਸੂਚੈ
ਭਾਡੈ ਸਾਰੁ ਸਮਾਵੈ ਵਿਰਲੇ ਸੂਚਾਰਾਰੀ ॥ ਤੰਤੈ
ਕਉ ਪਰਮ ਤੰਤੁ ਮਿਲਾਇਆ ਨਾਨਕ ਸਰਣਿ
ਤੁਮਾਰੀ ॥ ੫ ॥ ੬ ॥

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

ਜਿਉ ਮੀਨਾ ਬਿਨੁ ਪਾਣੀਐ ਤਿਉ ਸਾਕਤੁ ਮਰੈ
ਪਿਆਸ ॥ ਤਿਉ ਹਰਿ ਬਿਨੁ ਮਰੀਐ ਰੇ ਮਨਾ ਜੋ
ਬਿਰਥਾ ਜਾਵੈ ਸਾਸੁ ॥ ੧ ॥ ਮਨ ਰੇ ਰਾਮ ਨਾਮ
ਜਸੁ ਲੇਇ ॥ ਬਿਨੁ ਗੁਰ ਇਹੁ ਰਸੁ ਕਿਉ ਲਹਉ
ਗੁਰੁ ਮੇਲੈ ਹਰਿ ਦੇਇ ॥ ਰਹਾਉ ॥ ਸੰਤ ਜਨਾ
ਮਿਲੁ ਸੰਗਤੀ ਗੁਰਮੁਖਿ ਤੀਰਥੁ ਹੋਇ ॥ ਅਠਸਠਿ
ਤੀਰਥ ਮਜਨਾ ਗੁਰ ਦਰਸੁ ਪਰਾਪਤਿ ਹੋਇ ॥ ੨
॥ ਜਿਉ ਜੋਗੀ ਜਤ ਬਾਹਰਾ ਤਪੁ ਨਾਹੀ ਸਤੁ
ਸੰਤੋਖੁ ॥ ਤਿਉ ਨਾਮੈ ਬਿਨੁ ਦੇਹੁਰੀ ਜਮੁ ਮਾਰੈ
ਅੰਤਰਿ ਦੇਖੁ ॥ ੩ ॥ ਸਾਕਤ ਪ੍ਰੇਮੁ ਨ ਪਾਈਐ
ਹਰਿ ਪਾਈਐ ਸਤਿਗੁਰ ਭਾਇ ॥ ਸੁਖ ਦੁਖ ਦਾਤਾ
ਗੁਰੁ ਮਿਲੈ ਕਹੁ ਨਾਨਕ ਸਿਫਤਿ ਸਮਾਇ ॥ ੪ ॥
੭ ॥

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

ਤੂ ਪ੍ਰਭ ਦਾਤਾ ਦਾਨਿ ਮਤਿ ਪੂਰਾ ਹਮ ਥਾਏ
ਭੇਖਾਰੀ ਜੀਉ ॥ ਮੈ ਕਿਆ ਮਾਗਉ ਕਿਛੁ ਬਿਰੁਨ
ਰਹਾਈ ਹਰਿ ਦੀਜੈ ਨਾਮੁ ਪਿਆਰੀ ਜੀਉ ॥ ੧ ॥

Guru and we are immersed in the love of the fearless Lord.

After creating the beings, the call (sword) of death is hanging over their heads and the Lord controls their sustenance, (foods and drinks) and their daily chores. Whosoever serves the Guru, attains the wealth of True Name and is emancipated from the worldly bondage through the Guru's teachings. (4)

The pure (united) persons are imbued with the love of True Name, though there are few persons of this type. O Nanak ! The person, who has sought the Lord's support, has been merged with the Lord as all are forming beads of a necklace which is controlled by the Lord. (5-6)

Sorath Mahala - 1 (*Jiu meena bin pa'niai tiu sa'kat....*)

Just as the fish dies without the presence of water, similarly the faithless person dies, engrossed in the love of vices and worldly falsehood. O my mind ! The (breath) time, which is spent without the recitation of Lord's True Name, amounts to our (spiritual) death. (1)

O my mind ! Let us be worthy of winning the Lord's acceptance and favour by reciting Lord's True Name and get honoured in the world as well; but this True Name could not be attained without the Guru's guidance. Moreover, we could get united with the Guru through the Grace of the Lord and then attain the Lord's unison through the Guru's guidance. (Pause)

It is as good and pure as bathing at holy places of pilgrimage, when we join the company of holy saints through the Guru's teachings, and by having a glimpse of the Guru, we get the same benefit as visiting and bathing at all the sixty eight holy places. (2)

The human (body) life goes to waste without the support of True Name, just as a Yogi without celibacy and a mendicant without practising (penance) Truth and contentment, leads a wasteful life. They all face punishment at the hands of Yama (the god of death) by practising vicious and sinful actions. (3)

A person, without the Guru's guidance, cannot attain the Lord with love alone, as the Lord could be attained only by developing love of the Guru.

O Nanak ! The person, who joins the company of the Guru, who bestows bliss on man casting away his afflictions, finally gets merged with the praise-worthy Lord. (4-7)

Sorath Mahala - 1 (*Tu prabh daata daan ma't poora....*)

O Lord-benefactor ! What favours could I seek and solicit from You, when nothing is ever lasting, being transient and temporary. We are begging for Your favours whereas You are our benefactor, full of wisdom and knowledge. (being omniscient) May I be bestowed with the wonderful and lovable True Name alone ! (1)

ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਬਨਵਾਰੀ ॥ ਜਲਿ
ਬਲਿ ਮਹੀਅਲਿ ਗੁਪਤੈ ਵਰਤੈ ਗੁਰ ਸਬਦੀ
ਦੇਖਿ ਨਿਹਾਰੀ ਜੀਉ ॥ ਰਹਾਉ ॥ ਮਰਤ
ਪਇਆਲ ਅਕਾਸੁ ਦਿਖਾਇਓ ਗੁਰਿ ਸਤਿਗੁਰਿ
ਕਿਰਪਾ ਧਾਰੀ ਜੀਉ ॥ ਸੋ ਬ੍ਰਹਮੁ ਅਜੋਨੀ ਹੈ ਭੀ
ਹੋਨੀ ਘਟ ਭੀਤਰਿ ਦੇਖੁ ਮੁਰਾਰੀ ਜੀਉ ॥ ੨ ॥
ਜਨਮ ਮਰਨ ਕਉ ਇਹੁ ਜਗੁ ਬਪੁੜੈ ਇਨਿ ਦੂਜੈ
ਭਗਤਿ ਵਿਸਾਰੀ ਜੀਉ ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ
ਗੁਰਮਤਿ ਪਾਈਐ ਸਾਕਤ ਬਾਜੀ ਹਾਰੀ ਜੀਉ ॥
੩ ॥ ਸਤਿਗੁਰ ਬੰਧਨ ਤੋੜਿ ਨਿਰਾਰੇ ਬਹੁੜਿ ਨ
ਗਰਭ ਮਝਾਰੀ ਜੀਉ ॥ ਨਾਨਕ ਗਿਆਨ ਰਤਨੁ
ਪਰਗਾਸਿਆ ਹਰਿ ਮਨਿ ਵਸਿਆ ਨਿਰੰਕਾਰੀ
ਜੀਉ ॥ ੪ ॥ ੮ ॥

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

ਜਿਸੁ ਜਲ ਨਿਧਿ ਕਾਰਣਿ ਤੁਮ ਜਗਿ ਆਏ ਸੋ
ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਪਾਹੀ ਜੀਉ ॥ ਛੋਡਹੁ ਵੇਸੁ ਭੇਖ
ਚਤੁਰਾਈ ਦੁਬਿਧਾ ਇਹੁ ਫਲੁ ਨਾਹੀ ਜੀਉ ॥ ੧
॥ ਮਨ ਰੇ ਥਿਰੁ ਰਹੁ ਮਤੁ ਕਤ ਜਾਹੀ ਜੀਉ ॥
ਬਾਹਰਿ ਢੂਢਤ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਹਿ ਘਰਿ ਅੰਮ੍ਰਿਤੁ
ਘਟ ਮਾਹੀ ਜੀਉ ॥ ਰਹਾਉ ॥ ਅਵਗੁਣ ਛੋਡਿ
ਗੁਣਾ ਕਉ ਪਾਵਹੁ ਕਰਿ ਅਵਗੁਣ ਪਛਤਾਹੀ
ਜੀਉ ॥ ਸਰ ਅਪਸਰ ਕੀ ਸਾਰ ਨ ਜਾਣਹਿ ਫਿਰਿ

The gardener of this worldly garden is pervading everywhere and all the beings, and is prevalent in a hidden form all over including all the lands, oceans and skies and is functioning in all the beings (in various forms) The persons, blessed with the Guru's guidance, alone could realise (perceive) His presence everywhere. (Pause)

When the Guru bestows His Grace on us, then we could perceive the omni-present Lord every where, in the (Earth) world, nether lands and the sky in full measure. The Lord is ever-existent, without being affected by the cycle of Rebirths, and will be present in the future as well. We could (perceive) realise the Lord, the killer of the demon of egoism, within ourselves (within the heart). (2)

This man has forgotten the Lord's worship due to his dual-mindedness, as such this poor man suffers the torture of the cycle of births and deaths. But we could get the Guru's guidance only when we are united with the Guru, else this human being loses the battle of life, engrossed in the worldly falsehood (Maya).

O Nanak ! The persons, whose worldly bondage has been (broken) cast away by the Guru's support, are made distinct and stay aloof from the worldly falsehood, thus escaping the torture of the cycle of births and deaths. Such persons have been enlightened with the true knowledge (within their hearts) and they have crossed this ocean of life successfully by inculcating the love of the Lord in the heart. (4-8)

Sorath Mahala - 1 (*Jis jal nidh ka'ran tum jag aie'.....*)

O my mind ! The nectar of True Name, like the pure water, for which we have come to this world, is available only, (with the Guru) through the Guru's guidance.

O my mind ! Let us forget about our cleverness and formal rituals, as this nectar of True Name cannot be attained with dual-mindedness. (1)

O my mind ! Let us stick to one path (of the True Lord) only, instead of wandering all around, as you will come to grief by seeking Him (the Lord) in the jungles (out side) as the nectar of True Name is present in full measure within your-heart. (Pause)

O my mind ! Let us inculcate the virtues within, leaving aside vicious and bad qualities, otherwise you will have to repent later due to your sinful actions (or vicious thoughts). O my mind ! You are getting stuck up in the mud of vicious and sinful actions without having any distinction between good and

ਫਿਰਿ ਕੀਚ ਬੁਢਾਹੀ ਜੀਉ ॥ ੨ ॥ ਅੰਤਰਿ ਮੈਲੁ

ਲੋਭ ਬਹੁ ਬੂਠੇ ਬਾਹਰਿ ਨਾਵਹੁ ਕਾਹੀ ਜੀਉ ॥

ਨਿਰਮਲ ਨਾਮੁ ਜਪਹੁ ਸਦ ਗੁਰਮੁਖਿ ਅੰਤਰ ਕੀ

ਗਤਿ ਤਾਹੀ ਜੀਉ ॥ ੩ ॥ ਪਰਹਰਿ ਲੋਭੁ ਨਿੰਦਾ

ਕੂੜੁ ਤਿਆਗਹੁ ਸਚੁ ਗੁਰ ਬਚਨੀ ਫਲੁ ਪਾਹੀ

ਜੀਉ ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਹਰਿ ਜੀਉ

ਜਨ ਨਾਨਕ ਸਬਦਿ ਸਲਾਹੀ ਜੀਉ ॥ ੪ ॥ ੯॥

ਸੋਰਠਿ ਮਹਲਾ ੧ ਪੰਚਪਦੇ ॥

ਅਪਨਾ ਘਰੁ ਮੂਸਤ ਰਾਖਿ ਨ ਸਾਕਹਿ ਕੀ ਪਰ

ਘਰੁ ਜੇਹਨ ਲਾਗਾ ॥ ਘਰੁ ਦਰੁ ਰਾਖਹਿ ਜੇ ਰਸੁ

ਚਾਖਹਿ ਜੇ ਗੁਰਮੁਖਿ ਸੇਵਹੁ ਲਾਗਾ ॥ ੧ ॥ ਮਨ

ਰੇ ਸਮਝੁ ਕਵਨ ਮਤਿ ਲਾਗਾ ॥ ਨਾਮੁ ਵਿਸਾਰਿ

ਅਨ ਰਸ ਲੋਭਾਨੇ ਫਿਰਿ ਪਛੁਤਾਹਿ ਅਭਾਗਾ ॥

ਰਹਾਉ ॥ ਆਵਤ ਕਉ ਹਰਖ ਜਾਤ ਕਉ ਰੋਵਹਿ

ਇਹੁ ਦੁਖੁ ਸੁਖੁ ਨਾਲੇ ਲਾਗਾ ॥ ਆਪੇ ਦੁਖੁ ਸੁਖ

ਭੋਗਿ ਭੋਗਾਵੈ ਗੁਰਮੁਖਿ ਸੇ ਅਨਰਾਗਾ ॥ ੨ ॥

ਹਰਿ ਰਸ ਊਪਰਿ ਅਵਹੁ ਕਿਆ ਕਹੀਐ ਜਿਨਿ

ਪੀਆ ਸੇ ਤ੍ਰਿਪਤਾਗਾ ॥ ਮਾਇਆ ਮੋਹਿਤ ਜਿਨਿ

ਇਹੁ ਰਸੁ ਖੋਇਆ ਜਾ ਸਾਕਤ ਦੁਰਮਤਿ ਲਾਗਾ

॥ ੩ ॥ ਮਨ ਕਾ ਜੀਉ ਪਵਨਪਤਿ ਦੇਹੀ ਦੇਹੀ

ਮਹਿ ਦੇਉ ਸਮਾਗਾ ॥ ਜੇ ਤੂ ਦੇਹਿ ਤ ਹਰਿ ਰਸੁ

ਗਾਈ ਮਨੁ ਤ੍ਰਿਪਤੈ ਹਰਿ ਲਿਵ ਲਾਗਾ ॥ ੪ ॥

bad actions or realising the opportune moments (for realising Truth). (2)

O my false mind ! You are impure with the filth of greed whereas you are bathing at holy places, (to purify your body) so what is the use of such visits ? O my mind ! When you will recite True Name through the Guru's guidance, then you will wash away your dirt from inside and attain salvation. (3)

O Nanak ! One could attain salvation by casting away the vices like greed, falsehood and slander and attaining Truth by following the Guru's Word. We are singing the praises of the Lord through the Guru's guidance. O Lord ! May You enable us to accept Your Will with pleasure so as to cross this ocean successfully. (4-9)

Sorath Mahala - 1 Panchpade (*Apna ghar moosat ra'kh na sakeh, ki par ghar johan la'ga...*)

O my mind ! You have not been able to protect your own house from being looted by robbers like sexual desires. How could you protect other's houses ? Why do you look for others' faults and shortcomings, rather you should look into your own flaws first ?

O my mind ! You will be able to protect and maintain your virtues and good qualities by inculcating the love of the nectar of Lord's True Name (in Your heart) but it is only the Guru-minded person, engaged in the service of the Guru, who has tasted and partaken the love of the Lord's worship by reciting True Name. (1)

O my mind ! Why do you not realise the Truth and take some sensible action ? Why have you taken the wrong advice and followed the wrong path, (of worldly falsehood) ? You are engrossed in various worldly pleasures, having forsaken the Lord's True Name. You will have to repent in the end. (but to no use). (Pause)

O Man ! You are thrilled on receiving certain worldly possessions and wail and cry on losing them, but all these joys and sorrows are a part of your life. But when you will develop love for the Lord by following the Guru's guidance, then you will appreciate that all joy and sorrow is bestowed by the Lord only, and it is He Himself who undergoes suffering or enjoys the pleasures. (2)

The Lord's True Name is most enjoyable and there is no other pleasure or joy superior to True Name, and the persons, who partake of this bliss, get satiated. But the faithless person, who has lost this bliss, being engrossed in worldly falsehood, is following the wrong advice or (teachings) path. (3)

This (breath) life is controlled by the True Master as this

ਸਾਧਸੰਗਤਿ ਮਹਿ ਹਰਿ ਰਸੁ ਪਾਈਐ ਗੁਰਿ
ਮਿਲਿਐ ਜਮ ਭਉ ਭਾਗਾ ॥ ਨਾਨਕ ਰਾਮ ਨਾਮੁ
ਜਪਿ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਏ ਮਸਤਕਿ ਭਾਗਾ ॥ ੫
॥ ੧੦ ॥

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

ਸਰਬ ਜੀਆ ਸਿਰਿ ਲੇਖੁ ਧੁਰਾਹੂ ਬਿਨੁ ਲੇਖੈ ਨਹੀ
ਕੋਈ ਜੀਉ ॥ ਆਪਿ ਅਲੇਖੁ ਕੁਦਰਤਿ ਕਰਿ ਦੇਖੈ
ਹੁਕਮਿ ਚਲਾਏ ਸੋਈ ਜੀਉ ॥ ੧ ॥ ਮਨ ਰੇ ਰਾਮ
ਜਪਹੁ ਸੁਖੁ ਹੋਈ ॥ ਅਹਿਨਿਸਿ ਗੁਰ ਕੇ ਚਰਨ
ਸਰੇਵਹੁ ਹਰਿ ਦਾਤਾ ਭੁਗਤਾ ਸੋਈ ॥ ਰਹਾਉ ॥
ਜੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਦੇਖਹੁ ਅਵਰੁ ਨ ਦੂਜਾ
ਕੋਈ ਜੀਉ ॥ ਗੁਰਮੁਖਿ ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ
ਦੇਖਹੁ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਈ ਜੀਉ ॥ ੨ ॥
ਚਲਤੋਂ ਨਾਕਿ ਰਖਹੁ ਘਰਿ ਅਪਨੈ ਗੁਰ ਮਿਲਿਐ
ਇਹ ਮਤਿ ਹੋਈ ਜੀਉ ॥ ਦੇਖਿ ਅਦ੍ਰਿਸਟੁ ਰਹਉ
ਬਿਸਮਾਦੀ ਦੁਖੁ ਬਿਸਰੈ ਸੁਖੁ ਹੋਈ ਜੀਉ ॥ ੩ ॥
ਪੀਵਹੁ ਅਪਿਉ ਪਰਮ ਸੁਖੁ ਪਾਈਐ ਨਿਜ ਘਰਿ
ਵਾਸਾ ਹੋਈ ਜੀਉ ॥ ਜਨਮ ਮਰਣ ਭਵ ਭੰਜਨੁ
ਗਾਈਐ ਪੁਨਰਪਿ ਜਨਮੁ ਨ ਹੋਈ ਜੀਉ ॥ ੪ ॥
ਤਤੁ ਨਿਰੰਜਨੁ ਜੋਤਿ ਸਬਾਈ ਸੋਹੰ ਭੇਦੁ ਨ ਕੋਈ
ਜੀਉ ॥ ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਨਾਨਕ
ਗੁਰ ਮਿਲਿਆ ਸੋਈ ਜੀਉ ॥ ੫ ॥ ੧੧ ॥

body is under the control of the Lord, whose light is present within, in the form of the Prime-soul within us. O Lord ! I could sing Your praises with love provided I am bestowed with Your Grace, then I will feel satisfied being imbued with Your love. (4)

O Nanak ! We could enjoy this bliss in the company of the holy saints and cast away the fear of Yama (god of death) through the Guru's guidance. The fortunate Guru-minded persons have attained the Lord by reciting True Name, provided they are pre-destined by Lord's Will. (5-10)

Sorath Mahala - 1 (*Sarbh jia sir lekh dhurahu bin lekhe nahi koie jiu.....*)

O Brother ! All the persons, who are born in this world are pre-destined by the Lord's Will (from the beginning) with a certain fortune, and there is none here without certain destiny, as ordained by the Lord. (the Lord's love is not without any pre-arranged destiny) The Lord has created all the beings through the strength of His Nature and then sustains all of them and makes them follow His Will. (1)

O my mind ! Let us recite Lord's True Name, if we want to enjoy the bliss of life. Let us serve the lotus feet of the Guru day and night, as He is an embodiment of the Lord, who has bestowed all the benedictions and He Himself enjoys all these blessings. (as He is pervading everywhere) (Pause)

O man ! The Lord, whom you perceive within your soul, is pervading all over and You are realising His presence everywhere as there is no other second power. Let us try to perceive the light of the Prime-Soul, free from dual-mindedness with a clear vision through the Guru's guidance, as the light of the Lord alone is functioning within all the beings. (2)

Let us stabilise this mind by inculcating the love of the Lord in the heart, and this fact has been realised by those persons only who have followed the Guru's teachings. We are really wonder-struck by perceiving the light of the unseen Lord, pervading in all the beings with such perfection. Thus we could enjoy the bliss of life by having peace of mind.

By partaking the nectar of True Name, we could attain the eternal bliss of the highest state of Equipose. We could enjoy the spiritual bliss by attaining self realisation by abiding within the innerself.

By singing the praises of the fearless Lord, who casts away our fear-complex, we could escape from passing through the cycle of births and deaths. (4)

We, the human beings, are an embodiment of the Lord, free from the worldly falsehood, (Maya) who is pervading all the beings, and there is no distinction between the two. O Nanak ! I have been united with the Guru, who is a personification of the formless and limitless Lord, who remains aloof from the world, being distinct. (5-11)

ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੩
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਾ ਤਿਸੁ ਭਾਵਾ ਤਦ ਹੀ ਗਾਵਾ ॥ ਤਾ ਗਾਵੇ ਕਾ
ਫਲੁ ਪਾਵਾ ॥ ਗਾਵੇ ਕਾ ਫਲੁ ਹੋਈ ॥ ਜਾ ਆਪੇ
ਦੇਵੈ ਸੋਈ ॥ ੧ ॥ ਮਨ ਮੇਰੇ ਗੁਰ ਬਚਨੀ ਨਿਧਿ
ਪਾਈ ॥ ਤਾ ਤੇ ਸਚ ਮਹਿ ਰਹਿਆ ਸਮਾਈ ॥
ਰਹਾਉ ॥ ਗੁਰ ਸਾਖੀ ਅੰਤਰਿ ਜਾਗੀ ॥ ਤਾ ਚੰਦਲ
ਮਤਿ ਤਿਆਗੀ ॥ ਗੁਰ ਸਾਖੀ ਕਾ ਉਜੀਆਰਾ ॥
ਤਾ ਮਿਟਿਆ ਸਗਲ ਅੰਧਾਰਾ ॥ ੨ ॥ ਗੁਰ ਚਰਨੀ
ਮਨੁ ਲਾਗਾ ॥ ਤਾ ਜਮ ਕਾ ਮਾਰਗੁ ਭਾਗਾ ॥ ਭੈ
ਵਿਚਿ ਨਿਰਭਉ ਪਾਇਆ ॥ ਤਾ ਸਹਜੈ ਕੈ ਘਰਿ
ਆਇਆ ॥ ੩ ॥ ਭਣਤਿ ਨਾਨਕ ਬੂਝੈ ਕੋ
ਬੀਚਾਰੀ ॥ ਇਸੁ ਜਗ ਮਹਿ ਕਰਣੀ ਸਾਰੀ ॥
ਕਰਣੀ ਕੀਰਤਿ ਹੋਈ ॥ ਜਾ ਆਪੇ ਮਿਲਿਆ
ਸੋਈ ॥ ੪ ॥ ੧ ॥ ੧੨ ॥

ਸੋਰਠਿ ਮਹਲਾ ੩ ਘਰੁ ੧
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੇਵਕ ਸੇਵ ਕਰਹਿ ਸਭਿ ਤੇਰੀ ਜਿਨ ਸਬਦੈ ਸਾਦੁ
ਆਇਆ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਿਰਮਲੁ ਹੋਆ
ਜਿਨਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥ ਅਨਦਿਨੁ
ਗੁਣ ਗਾਵਹਿ ਨਿਤ ਸਾਚੇ ਗੁਰ ਕੈ ਸਬਦਿ
ਸੁਹਾਇਆ ॥ ੧ ॥ ਮੇਰੇ ਠਾਕੁਰ ਹਮ ਬਾਰਿਕ
ਸਰਣਿ ਤੁਮਾਰੀ ॥ ਏਕੋ ਸਚਾ ਸਚੁ ਤੂ ਕੇਵਲੁ
ਆਪਿ ਮੁਰਾਰੀ ॥ ਰਹਾਉ ॥ ਜਾਗਤ ਰਹੇ ਤਿਨੀ
ਪ੍ਰਭੁ ਪਾਇਆ ਸਬਦੇ ਹਉਮੈ ਮਾਰੀ ॥ ਗਿਰਗੀ
ਮਹਿ ਸਦਾ ਹਰਿ ਜਨ ਉਦਾਸੀ ਗਿਆਨ ਤਤ

**Sorath Mahala - 1 Ghar - 3 Ik onkar satgur prasad (Ja
tis bhava tad hi gava....)**

**"By the Grace of the Lord-sublime, Truth personified &
attainable through the Guru's guidance."**

When the Lord bestows His Grace on us, then only we
could sing His praises, as it pleases Him. Then only it is
worthwhile being born in this world, but this is possible only
when the Lord blesses us with His Grace. (1)

I have got merged with the Lord, having amassed the
wealth of spiritual knowledge through the Guru's Word. (Pause)

When I got enlightened with the knowledge of the Lord's
secrets through the Guru's teachings, I gave up all my cleverness
and self-aggrandisement. Thus I have cast away the darkness
of my ignorance through the Guru's guidance. (2)

I got free from the fear of Yama when I inculcated the
love of the lotus-feet of the Guru in my heart by developing
the love of the fearless Lord with His wonder-awe in my heart.
Thus I have got united with the Lord having attained self-
realisation and stabilisation of mind. (3)

O Nanak ! This secret has been realised by few learned
people with deliberations (meditation) as the real thing in this
world is the good actions only or the Lord's worship, and then
the world praises such good actions. When man sings the
praises of the Lord, he is united by the Lord with Himself, and
he attains salvation. (4-1-12)

**Sorath Mahala - 3 Ghar - 1 Ik onkar satgur parsad
(Sevak save kareh sabh teri jin sabde sa'd a'ya.....)**

**"By the Grace of the Lord-sublime, Truth personified &
attainable through the Guru's guidance."**

O True Master ! The persons, who have liked and loved
the Guru's guidance, are always engaged in Your service. The
persons, who have cast away their egoistic tendencies, through
the Guru's guidance and Grace, have purified their hearts. O
True Lord ! The persons, who sing Your praises day and night
through the Guru's Word, perform pleasant and virtuous deeds.
(1)

O True Master ! We, the children, have sought refuge at
Your lotus-feet. O Lord, the killer of the Demon Egoism ! You
are the only Truth in this world, and this is a fact. The persons,
who have been awakened from the slumber of ignorance, and
have recited True Name through the Guru's guidance by getting
rid of their egoism, have attained the True Master. Such holy

ਬੀਚਾਰੀ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ
ਹਰਿ ਰਾਖਿਆ ਉਰ ਧਾਰੀ ॥ ੨ ॥ ਇਹੁ ਮਨੁਆ
ਦਹ ਦਿਸਿ ਧਾਵਦਾ ਦੂਜੈ ਭਾਇ ਖੁਆਇਆ ॥
ਮਨਮੁਖ ਮੁਗਧੁ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤੈ ਬਿਰਥਾ ਜਨਮੁ
ਗਵਾਇਆ ॥ ਸਤਿਗੁਰੁ ਭੇਟੇ ਤਾ ਨਾਉ ਪਾਏ
ਹਉਮੈ ਮੋਹੁ ਚੁਕਾਇਆ ॥ ੩ ॥ ਹਰਿ ਜਨ ਸਾਚੇ
ਸਾਚੁ ਕਮਾਵਹਿ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰੀ ॥ ਆਪੇ
ਮੇਲਿ ਲਏ ਪ੍ਰਭਿ ਸਾਚੈ ਸਾਚੁ ਰਾਖਿਆ ਉਰ ਧਾਰੀ
॥ ਨਾਨਕ ਨਾਵਹੁ ਗਤਿ ਮਤਿ ਪਾਈ ਏਹਾ ਰਾਸਿ
ਹਮਾਰੀ ॥ ੪ ॥ ੧ ॥

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

ਭਗਤਿ ਖਜਾਨਾ ਭਗਤਨ ਕਉ ਦੀਆ ਨਾਉ ਹਰਿ
ਧਨੁ ਸਚੁ ਸੋਇ ॥ ਅਖੁਟੁ ਨਾਮ ਧਨੁ ਕਦੇ ਨਿਖੁਟੈ
ਨਾਹੀ ਕਿਨੈ ਨ ਕੀਮਤਿ ਹੋਇ ॥ ਨਾਮ ਧਨਿ ਮੁਖ
ਉਜਲੇ ਹੋਏ ਹਰਿ ਪਾਇਆ ਸਚੁ ਸੋਇ ॥ ੧ ॥
ਮਨ ਮੇਰੇ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਇਆ ਜਾਇ ॥
ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਭੁਲਦਾ ਫਿਰਦਾ ਦਰਗਹ
ਮਿਲੈ ਸਜਾਇ ॥ ਰਹਾਉ ॥ ਇਸੁ ਦੇਹੀ ਅੰਦਰਿ
ਪੰਚ ਚੋਰ ਵਸਹਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰੁ
॥ ਅੰਮ੍ਰਿਤੁ ਲੂਟਹਿ ਮਨਮੁਖ ਨਹੀ ਬੂਝਹਿ ਕੋਇ
ਨ ਸੁਣੈ ਪ੍ਰਕਾਰਾ ॥ ਅੰਧਾ ਜਗਤੁ ਅੰਧੁ ਵਰਤਾਰਾ
ਬਾਝੁ ਗੁਰੁ ਗੁਬਾਰਾ ॥ ੨ ॥ ਹਉਮੈ ਮੇਰਾ ਕਰਿ
ਕਰਿ ਵਿਗੁਣੇ ਕਿਹੁ ਚਲੈ ਨ ਚਲਦਿਆ ਨਾਲਿ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਨਾਮੁ ਧਿਆਵੈ ਸਦਾ ਹਰਿ ਨਾਮੁ

saints, meditating on the True Lord, lead a life of worldly detachment, though being house-holders. They have inculcated the love of the Lord in their hearts and have always enjoyed the bliss of life by serving the Guru. (2)

This human mind, engrossed in the dual-mindedness, was wandering in all the ten directions and this foolish man has wasted this human life without reciting True Name. But on meeting the Guru, he has attained the Lord's True Name by casting away his egoism and worldly attachments. (3)

O True Lord ! Your devotees (slaves), who follow the Guru's Word by meditating on it, are always engaged in Truth by inculcating the love of the True Name in their hearts, thus merging with You through Your Grace. O Nanak ! We have attained salvation and acclaim through the recitation of True Name, which is our main treasure in life, but it is through Your Grace. (4-1)

Sorath Mahala - 3 (*Bhagat khajana bhagtan kou dia'...*)

The Lord has bestowed the treasure of reciting True Name, or the wealth of His worship or the wealth of the True knowledge on His saints only. This treasure of True Name is limitless and never gets over-spent but the human beings can never evaluate its true value or efficacy. Infact, the persons who have attained the wealth of True Name, proceed to the Lord's presence with flying colours, having purified themselves and getting enlightened with its splendour. (1)

O my mind ! We could attain unison with the Lord through the Guru's guidance alone whereas the whole world is lost in doubts and misgivings or dual-mindedness without the Guru's support. Then they are punished in the Lord's court after death. (in the end). (Pause)

There are five thieves like sexual desires, anger, greed, worldly attachments, and egoism residing within the human body, who are robbing the (wealth) nectar of good qualities and virtues from within the human (soul) mind but the self-willed persons have no knowledge of this loss (theft). Even if someone were to make a noise about his loss (theft) no one listens to his wails or cries. The whole world is functioning in the darkness of ignorance like a blind man, as there is total darkness within the (soul) mind in the absence of the Guru's guidance. (2)

The egoistic persons waste the whole life in their egoism or "I-am-ness", and get disgusted, whereas nothing accompanies man after death as all these worldly possessions are left behind in the end, while proceeding to the next world. The Guru-minded persons, however, inculcate the love of the Lord's True Name in their heart and amass the wealth of True Name in body and (mind) soul. The persons, who sing the

ਮਾਲਿ ॥ ਸਚੀ ਬਾਣੀ ਹਰਿ ਗੁਣ ਗਾਵੈ ਨਦਰੀ
ਦਰਿ ਨਿਹਾਲਿ ॥ ੩ ॥ ਸਤਿਗੁਰ ਗਿਆਨੁ
ਦਾ ਘਟਿ ਚਾਨਣੁ ਅਮਰੁ ਸਿਰਿ ਬਾਦਿਸਾਹਾ ॥
ਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਰਾਮ
ਮੁ ਸਚੁ ਲਾਹਾ ॥ ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ
ਬਦਿ ਰਤੇ ਹਰਿ ਪਾਹਾ ॥ ੪ ॥ ੨ ॥
ਸੋਰਠਿ ਮ: ੩ ॥

ਸਨਿ ਦਾਸੁ ਹੋਵੈ ਤਾ ਹਰਿ ਪਾਏ ਵਿਚਹੁ ਆਪੁ
ਵਾਈ ॥ ਭਗਤਾ ਕਾ ਕਾਰਜੁ ਹਰਿ ਅਨੰਦੁ ਹੈ
ਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਈ ॥ ਸਬਦਿ ਰਤੇ ਸਦਾ
ਦਕ ਰੰਗੀ ਹਰਿ ਸਿਉ ਰਹੇ ਸਮਾਈ ॥ ੧ ॥
ਰਿ ਜੀਉ ਸਾਚੀ ਨਦਰਿ ਤੁਮਾਰੀ ॥ ਆਪਣਿਆ
ਸਾ ਨੇ ਕ੍ਰਿਪਾ ਕਰਿ ਪਿਆਰੇ ਰਾਖਹੁ ਪੈਸ ਹਮਾਰੀ
ਰਹਾਉ ॥ ਸਬਦਿ ਸਲਾਹੀ ਸਦਾ ਹਉ ਜੀਵਾ
ਮਰਮਤੀ ਭਉ ਭਾਗਾ ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਅਤਿ
ਮਾਇਓ ਗੁਰੁ ਸੇਵਿਆ ਚਿਤੁ ਲਾਗਾ ॥ ਸਾਚਾ
ਸਬਦੁ ਸਚੀ ਸਚੁ ਬਾਣੀ ਸੋ ਜਨੁ ਅਨਦਿਨੁ ਜਾਗਾ
੨ ॥ ਮਹਾ ਗੰਭੀਰੁ ਸਦਾ ਸੁਖਦਾਤਾ ਤਿਸ ਕਾ
ਮੰਤੁ ਨ ਪਾਇਆ ॥ ਪੂਰੇ ਗੁਰ ਕੀ ਸੇਵਾ ਕੀਨੀ
ਮਚਿਤੁ ਹਰਿ ਮੰਨਿ ਵਸਾਇਆ ॥ ਮਨੁ ਤਨੁ
ਨਰਮਲੁ ਸਦਾ ਸੁਖੁ ਅੰਤਰਿ ਵਿਚਹੁ ਭਰਮੁ
ਕਾਇਆ ॥ ੩ ॥ ਹਰਿ ਕਾ ਮਾਰਗੁ ਸਦਾ ਪ੍ਰਭੁ

praises of the Lord with love and devotion (with body and mind) through the Guru's Word, enjoy the bliss of life (get thrilled) through the Grace of the Lord. (3)

The (dictates) ordains of the persons, who are always enlightened with the knowledge of the True Guru, supercede the commands (orders) of the greatest kings even. They are always immersed in the worship of the Lord, during day and night and there is bright sunlight even during the night as the darkness of ignorance has been expelled (cast away) from within. They have gained the profit of the True Name of the Lord (in the business of life). O Nanak ! The persons, who are imbued with the love of the Guru's teachings, have perceived the Lord close by (within themselves), and have crossed this ocean of life successfully by reciting the Lord's True Name. (4-2)

Sorath M - 3 (Da'san das hovai ta har paie.....)

This human being could attain the Lord by becoming the slave of the slaves of the Lord, having rid himself of his egoism, whereas the saints are supposed to sing the praises of the Lord day and night and enjoy the bliss of the Lord's love. The persons, who are immersed in the love of the Guru's Word are united with the Lord and remain imbued with the love of the Lord's unison. (1)

O True Master ! Your Grace is really true and worthwhile. May You bestow Your Grace on Your devotees and protect our honour ! (Pause)

I have cast away my fear-complex through the Guru's guidance and now enjoy life by singing the praises of the Lord. My True Master is extremely beautiful and we get imbued with the love of the Lord through the service of the Guru. The person, who realises that the Guru's teachings (message) are true alongwith the Guru's Word (Gurbani) which is equally beautiful and True, gets awakened from his slumber of worldly attachments all the time. (day and night).(2)

No one has been able to gauge the depth of the Lord-benefactor, bestower of all the worldly comforts, as He is beyond our comprehension. The persons, who have served the perfect Guru, have inculcated the love of the Lord in their hearts, who is free from all worries. They have purified their body and soul (mind) and enjoyed the eternal bliss, having rid themselves of all doubts and whims, including dual-mindedness. (3)

The path of Lord's attachment is rather tough and arduous, but few fortunate persons have realised this path through the meditation and guidance of the Guru. Such a person remains

ਵਿਖੜਾ ਕੇ ਪਾਏ ਗੁਰ ਵੀਚਾਰਾ ॥ ਹਰਿ ਕੈ ਰੰਗਿ
ਰਾਤਾ ਸਬਦੇ ਮਾਤਾ ਹਉਮੈ ਤਜੇ ਵਿਕਾਰਾ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤਾ ਇਕ ਰੰਗੀ ਸਬਦਿ
ਸਵਾਰਣਹਾਰਾ ॥ ੪ ॥ ੩ ॥

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

ਹਰਿ ਜੀਉ ਤੁਧੁ ਨੋ ਸਦਾ ਸਾਲਾਹੀ ਪਿਆਰੇ ਜਿਚਰੁ
ਘਟ ਅੰਤਰਿ ਹੈ ਸਾਸਾ ॥ ਇਕੁ ਪਲੁ ਖਿਨੁ
ਵਿਸਰਹਿ ਤੂ ਸੁਆਮੀ ਜਾਣਉ ਬਰਸ ਪਚਾਸਾ ॥
ਹਮ ਮੂੜ ਮੁਗਧ ਸਦਾ ਸੇ ਭਾਈ ਗੁਰ ਕੈ ਸਬਦਿ
ਪ੍ਰਗਾਸਾ ॥ ੧ ॥ ਹਰਿ ਜੀਉ ਤੁਮ ਆਪੇ ਦੇਹੁ
ਬੁਝਾਈ ॥ ਹਰਿ ਜੀਉ ਤੁਧੁ ਵਿਟਹੁ ਵਾਰਿਆ
ਸਦ ਹੀ ਤੇਰੇ ਨਾਮੁ ਵਿਟਹੁ ਬਲਿ ਜਾਈ ॥ ਰਹਾਉ
॥ ਹਮ ਸਬਦਿ ਮੁਏ ਸਬਦਿ ਮਾਰਿ ਜੀਵਾਲੇ ਭਾਈ
ਸਬਦੇ ਹੀ ਮੁਕਤਿ ਪਾਈ ॥ ਸਬਦੇ ਮਨੁ ਤਨੁ
ਨਿਰਮਲੁ ਹੋਆ ਹਰਿ ਵਸਿਆ ਮਨਿ ਆਈ ॥
ਸਬਦੁ ਗੁਰ ਦਾਤਾ ਜਿਤੁ ਮਨੁ ਰਾਤਾ ਹਰਿ ਸਿਉ
ਰਹਿਆ ਸਮਾਈ ॥ ੨ ॥ ਸਬਦੁ ਨ ਜਾਣਹਿ ਸੇ
ਅੰਨੇ ਬੋਲੇ ਸੇ ਕਿਤੁ ਆਏ ਸੰਸਾਰਾ ॥ ਹਰਿ ਰਸੁ
ਨ ਪਾਇਆ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਜੀਮਹਿ
ਵਾਰੇ ਵਾਰਾ ॥ ਬਿਸਟਾ ਕੇ ਕੀੜੇ ਬਿਸਟਾ ਮਾਰਿ
ਸਮਾਏ ਮਨਮੁਖ ਮੁਗਧ ਗੁਬਾਰਾ ॥ ੩ ॥ ਆਪੇ
ਕਰਿ ਵੇਖੈ ਮਾਰਗਿ ਲਾਏ ਭਾਈ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ
ਨ ਕੋਈ ॥ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਕੋਇ ਨ ਮੇਟੈ
ਭਾਈ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਈ ॥ ਨਾਨਕ ਨਾਮੁ

immersed in the Lord's love and imbued with the Guru's message (Guru's guidance) having given up the vices like egoism. O Nanak ! The person, who develops the love of the Lord, being immersed in reciting the True Name of the Lord, helps others as well (towards salvation) through the Guru's message and guidance. (4-3)

Sorath Mahala - 3 (*Har jiu tud no sada salahi.....*)

O beloved Lord ! I would continue singing Your praises all the time, so long I am alive. (I am breathing with life). In case I forsake Your True Name even for a moment, it appears as if ages (fifty years or more) have gone by (without reciting True Name). O Brother ! We are the fools of the first order (water), but have now been enlightened with the Lord's knowledge through the Guru's guidance. (1)

O Lord ! May You enable Your (slaves) devotees realise Your secrets (secrets of Nature) O Lord ! I would offer myself as a sacrifice to You and recite Your True Name with complete self-surrender. (Pause)

O Brother ! We have followed the Guru's Word and have surrendered to the Guru's Message completely, having given up our egoism, thus attaining salvation through the Guru's teachings (guidance) and leading a life of humility. (lead a life of humility having been deviated from the path of sinful actions). Now our heart is purified through the Guru's Word and the love of the Lord is inculcated in the heart. The person, who is imbued with the love of the Guru, the benefactor of the Guru's Word and teachings, gets immersed in the love of the Lord all the time. (2)

Why such persons, who are blind and deaf due to ignorance of the Guru's Word, have been born in this world, as they have wasted this human life without partaking the nectar of Lord's True Name ? They are passed through the cycle of births and deaths time and again. The foolish self-willed persons, are always engrossed in the vicious thoughts and sinful actions like the worms of the filth and waste this life in the darkness of ignorance. (3)

O Brother ! The Lord alone guides us on the right path, who after creating this world sustains it also, and there is no other support for us except the Lord. O Brother ! Whatever the Lord Wills, comes to pass, as no one could alter the dictates of the Lord, as pre-destined by the Lord's Will and one has to accept one's destiny. O Nanak ! I have inculcated the love of the Lord's True Name in my heart as there is none (no other

ਵਸਿਆ ਮਨ ਅੰਤਰਿ ਭਾਈ ਅਵਰੁ ਨ ਦੂਜਾ

ਕੋਈ ॥ ੪ ॥ ੪ ॥

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਭਗਤਿ ਕਰਹਿ ਪ੍ਰਭ ਭਾਵਹਿ ਅਨਦਿਨੁ

ਨਾਮੁ ਵਖਾਣੇ ॥ ਭਗਤਾ ਕੀ ਸਾਰ ਕਰਹਿ ਆਪਿ

ਰਾਖਹਿ ਜੋ ਤੇਰੈ ਮਨਿ ਭਾਣੇ ॥ ਤੂ ਗੁਣਦਾਤਾ

ਸਬਦਿ ਪਛਾਤਾ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਣੇ ॥ ੧

॥ ਮਨ ਮੇਰੇ ਹਰਿ ਜੀਉ ਸਦਾ ਸਮਾਲਿ ॥ ਅੰਤ

ਕਾਲਿ ਤੇਰਾ ਬੋਲੀ ਹੋਵੈ ਸਦਾ ਨਿਬਹੈ ਤੇਰੈ ਨਾਲਿ

॥ ਰਹਾਉ ॥ ਦੁਸਟ ਚਉਕੜੀ ਸਦਾ ਕੂੜ

ਕਮਾਵਹਿ ਨ ਬੂਝਹਿ ਵੀਚਾਰੇ ॥ ਨਿੰਦਾ ਦੁਸਟੀ

ਤੇ ਕਿਨਿ ਫਲੁ ਪਾਇਆ ਹਰਣਾਖਸ ਨਖਹਿ

ਬਿਦਾਰੇ ॥ ਪ੍ਰਹਿਲਾਦੁ ਜਨੁ ਸਦ ਹਰਿ ਗੁਣ ਗਾਵੈ

ਹਰਿ ਜੀਉ ਲਏ ਉਬਾਰੇ ॥ ੨ ॥ ਆਪਸ ਕਉ

ਬਹੁ ਭਲਾ ਕਰਿ ਜਾਣਹਿ ਮਨਮੁਖਿ ਮਤਿ ਨ ਕਾਈ

॥ ਸਾਧੂ ਜਨ ਕੀ ਨਿੰਦਾ ਵਿਆਪੇ ਜਾਸਨਿ ਜਨਮੁ

ਗਵਾਈ ॥ ਰਾਮ ਨਾਮੁ ਕਦੇ ਚੇਤਹਿ ਨਾਹੀ ਅੰਤਿ

ਗਏ ਪਛੁਤਾਈ ॥ ੩ ॥ ਸਫਲੁ ਜਨਮੁ ਭਗਤਾ

ਕਾ ਕੀਤਾ ਗੁਰ ਸੇਵਾ ਆਪਿ ਲਾਏ ॥ ਸਬਦੇ ਰਾਤੇ

ਸਹਜੇ ਮਾਤੇ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਏ ॥

ਨਾਨਕ ਦਾਸੁ ਕਹੈ ਬੇਨੰਤੀ ਹਉ ਲਾਗਾ ਤਿਨ ਕੈ

ਪਾਏ ॥ ੪ ॥ ੫ ॥

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

ਸੋ ਸਿਖੁ ਸਖਾ ਬੰਧਪੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ

power) else on par with the Lord in Greatness for our support. (4-4)

Sorath Mahala - 3 (*Gurmukh bhagat kareh prabh.....*)

The Guru-minded persons, who are engaged in the worship of the Lord (day and night) all the time by reciting His True Name, are loved (liked) by the Lord. O Lord ! You are protecting the honour and interests of Your saints Yourself, who are accepted and loved by You. O benevolent and Lord-benefactor ! You are bestowing all the virtues on us and could be realised through the Guru's Word alone, infact Your saints are merged with You by singing Your praises. (1)

O my mind ! Let us remember the Lord always and worship Him ! The Lord's True Name will be your only support at the time of death (in the end) and will always accompany you as your companion. (Pause)

The vicious persons and sinners are always engrossed in vices and falsehood without deliberating on Truth. If you care to ponder, it would be known that no one has ever enjoyed the bliss of life through vilification and slander just as the devilish Harnakush was killed by the Lord (half- man half lion) with His nails. On the other hand Prahlad who was always singing the praises of the Lord, was saved from the torture of Harnakush by the Lord Himself. (2)

The faithless (self-willed) person, who has no wisdom (intelligence), considers himself to be virtuous and noble. Such persons waste this human life, engrossed in the slander of holy saints. Finally they leave this world repenting for their sins as they have not recited the Lord's True Name. (3)

The Lord Himself has helped His saints to lead a successful and fruitful life by engaging in the service of the Guru. They are always (day and night) engaged in singing the praises of the Lord by following the Guru's Word (teachings) getting immersed in the love of the Lord in a state of equipoise. O Nanak ! My prayer to the Lord is that I may be enabled to take the support of such persons (take refuge at the lotus-feet of such persons) and recite True Name. (4-5)

Sorath Mahala - 3 (*So sikh sakha bandhap hai bhaiee..*)

The sikh, who follows the Guru's Will (without a murmur) is my true friend and my brother and close associate. The person, who follows his own mind, (follows his own Will) gets separateed from the Lord and gets punished (by the Yama).

ਵਿਚਿ ਆਵੈ ॥ ਆਪਣੈ ਭਾਣੈ ਜੋ ਚਲੈ ਭਾਈ
ਵਿਛੜਿ ਚੋਟਾ ਖਾਵੈ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੁਖ ਕਦੇ

ਨ ਪਾਵੈ ਭਾਈ ਫਿਰਿ ਫਿਰਿ ਪਛੋਤਾਵੈ ॥ ੧ ॥

ਹਰਿ ਕੇ ਦਾਸ ਸੁਹੇਲੇ ਭਾਈ ॥ ਜਨਮ ਜਨਮ ਕੇ

ਕਿਲਬਿਖ ਦੁਖ ਕਾਟੇ ਆਪੇ ਮੇਲਿ ਮਿਲਾਈ ॥

ਰਹਾਉ ॥ ਇਹੁ ਕੁਟੰਬੁ ਸਭੁ ਜੀਅ ਕੇ ਬੰਧਨ ਭਾਈ

ਭਰਮਿ ਭੁਲਾ ਸੈਸਾਰਾ ॥ ਬਿਨੁ ਗੁਰ ਬੰਧਨ ਟੂਟਹਿ

ਨਾਹੀ ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰਾ ॥ ਕਰਮ ਕਰਹਿ

ਗੁਰ ਸਬਦੁ ਨ ਪਛਾਣਹਿ ਮਰਿ ਜਨਮਹਿ ਵਾਰੇ

ਵਾਰਾ ॥ ੨ ॥ ਹਉ ਮੇਰਾ ਜਗੁ ਪਲਚਿ ਰਹਿਆ

ਭਾਈ ਕੋਇ ਨ ਕਿਸ ਹੀ ਕੇਰਾ ॥ ਗੁਰਮੁਖਿ ਮਹਲੁ

ਪਾਇਨਿ ਗੁਣ ਗਾਵਨਿ ਨਿਜ ਘਰਿ ਹੋਇ ਬਸੇਰਾ

॥ ਐਥੈ ਬੂਝੈ ਸੁ ਆਪੁ ਪਛਾਣੈ ਹਰਿ ਪ੍ਰਭੁ ਹੈ ਤਿਸੁ

ਕੇਰਾ ॥ ੩ ॥ ਸਤਿਗੁਰੁ ਸਦਾ ਦਇਆਲੁ ਹੈ ਭਾਈ

ਵਿਣੁ ਭਾਗਾ ਕਿਆ ਪਾਈਐ ॥ ਏਕ ਨਦਰਿ ਕਰਿ

ਵੇਖੈ ਸਭ ਉਪਰਿ ਜੇਹਾ ਭਾਉ ਤੇਹਾ ਫਲੁ ਪਾਈਐ

॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਵਿਚਹੁ ਆਪੁ

ਗਵਾਈਐ ॥ ੪ ॥ ੬ ॥

ਸੋਰਠਿ ਮਹਲਾ ੩ ਚੌਤੁਕੇ ॥

ਸਚੀ ਭਗਤਿ ਸਤਿਗੁਰ ਤੇ ਹੋਵੈ ਸਚੀ ਹਿਰਦੈ

ਬਾਣੀ ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਸਦਾ ਸੁਖ ਪਾਏ ਹਉਮੈ

ਸਬਦਿ ਸਮਾਣੀ ॥ ਬਿਨੁ ਗੁਰ ਸਾਚੇ ਭਗਤਿ ਨ

ਹੋਵੀ ਹੋਰ ਭੂਲੀ ਫਿਰੈ ਇਆਣੀ ॥ ਮਨਮੁਖਿ ਫਿਰਹਿ

O Brother ! No one could ever enjoy the bliss of life without the Guru's guidance, and repents (for his folly) time and again. (1)

O Brother ! The devotees (slaves) of the Lord are always enjoying the eternal bliss, as they have been united with the Lord by casting away all their ills and sins of the ages. (Pause)

O Brother ! The whole world is lost in wilderness due to the bondage of worldly falsehood, as all the family members are a source and cause of this worldly bondage. The worldly bondage cannot be removed (eliminated) without the Guru's guidance, as it is through the Guru's teachings alone that we could attain salvation. However the faithless persons are engrossed in their sinful actions due to the worldly falsehood and suffer through the cycle of births and deaths without realising the value of the Guru's Word. (2)

O Brother ! The whole world is engrossed in the vices of egoism and attachments, and no one renders any help to others. The Guru-minded persons, however, sing the praises of the Lord in the company of holy saints, as such they have merged with the Lord through self realisation. The Lord is always by the side of such a person, who has attained self-realisation and attained the secrets of life. (3)

O Brother ! The Guru is always our benefactor, blessing us with His favours throughout but without good fortune and Lord's Will, nothing could be achieved. Though the Lord treats everyone with equal love and care, but it is through His Grace alone that different people reap the reward of their own actions, and their love for the Lord. O Nanak ! We could inculcate the love of the Lord's True Name in the heart by getting rid of our egoism. (4-6)

Sorath Mahala - 3 Choutuke' (Sachi bhagat satgur te...)

The true worship of the Lord is imbibed by those persons who are blessed with the Guru's Grace and have inculcated (the love of) the Guru's Word in their hearts. The persons, who serve the True Guru, enjoy the eternal bliss by getting rid of their egoism. Without the Guru's guidance, one cannot worship the Lord, however, the world is lost in dual-mindedness due to the lack of its wisdom. The faithless persons (self-willed) are wandering through the cycle of births and deaths and suffer many ills and afflictions just like drowning themselves without the presence of water.

ਤਾ ਦੁਖੁ ਪਾਵਹਿ ਭੂਥਿ ਮੁਏ ਵਿਣੁ ਪਾਣੀ ॥ ੧ ॥
 ਭਾਈ ਰੇ ਸਦਾ ਰਹਹੁ ਸਰਣਾਈ ॥ ਆਪਣੀ
 ਤਰਿ ਕਰੇ ਪਤਿ ਰਾਖੈ ਹਰਿ ਨਾਮੇ ਦੇ ਵਡਿਆਈ
 ਰਹਾਉ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਆਪੁ ਪਛਾਤਾ ਸਬਦਿ
 ਭੈ ਵੀਚਾਰਾ ॥ ਹਿਰਦੈ ਜਗਜੀਵਨੁ ਸਦ ਵਸਿਆ
 ਜਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰਾ ॥ ਸਦਾ ਹਜੂਰਿ
 ਵਿਆ ਸਭ ਠਾਈ ਹਿਰਦੈ ਨਾਮੁ ਅਪਾਰਾ ॥
 ਗਿ ਜੁਗਿ ਬਾਣੀ ਸਬਦਿ ਪਛਾਣੀ ਨਾਉ ਮੀਠਾ
 ਨਹਿ ਪਿਆਰਾ ॥ ੨ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਜਿਨਿ
 ਮੁ ਪਛਾਤਾ ਸਫਲ ਜਨਮੁ ਜਗਿ ਆਇਆ ॥
 ਰਿ ਰਸੁ ਚਾਖਿ ਸਦਾ ਮਨੁ ਤ੍ਰਿਪਤਿਆ ਗੁਣ
 ਾਵੈ ਗੁਣੀ ਅਘਾਇਆ ॥ ਕਮਲੁ ਪ੍ਰਗਾਸਿ
 ਦਾ ਰੰਗਿ ਰਾਤਾ ਅਨਹਦ ਸਬਦੁ ਵਜਾਇਆ
 ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਸਚੇ ਸਚਿ
 ਮਾਇਆ ॥ ੩ ॥ ਰਾਮ ਨਾਮ ਕੀ ਗਤਿ ਕੋਇ
 ਾ ਬੂਝੈ ਗੁਰਮਤਿ ਰਿਦੈ ਸਮਾਈ ॥ ਗੁਰਮੁਖਿ
 ਾਵੈ ਸੁ ਮਗੁ ਪਛਾਣੈ ਹਰਿ ਰਸਿ ਰਸਨ ਰਸਾਈ
 ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਭੁ ਗੁਰ ਤੇ ਹੋਵੈ ਹਿਰਦੈ
 ਨਾਮੁ ਵਸਾਈ ॥ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਹਿ ਸੇ ਜਨ
 ਾਹਨਿ ਦਰਿ ਸਾਚੈ ਪਤਿ ਪਾਈ ॥ ੪ ॥ ੨ ॥

ਸੋਰਠਿ ਮ: ੩ ਦੁਤੁਕੇ ॥

ਸਤਿਗੁਰ ਮਿਲਿਐ ਉਲਟੀ ਭਈ ਭਾਈ ਜੀਵਤ
 ਰੈ ਤਾ ਬੂਝ ਪਾਇ ॥ ਸੋ ਗੁਰੁ ਸੇ ਸਿਖੁ ਹੈ ਭਾਈ
 ਜੇਸੁ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥ ੧ ॥ ਮਨ ਰੇ ਹਰਿ

O Brother ! Let us take refuge at the lotus-feet of the Lord always. The Lord protects the honour of his saints through His Gracee, and bestows the boon (gift) of True Name on them. (Pause)

The Guru-minded persons, who have deliberated on the Guru's Word through the Guru's guidance, have attained self-realisation. The persons, who have inculcated the love of the Lord in their hearts, have, cast away their vices like sexual desires, anger and egoism.

The True Name of the Lord, who is pervading everywhere in equal measure, and is the greatest, is imbued in the heart. The True Name of the Lord appears as sweet and pleasant through the Guru's Word and such persons have realised the Lord's secrets, alongwith His Word during the ages. (2)

The Guru-minded persons, who have attained the True Name through the service of the True Guru, have lived a fruitful and purposeful life in this world. They have been fully satiated (in their heart) by partaking the nectar of the True Name, and are fully satisfied by singing the praises of the Lord. They are always imbued with the love of the Lord as the lotus (flower) of their heart has blossomed forth and they enjoy the unstrung Music (all-pervasive music) of Nature by reciting True Name. They have purified themselves (in body and mind) and are immersed in the True Lord by reciting True Name through the Guru's Word. (3)

No one has realised the (secrets) value of Lord's True Name except those persons, who have realised True Name through the Guru's guidance. It is only the Guru-minded persons, who have attained the right path (of the Lord) and have recited the True Name of the Lord with their tongues. It is only through the Guru's Grace and guidance that we could engage in the recitation of True Name or meditation (penance) and inculcate the love of True Name in the heart. O Nanak ! Such Guru-minded persons only recite the Lord's True Name and are received with honour in the Lord's presence, being acclaimed in the world also. (4-7)

Sorath M: 3 Dutuke' (Satgur miliyai uli bhaiee bhai.....)

O Brother ! The persons, whose mind has been diverted from the sinful actions (vicious thoughts) through the Guru's guidance, have attained self realisation, thus living a life of humility (like a dead person) having rid themselves of their egoism. The persons, who have attained unison with the Lord (by merging the soul with the Prime-soul), are true sikhs and the Guru Himself. (1)

ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਇ ॥ ਮਨ ਹਰਿ ਜਪਿ ਮੀਠਾ
ਲਾਗੈ ਭਾਈ ਗੁਰਮੁਖਿ ਪਾਏ ਹਰਿ ਥਾਇ ॥ ਰਹਾਉ
॥ ਬਿਨੁ ਗੁਰ ਪ੍ਰੀਤਿ ਨ ਊਪਜੈ ਭਾਈ ਮਨਮੁਖਿ
ਦੂਜੈ ਭਾਇ ॥ ਤੁਹ ਕੁਟਹਿ ਮਨਮੁਖ ਕਰਮ ਕਰਹਿ
ਭਾਈ ਪਲੈ ਕਿਛੁ ਨ ਪਾਇ ॥ ੨ ॥ ਗੁਰ ਮਿਲਿਐ
ਨਾਮੁ ਮਨਿ ਰਵਿਆ ਭਾਈ ਸਾਰੀ ਪ੍ਰੀਤਿ ਪਿਆਰਿ
॥ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਰਵੈ ਭਾਈ ਗੁਰ ਕੈ ਹੇਤਿ
ਅਪਾਰਿ ॥ ੩ ॥ ਆਇਆ ਸੋ ਪਰਵਾਣੁ ਹੈ
ਭਾਈ ਜਿ ਗੁਰ ਸੇਵਾ ਚਿਤੁ ਲਾਇ ॥ ਨਾਨਕ
ਨਾਮੁ ਹਰਿ ਪਾਈਐ ਭਾਈ ਗੁਰ ਸਬਦੀ ਮੇਲਾਇ
॥ ੪ ॥ ੮ ॥

ਸੋਰਠਿ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥

ਤਿਹੀ ਗੁਣੀ ਤ੍ਰਿਭਵਣੁ ਵਿਆਪਿਆ ਭਾਈ
ਗੁਰਮੁਖਿ ਬੁਝ ਬੁਝਾਇ ॥ ਰਾਮ ਨਾਮਿ ਲਗਿ
ਛੁਟੀਐ ਭਾਈ ਪੂਛਹੁ ਗਿਆਨੀਆ ਜਾਇ ॥ ੧
॥ ਮਨ ਰੇ ਤ੍ਰੈ ਗੁਣ ਛੋਡਿ ਚਉਥੈ ਚਿਤੁ ਲਾਇ ॥
ਹਰਿ ਜੀਉ ਤੇਰੈ ਮਨਿ ਵਸੈ ਭਾਈ ਸਦਾ ਹਰਿ ਕੇ
ਗੁਣ ਗਾਇ ॥ ਰਹਾਉ ॥ ਨਾਮੈ ਤੇ ਸਭਿ ਊਪਜੇ
ਭਾਈ ਨਾਇ ਵਿਸਰਿਐ ਮਰਿ ਜਾਇ ॥
ਅਗਿਆਨੀ ਜਗਤੁ ਅੰਧੁ ਹੈ ਭਾਈ ਸੂਤੇ ਗਏ
ਮੁਹਾਇ ॥ ੨ ॥ ਗੁਰਮੁਖਿ ਜਾਗੇ ਸੇ ਉਬਰੇ ਭਾਈ
ਭਵਜਲੁ ਪਾਰਿ ਉਤਾਰਿ ॥ ਜਗ ਮਹਿ ਲਾਹਾ
ਹਰਿ ਨਾਮੁ ਹੈ ਭਾਈ ਹਿਰਦੈ ਰਖਿਆ ਉਰ ਧਾਰਿ

O my mind ! Let us unite with the Lord by reciting True Name. O Brother ! The persons, who have relished the sweet taste of True Name by reciting True Name, and such Guru-minded persons have merged with the Lord. (Pause)

O Brother ! The faithless persons, being engrossed in the love of dual-mindedness, do not develop the love of the Lord. O Brother ! The faithless persons, who are engrossed in futile efforts like beating the outer skin of sugarcane, do not gain anything fruitful in this life. (2)

O Brother ! The persons, who have followed the Guru's guidance and teachings, have imbibed True Name in the heart and developed love of the Truth (True Lord). O Brother ! Such persons are imbued with the love of the Guru and sing the praises of the Lord always. (3)

O Brother ! The life of such Guru-minded persons lead a fruitful life, who are engaged in the service of the Guru with love and devotion. O Nanak ! Such persons attain the True Name through the Guru's Word. O Brother ! Such persons are united with the Lord by reciting True Name. (4-8)

Sorath Mahala - 3 Ghar - 1 (*Tehi gunni tribhavan viapi bhaiee.....*)

O Brother ! The whole world is engrossed in the love of the three-pronged Maya (worldly falsehood) and this fact is realised by the Guru-minded persons through the Guru's guidance. O Brother ! If you were to ask the learned persons you will realise that we could attain salvation by inculcating the love of the Lord's True Name in the heart. (1)

O my mind ! Let us develop the love of the fourth state of bliss (equipoise) leaving aside the three-pronged Maya. O Brother ! When you are imbued with the love of the Lord, you will sing the praises of the Lord. (Pause)

O Brother ! All the virtues spring up from the recitation of True Name only, and one faces spiritual death by forsaking True Name. O Brother ! The ignorant persons lead a life of the blind (men) and are robbed while lying in the slumber of ignorance. (2)

O Brother ! The Guru-minded persons, however, have been saved from the three-pronged worldly falsehood (Maya) being awake with the light of knowledge and cross this arduous ocean of life. O Brother ! In this life, the only profit of True Name is worthwhile which is gained by inculcating its love in the heart. (3)

੩ ॥ ਗੁਰ ਸਰਣਾਈ ਉਬਰੇ ਭਾਈ ਰਾਮ ਨਾਮਿ
ਵ ਲਾਇ ॥ ਨਾਨਕ ਨਾਉ ਬੇੜਾ ਨਾਉ ਤੁਲਹੜਾ
ਈ ਜਿਤੁ ਲਾਗਿ ਪਾਰਿ ਜਨ ਪਾਇ ॥ ੪ ॥੯॥

ਸੋਰਠਿ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥

ਤਗੁਰੁ ਸੁਖ ਸਾਗਰੁ ਜਗ ਅੰਤਰਿ ਹੋਰੈ ਚੈ ਸੁਖੁ
ਹੀ ॥ ਹਉਮੈ ਜਗਤੁ ਦੁਖਿ ਰੋਗਿ ਵਿਆਪਿਆ
ਤ ਜਨਮੈ ਰੋਵੈ ਧਾਹੀ ॥ ੧ ॥ ਪ੍ਰਾਣੀ ਸਤਿਗੁਰੁ
ਵ ਸੁਖੁ ਪਾਇ ॥ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਤਾ ਸੁਖੁ
ਵਹਿ ਨਾਹਿ ਤ ਜਾਹਿਗਾ ਜਨਮੁ ਗਵਾਇ ॥
ਪਾਉ ॥ ਤ੍ਰੈ ਗੁਣ ਧਾਤੁ ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ
ਤ ਰਸ ਸਾਦੁ ਨ ਆਇਆ ॥ ਸੰਧਿਆ ਤਰਪਣੁ
ਹਿ ਗਾਇਤ੍ਰੀ ਬਿਨੁ ਬੂਝੇ ਦੁਖੁ ਪਾਇਆ ॥ ੨
ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੇ ਵਡਭਾਗੀ ਜਿਸ ਨੇ ਆਪਿ
ਲਾਏ ॥ ਹਰਿ ਰਸੁ ਪੀ ਜਨ ਸਦਾ ਤ੍ਰਿਪਤਾਸੇ
ਚਹੁ ਆਪੁ ਗਵਾਏ ॥ ੩ ॥ ਇਹੁ ਜਗੁ ਅੰਧਾ
ਤ ਅੰਧੁ ਕਮਾਵੈ ਬਿਨੁ ਗੁਰ ਮਗੁ ਨ ਪਾਏ ॥
ਨਕ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਅਖੀ ਵੇਖੈ ਘਰੈ
ਦਰਿ ਸਚੁ ਪਾਏ ॥ ੪ ॥ ੧੦ ॥

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

ਨੁ ਸਤਿਗੁਰੁ ਸੇਵੇ ਬਹੁਤਾ ਦੁਖੁ ਲਾਗਾ ਜੁਗ
ਤੇ ਭਰਮਾਈ ॥ ਹਮ ਦੀਨ ਤੁਮ ਜੁਗੁ ਜੁਗੁ
ਤੇ ਸਬਦੇ ਦੇਹਿ ਬੁਝਾਈ ॥ ੧ ॥ ਹਰਿ ਜੀਉ
ਪਾ ਕਰਹੁ ਤੁਮ ਪਿਆਰੇ ॥ ਸਤਿਗੁਰੁ ਦਾਤਾ
ਨ ਮਿਲਾਵਹੁ ਹਰਿ ਨਾਮੁ ਦੇਵਹੁ ਆਧਾਰੇ ॥

O Brother ! We could save ourselves from the world by taking the support of the Guru, and by inculcating the love of the Lord, in the heart. O Nanak ! The True Name is the raft (boat) to cross this ocean of life successfully which could help us to attain salvation by reciting True Name. (4-9)

Sorath Mahala - 3 Ghar - 1 (*Satgur sukh sagar jag antar.....*)

The True Guru is the ocean of all virtues and the bliss of life in this world, as there is no other place with peace or joy. The whole world is suffering due to its egoism and wails in going through the cycle of births and deaths. (1)

O man ! One could gain peace and joy by serving the True Guru. One could enjoy the bliss of life through the Guru's service only otherwise one could face death, wasting this life. (Pause)

The person, who is functioning under the influence of the three-pronged Maya, does not enjoy the bliss of Lord's True Name. Such a person undergoes various sufferings without realising the True Lord though he says his evening prayers (through sandhia, tarpan and Gaitri.) (2)

The persons, who serve the Guru, are really fortunate as per Lord's pre-destined Will as they are united with the Lord, Such persons are satiated with the nectar of True Name having cast away their egoism. (3)

The whole world is blindly functioning in the darkness of ignorance as no one could find the right path without the Guru's support and guidance. O Nanak ! By meeting the Guru, we could perceive the Lord with our own eyes and attain Truth within ourselves. (attain self realisation). (4-10)

Sorath Mahala - 3 (*Bin satgur sevai bahuta dukh laga....*)

An individual suffers through many afflictions through the Guru's service, and wanders in the cycle of births and deaths during the (four) ages. O Lord ! We are helpless seekers of Truth (poor beggars) while You are the greatest benefactor throughout the ages and enable us to attain Truth through the Guru's Word. (1)

O beloved Lord ! May You bestow Your Grace on us and unite us with the True Guru-benefactor, thus giving us the support of the Lord's True Name. (Pause)

The persons, who are imbued with the love of the Lord

ਰਹਾਉ ॥ ਮਨਸਾ ਮਾਰਿ ਦੁਬਿਧਾ ਸਹਜਿ ਸਮਾਣੀ
ਪਾਇਆ ਨਾਮੁ ਅਪਾਰਾ ॥ ਹਰਿ ਰਸੁ ਚਾਖਿ ਮਨੁ
ਨਿਰਮਲੁ ਹੋਆ ਕਿਲਬਿਖ ਕਾਟਣਹਾਰਾ ॥ ੨
॥ ਸਬਦਿ ਮਰਹੁ ਫਿਰਿ ਜੀਵਹੁ ਸਦ ਹੀ ਤਾ
ਫਿਰਿ ਮਰਣੁ ਨ ਹੋਈ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦਾ
ਮਨਿ ਮੀਠਾ ਸਬਦੇ ਪਾਵੈ ਕੋਈ ॥ ੩ ॥ ਦਾਤੇ
ਦਾਤਿ ਰਖੀ ਹਥਿ ਅਪਣੈ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਦੇ
ਈ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਇਆ ਦਰਗਹ
ਜਾਪਹਿ ਸੇਈ ॥ ੪ ॥ ੧੧ ॥

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

ਸਤਿਗੁਰ ਸੇਵੇ ਤਾ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਗਤਿ
ਮਤਿ ਤਦ ਹੀ ਪਾਏ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਸਚਾ
ਮਨਿ ਵਸਿਆ ਨਾਮੇ ਨਾਮਿ ਸਮਾਏ ॥ ੧ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ ॥ ਮਨਮੁਖਿ
ਅੰਧਾ ਸਬਦੁ ਨ ਜਾਣੈ ਝੂਠੈ ਭਰਮਿ ਭੁਲਾਨਾ ॥
ਰਹਾਉ ॥ ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਭਰਮਿ ਭੁਲਾਇਆ
ਹਉਮੈ ਬੰਧਨ ਕਮਾਏ ॥ ਜੰਮਣੁ ਮਰਣੁ ਸਿਰ
ਉਪਰਿ ਉਭਉ ਗਰਭ ਜੋਨਿ ਦੁਖੁ ਪਾਏ ॥ ੨ ॥
ਤ੍ਰੈ ਗੁਣ ਵਰਤਹਿ ਸਗਲ ਸੰਸਾਰਾ ਹਉਮੈ ਵਿਚਿ
ਪਤਿ ਖੋਈ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਚਉਥਾ ਪਦੁ ਚੀਨੈ
ਰਾਮ ਨਾਮਿ ਸੁਖੁ ਹੋਈ ॥ ੩ ॥ ਤ੍ਰੈ ਗੁਣ ਸਭਿ ਤੇ

in the state of Equipose by getting rid of their dual-mindedness and worldly desires, have attained the True Name of the limitless Lord. They have purified themselves by partaking the nectar of True Name, which (destroys) casts away all our sins. (2)

O Brother ! Let us attain humility through the Guru's Word (let us plunge ourselves in meditation of the Guru's Word) so that we may enjoy immortality and never have to face our (spiritual) death. But there are some fortunate persons only, who are blessed with the nectar of True Name, through the Guru's Word by the Lord's munificence. (3)

O Nanak ! The Lord has reserved this boon of True Name with Himself and bestows only on those persons, He is pleased with. The persons, who have attained the True Name, (who are imbued with the love of the True Name) enjoy the eternal bliss and get an honourable place in the Lord's presence. (4-11)

Sorath Mahala - 3 (*Satgur sevai ta sehej dhun upjai...*)

When a person is engaged in the service of the True Guru he experiences peace and tranquillity of mind (he listens to the unstrung music of Nature) and attains the right wisdom and knowledge. Such a person inculcates the love of the True Name of the Lord and then immerses in the Lord by reciting True Name. (1)

O Brother ! The whole world is mad and lost in the worldly falsehood without the Guru's guidance. The faithless (self-willed) person is blind without (the light of knowledge) the Guru's Word, and is completely lost in the whims and fancies (due to dual-mindedness). (Pause)

This human being is engrossed in the three-pronged worldly Maya (of lust for power, greed or jealousy and peace and is wandering in his doubts due to his egoistic tendencies. Such a person passes through the cycle of births and death and suffers the torture of the mother's womb. (2)

The whole world is functioning under the spell of the three-pronged worldly falsehood (Maya) and gets disgrace due to his egoism. But the Guru-minded person attains the bliss of the Lord's True Name in the fourth state of equipose (3)

O Lord ! You are the creator and this three-pronged

ਰੇ ਤੂ ਆਪੇ ਕਰਤਾ ਜੇ ਤੂ ਕਰਹਿ ਸੁ ਹੋਈ ॥

ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਸਬਦੇ ਹਉਮੈ

ਖੋਈ ॥੪॥੧੨॥

ਸੋਰਠਿ ਮਹਲਾ ੪ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਪਿਆਰਾ ਆਪੇ ਆਪਿ

ਅਪਾਹੁ ॥ ਵਣਜਾਰਾ ਜਗੁ ਆਪਿ ਹੈ ਪਿਆਰਾ

ਆਪੇ ਸਾਰਾ ਸਾਹੁ ॥ ਆਪੇ ਵਣਜੁ ਵਾਪਾਰੀਆ

ਪਿਆਰਾ ਆਪੇ ਸਚੁ ਵੇਸਾਹੁ ॥ ੧ ॥ ਜਪਿ ਮਨ

ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਲਾਹੁ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ

ਪਾਈਐ ਪਿਆਰਾ ਅੰਮ੍ਰਿਤੁ ਅਗਮ ਅਥਾਹੁ ॥

ਰਹਾਉ ॥ ਆਪੇ ਸੁਣਿ ਸਭ ਵੇਖਦਾ ਪਿਆਰਾ

ਮੁਖਿ ਬੋਲੇ ਆਪਿ ਮੁਹਾਹੁ ॥ ਆਪੇ ਉਝੜਿ

ਪਾਇਦਾ ਪਿਆਰਾ ਆਪਿ ਵਿਖਾਲੇ ਰਾਹੁ ॥ ਆਪੇ

ਹੀ ਸਭੁ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ ਵੇਪਰਵਾਹੁ ॥

੨ ॥ ਆਪੇ ਆਪਿ ਉਪਾਇਦਾ ਪਿਆਰਾ ਸਿਰਿ

ਆਪੇ ਧੰਧੜੈ ਲਾਹੁ ॥ ਆਪਿ ਕਰਾਏ ਸਾਖਤੀ

ਪਿਆਰਾ ਆਪਿ ਮਾਰੇ ਮਰਿ ਜਾਹੁ ॥ ਆਪੇ ਪਤਣੁ

ਪਾਤਣੀ ਪਿਆਰਾ ਆਪੇ ਪਾਰਿ ਲੰਘਾਹੁ ॥ ੩ ॥

ਆਪੇ ਸਾਗਰੁ ਬੋਹਿਥਾ ਪਿਆਰਾ ਗੁਰੁ ਖੇਵਟੁ ਆਪਿ

ਚਲਾਹੁ ॥ ਆਪੇ ਹੀ ਚੜ੍ਹਿ ਲੰਘਦਾ ਪਿਆਰਾ

ਕਰਿ ਚੋਜ ਵੇਖੈ ਪਾਤਿਸਾਹੁ ॥ ਆਪੇ ਆਪਿ

ਦਇਆਲੁ ਹੈ ਪਿਆਰਾ ਜਨ ਨਾਨਕ ਬਖਸਿ

activity is also controlled by You, and whatever pleases You, comes to pass. O Nanak ! It is through the Lord's True Name only that we could attain salvation by ridding ourselves of our egoism through the Guru's Word. (4-12)

Sorath Mahala - 4 Ghar - 1 Ik onkar satgur prasad
(Aapai aap vartada piara aapai aap apaha.....)

"By the Grace of the Lord- sublime, Truth personified & attainable through the Guru's guidance."

The Lord is pervading in (within) all the beings Himself and then stays aloof and distinct from all the beings, as well. The Lord Himself is the trader in the worldly business and He Himself is the True capitalist (financier) in the worldly drama. He Himself is the merchandise, and the (trader) dealer in this business and He Himself is the buyer (purchaser) of the True merchandise (Truth) from the Guru. (1)

O my mind ! Let us recite the True Name of the Lord and sing His praises. The beloved Lord is attained through the Guru's Grace, and is an embodiment of the nectar of True Name. The Lord Himself listens to the talk and perceives everything happening around and He Himself speaks the language being a personification of everything. The Lord Himself leads us astray and the beloved Lord Himself guides us on to the right path.

Infact, the Lord Himself is representing everything pervading within all the beings and remains aloof and care-free. (2)

The beloved Lord is the creator of all the beings and then maintains and sustains them in various functions and chores as per His Will. Then He alone punishes the human beings through the god of justice, Dharam Raj, with the help of Yama, and then Himself faces death in the form of the human being. The Lord Himself is (The river bank) an embodiment of detachment and the boat including the oarsman in the form of the Guru, who would enable us to cross the ocean of life successfully. (3)

The beloved Lord Himself is the unfathomable ocean, and the Guru is the helmsman to ferry us across safely by the ship of safety. The Lord Himself crosses the ocean of life safely (in the form of the human being) and then Himself watches the worldly drama (along with all its activities) as the king emperor.

O Nanak ! The Lord Himself is so benevolent and merciful enabling us to unite with Him through His Grace and

ਮਿਲਾਹੁ ॥ ੪ ॥ ੧ ॥

ਸੋਰਠਿ ਮਹਲਾ ੪ ਚਉਥਾ ॥

ਆਪੇ ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜ ਆਪੇ ਖੰਡ
ਆਪੇ ਸਭ ਲੋਇ ॥ ਆਪੇ ਸੂਤੁ ਆਪੇ ਬਹੁ ਮਣੀਆ
ਕਰਿ ਸਕਤੀ ਜਗਤੁ ਪਰੋਇ ॥ ਆਪੇ ਹੀ ਸੂਤਧਾਰੁ
ਹੈ ਪਿਆਰਾ ਸੂਤੁ ਖਿੰਚੇ ਢਹਿ ਢੇਰੀ ਹੋਇ ॥ ੧ ॥
ਮੇਰੇ ਮਨ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥
ਸਤਿਗੁਰੁ ਵਿਚ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪਿਆਰਾ ਕਰਿ
ਦਇਆ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਚੋਇ ॥ ਰਹਾਉ ॥ ਆਪੇ
ਜਲ ਥਲਿ ਸਭਤੁ ਹੈ ਪਿਆਰਾ ਪ੍ਰਭੁ ਆਪੇ ਕਰੇ ਸੁ
ਹੋਇ ॥ ਸਭਨਾ ਰਿਜਕੁ ਸਮਾਹਦਾ ਪਿਆਰਾ ਦੂਜਾ
ਅਵਰੁ ਨ ਕੋਇ ॥ ਆਪੇ ਖੇਲ ਖੇਲਾਇਦਾ ਪਿਆਰਾ
ਆਪੇ ਕਰੇ ਸੁ ਹੋਇ ॥ ੨ ॥ ਆਪੇ ਹੀ ਆਪਿ
ਨਿਰਮਲਾ ਪਿਆਰਾ ਆਪੇ ਨਿਰਮਲ ਸੋਇ ॥ ਆਪੇ
ਕੀਮਤਿ ਪਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਕਰੇ ਸੁ ਹੋਇ ॥
ਆਪੇ ਅਲਖੁ ਨ ਲਖੀਐ ਪਿਆਰਾ ਆਪਿ ਲਖਾਵੈ
ਸੋਇ ॥ ੩ ॥ ਆਪੇ ਗਹਿਰ ਗੰਭੀਰੁ ਹੈ ਪਿਆਰਾ
ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥ ਸਭਿ ਘਟ ਆਪੇ
ਭੋਗਵੈ ਪਿਆਰਾ ਵਿਚਿ ਨਾਰੀ ਪੁਰਖ ਸਭੁ ਸੋਇ
॥ ਨਾਨਕ ਗੁਪਤੁ ਵਰਤਦਾ ਪਿਆਰਾ ਗੁਰਮੁਖਿ
ਪਰਗਟੁ ਹੋਇ ॥ ੪ ॥ ੨ ॥

munificence. (4-1)

Sorath Mahala - 4 Chautha (*Aapai andaj jeraj setaj utbhuj....*)

The Lord Himself is the source of this worldly creation through various means (like eggs, semen, perspiration and vegetation) and Himself represents the (continents) countries and fourteen worlds, being present in all the beings and places. The Lord Himself is the necklace and the thread enclosing various beads in the worldly drama and has managed the whole worldly drama with His might. The Lord Himself controls the whole world through the strings in His Hands and arranges various developments resulting in complete destruction of the worldly life by pulling these strings. (1)

O my mind ! I do not recognise any other power except that of the Lord. The treasure of True Name lies with the Guru, while the Lord is the beloved of all beings, and it is through the Guru's Grace that we could partake of the nectar of True Name. (Pause)

The beloved Lord is pervading all over the world including all the lands and oceans and whatever He (wishes) Wills, comes to pass. The beloved Lord arranges to feed everyone (being), provides food for all as there is no other power on par with Him. He Himself arranges to enact the worldly drama as it pleases Him and whatever happens is as per His Will (dictates). (2)

The beloved Lord is an embodiment of purity and Himself is a personification of His pure status and honour. The Lord Himself evaluates His Greatness (knows His Greatness) and arranges to function as it pleases Him. The dearest Lord is limitless and functions as it pleases Him. The dearest Lord is limitless and beyond our comprehension and He alone could describe His Greatness and vastness. (3)

The beloved Lord is too deep and serene to be probed by us, and there is none else equal to His stature. The dearest Lord is pervading within all the men and women equally and Himself enjoys the worldly pleasures, being present within them. O Nanak ! The Lord Himself is enacting the whole worldly drama in a (hidden) secret form and Himself appears in the form of the Guru. (and enlightens us all in the person of the Guru and His teachings). (4-2)

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥

Sorath Mahala - 4 (*Aapai hi sabh aap hai piara.....*)

ਘੇ ਹੀ ਸਭੁ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ ਥਾਪਿ
ਥਾਪੈ ॥ ਆਪੇ ਵੇਖਿ ਵਿਗਸਦਾ ਪਿਆਰਾ ਕਰਿ
ਜ ਵੇਖੈ ਪ੍ਰਭੁ ਆਪੈ ॥ ਆਪੇ ਵਣਿ ਤਿਣਿ ਸਭਤੁ
ਪਿਆਰਾ ਆਪੇ ਗੁਰਮੁਖਿ ਜਾਪੈ ॥ ੧ ॥ ਜਪਿ
ਨ ਹਰਿ ਹਰਿ ਨਾਮ ਰਸਿ ਧ੍ਰਾਪੈ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ
ਹਾ ਰਸੁ ਮੀਠਾ ਗੁਰ ਸਬਦੀ ਚਖਿ ਜਾਪੈ ॥ ਰਹਾਉ
ਆਪੇ ਤੀਰਥੁ ਤੁਲਹੜਾ ਪਿਆਰਾ ਆਪਿ ਤਰੈ
ਭੁ ਆਪੈ ॥ ਆਪੇ ਜਾਲੁ ਵਤਾਇਦਾ ਪਿਆਰਾ
ਭੁ ਜਗੁ ਮਛਲੀ ਹਰਿ ਆਪੈ ॥ ਆਪਿ ਅਭੁਲੁ
ਭੁਲਈ ਪਿਆਰਾ ਅਵਰੁ ਨ ਦੂਜਾ ਜਾਪੈ ॥ ੨ ॥
ਆਪੇ ਸਿੰਝੀ ਨਾਦੁ ਹੈ ਪਿਆਰਾ ਧੁਨਿ ਆਪਿ
ਜਾਇ ਆਪੈ ॥ ਆਪੇ ਜੋਗੀ ਪੁਰਖੁ ਹੈ ਪਿਆਰਾ
ਆਪੇ ਹੀ ਤਪੁ ਤਾਪੈ ॥ ਆਪੇ ਸਤਿਗੁਰੁ ਆਪਿ
ਚੇਲਾ ਉਪਦੇਸੁ ਕਰੈ ਪ੍ਰਭੁ ਆਪੈ ॥ ੩ ॥ ਆਪੇ
ਨਾਉ ਜਪਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਹੀ ਜਪੁ ਜਾਪੈ ॥
ਆਪੇ ਅੰਮ੍ਰਿਤੁ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ ਹੀ ਰਸੁ
ਆਪੈ ॥ ਆਪੇ ਆਪਿ ਸਲਾਹਦਾ ਪਿਆਰਾ ਜਨ
ਨਾਨਕ ਹਰਿ ਰਸਿ ਧ੍ਰਾਪੈ ॥ ੪ ॥ ੩ ॥

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥

ਆਪੇ ਕੰਡਾ ਆਪਿ ਤਰਾਜੀ ਪ੍ਰਭਿ ਆਪੇ ਤੋਲਿ
ਤੋਲਾਇਆ ॥ ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ ਆਪੇ
ਵਣਜੁ ਕਰਾਇਆ ॥ ਆਪੇ ਧਰਤੀ ਸਾਜੀਅਨੁ
ਪਿਆਰੈ ਪਿਛੈ ਟੰਕੁ ਚੜਾਇਆ ॥ ੧ ॥ ਮੇਰੇ ਮਨ

The Lord is pervading everywhere and in all the beings and Himself is the creator of this universe and then destroys it Himself. The Lord enjoys watching His own worldly drama and is enacting Himself all the worldly acts and chores. The Lord avails Himself in all the growth of vegetation and jungles, being present within them, and can be realised through the Guru's guidance. (1)

O my mind ! Let us recite the True Name of the Lord, which would satiate us by partaking the nectar of True Name. The nectar of True Name is extremely sweet and is most tasteful, which could be realised through the Guru's Word only, by tasting it. (Pause)

The Lord Himself is the holy place of pilgrimage and Himself is the logs of wood (tied together like a raft) and enables us to cross this ocean safely and Himself crosses it successfully. The Lord Himself arranges the worldly bondage including the net of the fisherman while He Himself moves around in the ocean (of life) like the fish (caught in the net). The beloved Lord is flawless, never committing any mistakes and there is none else seen equal to Him in Greatness. (2)

The Lord Himself is the musical instrument and He Himself is the music produced there-from and then creates the musical tunes Himself (through the instrument). The Lord Himself is the Yogi (mendicant), engaged in meditation and penance; the Lord Himself is the Guru and the disciple (Sikh) both combined in one, and then Himself imparts the teachings and His message to all the humanity. (3)

The beloved Lord Himself enables us to recite True Name, and Himself engages in the meditation of True Name (as a devotee). The Lord is Himself the cup of the nectar of True Name and Himself partakes this nectar as a devotee.

O Nanak ! The Lord Himself sings the praises of the Lord (His own praises) as a devotee and remains imbued with this love and satiated with this nectar of True Name. (4-3)

Sorath Mahala - 4 (*Aapai kanda aap traji prabh aapai....*)

The Lord (pervades all the things and beings) is Himself the weighing machine or the balance, Himself the various weights, and Himself the person weighing all these things. The Lord Himself is the financier (banker) and the trader even, and Himself engages in the business of life as a trader. (He has enacted this worldly drama and acts Himself in various roles). The Lord Himself has created this Earth, and then created

ਹਰਿ ਹਰਿ ਧਿਆਇ ਸੁਖ ਪਾਇਆ ॥ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪਿਆਰਾ ਗੁਰਿ ਪੂਰੈ ਮੀਨਾ
ਲਾਇਆ ॥ ਰਹਾਉ ॥ ਆਪੇ ਧਰਤੀ ਆਪਿ ਜਲੁ
ਪਿਆਰਾ ਆਪੇ ਕਰੇ ਕਰਾਇਆ ॥ ਆਪੇ ਹੁਕਮਿ
ਵਰਤਦਾ ਪਿਆਰਾ ਜਲੁ ਮਾਟੀ ਬੰਧਿ ਰਖਾਇਆ
॥ ਆਪੇ ਹੀ ਭਉ ਪਾਇਦਾ ਪਿਆਰਾ ਬੰਨਿ ਬਕਰੀ
ਸੀਹੁ ਹਢਾਇਆ ॥ ੨ ॥ ਆਪੇ ਕਾਸਟ ਆਪਿ
ਹਰਿ ਪਿਆਰਾ ਵਿਚਿ ਕਾਸਟ ਅਗਨਿ ਰਖਾਇਆ
॥ ਆਪੇ ਹੀ ਆਪਿ ਵਰਤਦਾ ਪਿਆਰਾ ਭੈ ਅਗਨਿ
ਨ ਸਕੈ ਜਲਾਇਆ ॥ ਆਪੇ ਮਾਰਿ ਜੀਵਾਇਦਾ
ਪਿਆਰਾ ਸਾਹ ਲੈਦੇ ਸਭਿ ਲਵਾਇਆ ॥ ੩ ॥
ਆਪੇ ਤਾਣੁ ਦੀਬਾਣੁ ਹੈ ਪਿਆਰਾ ਆਪੇ ਕਾਰੈ
ਲਾਇਆ ॥ ਜਿਉ ਆਪਿ ਚਲਾਏ ਤਿਉ ਚਲੀਐ
ਪਿਆਰੇ ਜਿਉ ਹਰਿ ਪ੍ਰਭ ਮੇਰੇ ਭਾਇਆ ॥ ਆਪੇ
ਜੰਤੀ ਜੰਤੁ ਹੈ ਪਿਆਰਾ ਜਨ ਨਾਨਕ ਵਜਹਿ
ਵਜਾਇਆ ॥ ੪ ॥ ੪ ॥

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥

ਆਪੇ ਸ੍ਰਿਸਟਿ ਉਪਾਇਦਾ ਪਿਆਰਾ ਕਰਿ ਸੂਰਜੁ
ਚੰਦੁ ਚਾਨਣੁ ॥ ਆਪਿ ਨਿਤਾਣਿਆ ਤਾਣੁ ਹੈ
ਪਿਆਰਾ ਆਪਿ ਨਿਮਾਣਿਆ ਮਾਣੁ ॥ ਆਪਿ
ਦਇਆ ਕਰਿ ਰਖਦਾ ਪਿਆਰਾ ਆਪੇ ਸੁਘੜੁ
ਸੁਜਾਣੁ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਜਪਿ ਰਾਮ ਨਾਮੁ ਨੀਸਾਣੁ
॥ ਸਤਸੰਗਤਿ ਮਿਲਿ ਧਿਆਇ ਤੂ ਹਰਿ ਹਰਿ
ਬਹੁੜਿ ਨ ਆਵਣ ਜਾਣੁ ॥ ਰਹਾਉ ॥ ਆਪੇ ਹੀ

the human beings by the combination of the five elements. (1)

O my mind ! Let us recite True Name of the Lord, to enjoy the bliss of life. My beloved Lord is the fountain-head of all the wealth of True Name and the Guru has enabled us (through the Guru's guidance) to taste this sweet nectar of True Name. (Pause)

The beloved Lord is the Earth and the (water) ocean seven, being omni-present, and then causes everything to happen as it pleases Him. The Lord Himself follows the Lord's Will, and has managed to keep both the Earth and the water intact together side by side through His Will. The Lord Himself causes the world to be afraid of Him (to have His wonder-awe) and has kept both the lion and the goat together just as water and Earth (through the laws of Nature). (2)

The Lord Himself is the (log of) wood and Himself the heat (fire) within the log of wood, having kept both the wood and the fire together. The Lord pervades everywhere and due to His fear; there is no worry or possibility of fire due to the wood and (heat) fire being kept together. The Lord Himself causes our death and then makes us alive again and all the human beings, who are seen breathing (living this life) are made to breathe through His Grace only. (3)

The Lord Himself is the power, and Himself the support (help) against this worldly bondage and engages the whole world in various chores. We are made to function as per the Lord's Will and as it pleases Him. O Nanak ! The Lord Himself is the human being and the musical instrument producing certain tunes from it and the world functions as it suits Him as per His Will. (4-4)

Sorath Mahala - 4 (*Aapai sríst upainda piara kar sooraj...*)

The Lord Himself has created this universe and provided light and illumination with the help of the Sun and Moon. He Himself is the strength of the weak and helpless persons and bestows honour to the poor people. The Lord provides protection (to the helpless) through His Grace and is the wisest of all intelligent people. (1)

O my mind ! You should recite True Name of the Lord as Your insignia for recognition. Let us recite the Lord's True Name in the company of holy saints so as to get rid of the cycle of births and deaths time and again. (Pause)

The Lord has Himself engrossed the whole world in the

ਗੁਣ ਵਰਤਦਾ ਪਿਆਰਾ ਆਪੇ ਹੀ ਪਰਵਾਣੁ ॥
 ਆਪੇ ਬਖਸ਼ ਕਰਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਸੁ
 ਨੀਸਾਣੁ ॥ ਆਪੇ ਹੁਕਮਿ ਵਰਤਦਾ ਪਿਆਰਾ ਆਪੇ
 ਹੀ ਫੁਰਮਾਣੁ ॥ ੨ ॥ ਆਪੇ ਭਗਤਿ ਭੰਡਾਰ ਹੈ
 ਪਿਆਰਾ ਆਪੇ ਦੇਵੈ ਦਾਣੁ ॥ ਆਪੇ ਸੇਵ ਕਰਾਇਦਾ
 ਪਿਆਰਾ ਆਪਿ ਦਿਵਾਵੈ ਮਾਣੁ ॥ ਆਪੇ ਤਾੜੀ
 ਲਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਗੁਣੀ ਨਿਧਾਨੁ ॥ ੩ ॥
 ਆਪੇ ਵਡਾ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ ਹੀ ਪਰਧਾਣੁ
 ॥ ਆਪੇ ਕੀਮਤਿ ਪਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਤੁਲੁ
 ਪਰਵਾਣੁ ॥ ਆਪੇ ਅਤੁਲੁ ਤੁਲਾਇਦਾ ਪਿਆਰਾ
 ਜਨ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣੁ ॥ ੪ ॥ ੫ ॥

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥

ਆਪੇ ਸੇਵਾ ਲਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਭਗਤਿ
 ਉਮਾਹਾ ॥ ਆਪੇ ਗੁਣ ਗਾਵਾਇਦਾ ਪਿਆਰਾ
 ਆਪੇ ਸਬਦਿ ਸਮਾਹਾ ॥ ਆਪੇ ਲੇਖਣਿ ਆਪਿ
 ਲਿਖਾਰੀ ਆਪੇ ਲੇਖੁ ਲਿਖਾਹਾ ॥ ੧ ॥ ਮੇਰੇ ਮਨ
 ਜਪਿ ਰਾਮ ਨਾਮੁ ਓਮਾਹਾ ॥ ਅਨਦਿਨੁ ਅਨਦੁ
 ਹੋਵੈ ਵਡਭਾਗੀ ਲੈ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਲਾਹਾ ॥
 ਰਹਾਉ ॥ ਆਪੇ ਗੋਪੀ ਕਾਨੁ ਹੈ ਪਿਆਰਾ ਬਨਿ
 ਆਪੇ ਗਊ ਚਰਾਹਾ ॥ ਆਪੇ ਸਾਵਲ ਸੁੰਦਰਾ
 ਪਿਆਰਾ ਆਪੇ ਵੰਸੁ ਵਜਾਹਾ ॥ ਕੁਵਲੀਆ ਪੀੜੁ
 ਆਪਿ ਮਰਾਇਦਾ ਪਿਆਰਾ ਕਰਿ ਬਾਲਕ ਰੂਪਿ
 ਪਚਾਹਾ ॥ ੨ ॥ ਆਪਿ ਅਖਾੜਾ ਪਾਇਦਾ ਪਿਆਰਾ
 ਕਰਿ ਵੇਖੈ ਆਪਿ ਚੇਜਾਹਾ ॥ ਕਰਿ ਬਾਲਕ ਰੂਪ
 ਉਪਾਇਦਾ ਪਿਆਰਾ ਚੰਡੂਰੁ ਕੰਸੁ ਕੇਸੁ ਮਾਰਾਹਾ ॥

three-pronged Maya (worldly falsehood) (pervades the universe with His three-pronged characteristics or virtues). And He Himself accepts its existence. Then He Himself bestows His Grace on some persons, giving them this insignia of Truth. The Lord Himself is the originator of His ordains as per His Will, and Himself arranges to follow His dictates (in the form of certain individuals). (2)

The beloved Lord Himself is the treasure of His True Name (worship) and bestows this boon on some fortunate ones. He Himself enables some others to gain recognition or acclaim through His service. He Himself engages some people in meditation and bestows on some others the wealth of His virtues like True Name. (3)

The beloved Lord Himself is the greatest among all known people of repute, and is acclaimed everywhere. The Lord Himself is the evaluator of His Greatness and Himself is the balance (weighing machine) and the weights. O Nanak ! The Lord Himself enables some people to describe His limitless form. I would offer myself as a sacrifice to the Lord. (4-5)

Sorath Mahala - 4 (*Aapai sewa lainda piara aapai*)

The beloved Lord Himself engages some persons in His service and enables some persons to develop His love and worship. He enables some persons to sing His praises while some others enjoy the bliss of the Guru's Word. (He Himself enjoys all this) The Lord Himself is the writer and Himself the pen and Himself decides the destiny of people as per His Will (with the fortune) as it pleases Him. (1)

O my mind ! Let us recite True Name of the Lord with love and devotion. O fortunate persons ! You could enjoy the bliss of True Name, if pre-destined with good fortune and attain the Lord's love through the perfect Guru's support. (Pause)

The Lord Himself is the Krishna and the milk maids and Himself is the cowboy taking the herds of cows for grazing. He Himself represents the dark coloured Krishna and Himself plays the tunes on the flute. The Lord Himself is the (elephant) rider of Kowalia, an elephant, taking him for kill and then Himself killed the elephant in the person of child Krishna. (2)

The Lord Himself enacts the worldly drama and then perceives the wrestling in the form of bouts. Then He Himself appears in the form of Krishna and kills the demon Kanas by holding his hair with his hands. The strength in the boy Krishna

ਆਪੇ ਹੀ ਬਲੁ ਆਪਿ ਹੈ ਪਿਆਰਾ ਬਲੁ ਭੰਨੈ
ਮੂਰਖ ਮੁਗਧਾਹਾ ॥ ੩ ॥ ਸਭੁ ਆਪੇ ਜਗਤੁ
ਉਪਾਇਦਾ ਪਿਆਰਾ ਵਸਿ ਆਪੇ ਜਗਤਿ ਹਥਾਹੁ
॥ ਗਲਿ ਜੇਵੜੀ ਆਪੇ ਪਾਇਦਾ ਪਿਆਰਾ ਜਿਉ
ਪ੍ਰਭੁ ਖਿਚੈ ਤਿਉ ਜਾਹਾ ॥ ਜੋ ਗਰਬੈ ਸੇ ਪਚਸੀ
ਪਿਆਰੇ ਜਪਿ ਨਾਨਕ ਭਗਤਿ ਸਮਾਹਾ ॥੪॥੬॥

ਸੋਰਠਿ ਮ: ੪ ਦੁਤੁਕੇ ॥

ਅਨਿਕ ਜਨਮ ਵਿਛੁੜੇ ਦੁਖੁ ਪਾਇਆ ਮਨਮੁਖਿ
ਕਰਮ ਕਰੈ ਅਹੰਕਾਰੀ ॥ ਸਾਧੂ ਪਰਸਤ ਹੀ ਪ੍ਰਭੁ
ਪਾਇਆ ਗੋਬਿੰਦ ਸਰਣਿ ਤੁਮਾਰੀ ॥ ੧ ॥
ਗੋਬਿੰਦ ਪ੍ਰੀਤਿ ਲਗੀ ਅਤਿ ਪਿਆਰੀ ॥ ਜਬ
ਸਤਸੰਗ ਭਏ ਸਾਧੂ ਜਨ ਹਿਰਦੈ ਮਿਲਿਆ
ਸਾਂਤਿ ਮੁਰਾਰੀ ॥ ਰਹਾਉ ॥ ਤੂ ਹਿਰਦੈ ਗੁਪਤੁ
ਵਸਹਿ ਦਿਨੁ ਰਾਤੀ ਤੇਰਾ ਭਾਉ ਨ ਬੁਝਹਿ
ਗਵਾਰੀ ॥ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਿਆ ਪ੍ਰਭੁ
ਪ੍ਰਗਟਿਆ ਗੁਣ ਗਾਵੈ ਗੁਣ ਵੀਚਾਰੀ ॥ ੨ ॥
ਗੁਰਮੁਖਿ ਪ੍ਰਗਾਸੁ ਭਇਆ ਸਾਂਤਿ ਆਈ
ਦੁਰਮਤਿ ਬੁਧਿ ਨਿਵਾਰੀ ॥ ਆਤਮ ਬ੍ਰਹਮ ਚੀਨਿ
ਸੁਖੁ ਪਾਇਆ ਸਤਸੰਗਤਿ ਪੁਰਖ ਤੁਮਾਰੀ ॥ ੩ ॥
॥ ਪੁਰਖੈ ਪੁਰਖੁ ਮਿਲਿਆ ਗੁਰੁ ਪਾਇਆ ਜਿਨ
ਕਉ ਕਿਰਪਾ ਭਈ ਤੁਮਾਰੀ ॥ ਨਾਨਕ ਅਤੁਲੁ
ਸਹਜ ਸੁਖੁ ਪਾਇਆ ਅਨਦਿਨੁ ਜਾਗਤੁ ਰਹੈ
ਬਨਵਾਰੀ ॥ ੪ ॥ ੭ ॥

is provided by Him and then enables Him to destroy the foolish persons. (3)

The Lord Himself has created the universe and then keeps (controls) the sustenance of all beings in His hands. The Lord then makes our fortune like a rope in our necks so that we function as (He pulls the string) per His Will. O Nanak ! Whosoever has egoistic tendencies finally faces destruction with suffering. Let us recite the Lord's True Name and enjoy its bliss. (4-6)

Sorath Mahala - 4 Dutuke' (Anik janam vichhrai dukh paya)

The self-willed (faithless) person, who functions under the influence of his egoism, undergoes various afflictions and sufferings being separated from the Lord while going-through many forms of life in the cycle of births and deaths. O Lord ! We could attain the bliss and joy of life by seeking refuge at Your lotus-feet through the company (touch) of the holy saints. (1)

O Lord ! I am imbued with Your love and devotion to the maximum by uniting with the Lord, the destroyer of the demon of egoism, through the company of the holy saints, thus enjoying complete peace of mind. (Pause)

O Lord ! We, the foolish persons, could not realise and appreciate You, an embodiment of love and devotion, though You are pervading within our hearts day and night (all the time) in a hidden and unseen form. The Guru-minded persons, who have been united with the True Guru and enlightened by the Lord, always sing the praises of the Lord by meditating on His virtues and Greatness. (2)

O Lord ! We have been enlightened with the light of knowledge through the Guru's guidance and have attained peace of mind by getting rid of the vicious thoughts like dual-mindedness. Now we have enjoyed the eternal bliss by realising the soul as a part of the Prime-soul through the company of Your holy saints. (3)

O Nanak ! The persons, who are blessed with the Lord's Grace, have been united with the True Guru, thus enjoying perfect bliss of life. O Lord, the gardener of the worldly garden! Such persons remain awakened and enlightened (from the slumber of ignorance) all the time (day and night) having enjoyed the bliss of life. (4-7)

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥

ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਅੰਤਰੁ ਮਨੁ ਬੋਧਿਆ ਹਰਿ ਬਿਨੁ
ਰਹਣੁ ਨ ਜਾਈ ॥ ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਨੀਰੈ
ਬਿਨਸੈ ਤਿਉ ਨਾਮੈ ਬਿਨੁ ਮਰਿ ਜਾਈ ॥ ੧ ॥
ਮੇਰੇ ਪ੍ਰਭ ਕਿਰਪਾ ਜਲੁ ਦੇਵਹੁ ਹਰਿ ਨਾਈ ॥
ਹਉ ਅੰਤਰਿ ਨਾਮੁ ਮੰਗਾ ਦਿਨੁ ਰਾਤੀ ਨਾਮੇ ਹੀ
ਸਾਂਤਿ ਪਾਈ ॥ ਰਹਾਉ ॥ ਜਿਉ ਚਾਤ੍ਰਿਕੁ ਜਲ
ਬਿਨੁ ਬਿਲਲਾਵੈ ਬਿਨੁ ਜਲ ਪਿਆਸ ਨ ਜਾਈ
॥ ਗੁਰਮੁਖਿ ਜਲੁ ਪਾਵੈ ਸੁਖ ਸਹਜੇ ਹਰਿਆ ਭਾਇ
ਸੁਭਾਈ ॥ ੨ ॥ ਮਨਮੁਖ ਭੂਖੇ ਦਹ ਦਿਸ ਡੋਲਹਿ
ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਪਾਈ ॥ ਜਨਮਿ ਮਰੈ ਫਿਰਿ
ਜੋਨੀ ਆਵੈ ਦਰਗਹਿ ਮਿਲੈ ਸਜਾਈ ॥ ੩ ॥
ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਾਂ ਹਰਿ ਗੁਣ ਗਾਵਹੁ ਹਰਿ ਰਸੁ
ਅੰਤਰਿ ਪਾਈ ॥ ਨਾਨਕ ਦੀਨ ਦਇਆਲ ਭਏ
ਹੈ ਤ੍ਰਿਸਨਾ ਸਬਦਿ ਬੁਝਾਈ ॥ ੪ ॥ ੮ ॥

ਸੋਰਠਿ ਮਹਲਾ ੪ ਪੰਚਪਦਾ ॥

ਅਚਰੁ ਚਰੈ ਤਾ ਸਿਧਿ ਹੋਈ ਸਿਧੀ ਤੇ ਬੁਧਿ ਪਾਈ
॥ ਪ੍ਰੇਮ ਕੇ ਸਰ ਲਾਗੇ ਤਨ ਭੀਤਰਿ ਤਾ ਭ੍ਰਮੁ
ਕਾਟਿਆ ਜਾਈ ॥ ੧ ॥ ਮੇਰੇ ਗੋਬਿਦ ਅਪੁਨੇ
ਜਨ ਕਉ ਦੇਹਿ ਵਡਿਆਈ ॥ ਗੁਰਮਤਿ ਰਾਮ
ਨਾਮੁ ਪਰਗਾਸਹੁ ਸਦਾ ਰਹਹੁ ਸਰਣਾਈ ॥
ਰਹਾਉ ॥ ਇਹੁ ਸੰਸਾਰੁ ਸਭੁ ਆਵਣ ਜਾਣਾ ਮਨ
ਮੂਰਖ ਚੇਤਿ ਅਜਾਣਾ ॥ ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹੁ

Sorath Mahala - 4 (*Har siun preet antar ma'n bedhia'.....*)

O Lord ! I cannot exist (live in peace) without Your presence within me (perceiving Your glimpse) as I am completely immersed in Your love and devotion. Infact, I would die (a spiritual death) without reciting Your True Name, just as a fish faces death without the presence of water. (1)

O True Master ! May You bestow on me (bless me with) the boon of True Name through Your Grace ! I am seeking Your True Name day and night so as to inculcate the love of True Name in my heart and enjoy the peace and tranquillity of mind. (Pause)

The Guru-minded person, who partakes of the nectar of True Name in a state of equipoise through the Guru's guidance, gets acclaimed and honoured (in the Lord's presence) with a purified mind. Just as a toad (chatrick) pines and craves for the rain-drop and cannot satisfy his thirst without water. (from the rain-drop). (2)

The faithless persons are wandering in all the ten directions in the absence of True Name (being hungry), and undergo all sorts of sufferings. Such persons undergo the torture of the cycle of births and deaths and get punished in the Lord's court. (going through various forms of life). (3)

O Nanak ! The person, who is blessed with the Lord's Grace, sings the praises of the Lord by partaking the nectar of True Name. The helpless person gets his fire of worldly desires extinguished through the Guru's Word when the Lord bestows His Grace on Him. (4-8)

Sorath Mahala - 4 Panchpada (*Achar charai ta sidh hoiee.....*)

The person, who attains the purity of mind and heart by inculcating the love of the True Name in the heart and getting rid of the vices like sexual desires, enjoys the eternal bliss with the right type of wisdom. (intelligence). We could get rid of (cast away) our whims and fancies including our dual-mindedness by imbibing the love of the Lord in our heart. (when the arrow of the Lord's love pierces the body). (1)

O my True Master ! May You bless this (slave) devotee of Yours with honour and acclaim ! May I be enlightened with Your True Name through the Guru's teachings, so that I could always seek refuge at Your lotus-feet ! (Pause)

O foolish mind ! Remember the Lord always as this world

ਗੁਰੁ ਮੇਲਹੁ ਤਾ ਹਰਿ ਨਾਮਿ ਸਮਾਣਾ ॥ ੨ ॥

ਜਿਸ ਕੀ ਵਬੁ ਸੋਈ ਪ੍ਰਭੁ ਜਾਣੈ ਜਿਸ ਨੇ ਦੇਇ ਸੁ

ਪਾਏ ॥ ਵਸਤੁ ਅਨੂਪ ਅਤਿ ਅਗਮ ਅਗੋਚਰ

ਗੁਰੁ ਪੂਰਾ ਅਲਖੁ ਲਖਾਏ ॥ ੩ ॥ ਜਿਨਿ ਇਹ

ਚਾਖੀ ਸੋਈ ਜਾਣੈ ਗੁੰਗੇ ਕੀ ਮਿਠਿਆਈ ॥ ਰਤਨੁ

ਲੁਕਾਇਆ ਲੂਕੈ ਨਾਹੀ ਜੇ ਕੋ ਰਖੈ ਲੁਕਾਈ ॥ ੪

॥ ਸਭੁ ਕਿਛੁ ਤੇਰਾ ਤੂ ਅੰਤਰਜਾਮੀ ਤੂ ਸਭਨਾ ਕਾ

ਪ੍ਰਭੁ ਸੋਈ ॥ ਜਿਸ ਨੇ ਦਾਤਿ ਕਰਹਿ ਸੋ ਪਾਏ ਜਨ

ਨਾਨਕ ਅਵਰੁ ਨ ਕੋਈ ॥ ੫ ॥ ੯ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੧ ਤਿਤੁਕੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਿਸੁ ਹਉ ਜਾਚੀ ਕਿਸੁ ਆਰਾਧੀ ਜਾ ਸਭੁ ਕੋ

ਕੀਤਾ ਹੋਸੀ ॥ ਜੋ ਜੋ ਦੀਸੈ ਵਡਾ ਵਡੇਰਾ ਸੋ ਸੋ

ਖਾਕੂ ਰਲਸੀ ॥ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਭਵ ਖੰਡਨੁ

ਸਭਿ ਸੁਖ ਨਵ ਨਿਧਿ ਦੇਸੀ ॥ ੧ ॥ ਹਰਿ ਜੀਉ

ਤੇਰੀ ਦਾਤੀ ਰਾਜਾ ॥ ਮਾਂਣਸੁ ਬਪੁੜਾ ਕਿਆ

ਸਾਲਾਹੀ ਕਿਆ ਤਿਸ ਕਾ ਮੁਹਤਾਜਾ ॥ ਰਹਾਉ

॥ ਜਿਨਿ ਹਰਿ ਧਿਆਇਆ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕਾ

ਤਿਸ ਕੀ ਭੂਖ ਗਵਾਈ ॥ ਐਸਾ ਧਨੁ ਦੀਆ

ਸੁਖਦਾਤੈ ਨਿਖੁਟਿ ਨ ਕਬ ਹੀ ਜਾਈ ॥ ਅਨਦੁ

ਭਇਆ ਸੁਖ ਸਹਜਿ ਸਮਾਣੇ ਸਤਿਗੁਰਿ ਮੇਲਿ

ਮਿਲਾਈ ॥ ੨ ॥ ਮਨ ਨਾਮੁ ਜਪਿ ਨਾਮੁ ਆਰਾਧਿ

ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੀ ॥ ਉਪਦੇਸੁ ਸੁਣਿ ਸਾਧ

ਸੰਤਨ ਕਾ ਸਭ ਚੂਕੀ ਕਾਣਿ ਜਮਾਣੀ ॥ ਜਿਨ

is subject to the cycle of rebirths. We could get imbued with the love of True Name, when the Lord unites us with Himself through His Grace. (2)

The person, who is bestowed with the Lord's Grace, attains the spiritual bliss (through True Name) as whosoever is blessed by the Lord, gains this boon of True Name. The Lord's True Name is most charming and beautiful, which could be attained only through the Grace of the formless Lord, beyond our comprehension. (3)

The jewel of True Name cannot be kept hidden, even if one tries, just as a dumb person cannot express the taste of sweets, having tasted it. (but he cannot keep it secret). (4)

O omni-scient Lord ! Everything belongs to You, as You are the only True Master of all beings. O Nanak ! Whosoever is blessed with the Lord's Grace, gains the secrets of Your benedictions and Your Nature, as there is none else on par with You. (5-9)

Sorath Mahala - 5 Ghar - 1 Tituke' Ik onkar satgur parsad (Kis hoan jachi kis aradhi ja sabh ko.....)

"By the Grace of the Lord-Sublime , Truth personified & attainable through the Guru's guidance."

O Lord ! Whom should I ask for any favours when it is Your Will and ordains which control and direct everybody. All the great and high positioned persons (of high status) are destined to (meet their death) mingle with dust. The formless Lord is fearless and casts away our fear-complex and is powerful enough to bestow on us all the nine treasures including the eternal bliss. (1)

O True Master ! I am satiated with Your favours and benedictions only. What is the use of praising a human being, as it is no use to be under his obligation ? (Pause)

The person, who has recited True Name, gets all his jobs completed successfully, and the Lord has satiated his hunger for worldly possessions. The Lord-benefactor has bestowed on me such a treasure (of True Name) which never gets divided or spent up. By getting united with the True Guru, he has enjoyed the eternal bliss and the state of equipoise alongwith joy and worldly comforts. (2)

Now I recite only True Name with my heart (with concentration), having inculcated the love of True Name in the heart and repeat with my tongue day and night the Lord's True Name. I have forsaken all the obligations of the Yama (god of death), just by listening to the Guru's message in the company of holy saints. The persons, who are blessed with the Lord's Grace

ਉ ਕ੍ਰਿਪਾਲੁ ਹੋਆ ਪ੍ਰਭੁ ਮੇਰਾ ਸੇ ਲਾਗੇ ਗੁਰ ਕੀ
 ਣੀ ॥ ੩ ॥ ਕੀਮਤਿ ਕਉਣੁ ਕਰੈ ਪ੍ਰਭੁ ਤੇਰੀ ਤੂ
 ਰਬ ਜੀਆ ਦਇਆਲਾ ॥ ਸਭੁ ਕਿਛੁ ਕੀਤਾ ਤੇ
 ਵਰਤੈ ਕਿਆ ਹਮ ਬਾਲ ਗੁਪਾਲਾ ॥ ਰਾਖਿ
 ਹੁ ਨਾਨਕੁ ਜਨੁ ਤੁਮਰਾ ਜਿਉ ਪਿਤਾ ਪੁਤ
 ਰਖਾਲਾ ॥ ੪ ॥ ੧ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੧ ਚੌਤੁਕੇ ॥

ਗੁਰੋ ਵਿੰਦੁ ਸਲਾਹੀਐ ਭਾਈ ਮਨਿ ਤਨਿ ਹਿਰਦੈ
 ਰ ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਭਾਈ ਏਹਾ
 ਰਣੀ ਸਾਰ ॥ ਜਿਤੁ ਤਨਿ ਨਾਮੁ ਨ ਉਪਜੈ ਭਾਈ
 ਤਨ ਹੋਏ ਛਾਰ ॥ ਸਾਧਸੰਗਤਿ ਕਉ ਵਾਰਿਆ
 ਣੀ ਜਿਨ ਏਕੰਕਾਰ ਅਧਾਰ ॥ ੧ ॥ ਸੋਈ ਸਚੁ
 ਰਾਧਣਾ ਭਾਈ ਜਿਸ ਤੇ ਸਭੁ ਕਿਛੁ ਹੋਇ ॥
 ਗੁਰਿ ਪੂਰੈ ਜਾਣਾਇਆ ਭਾਈ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ
 ਕੋਇ ॥ ਰਹਾਉ ॥ ਨਾਮ ਵਿਹੁਣੇ ਪਚਿ ਮੁਏ
 ਣੀ ਗਣਤ ਨ ਜਾਇ ਗਣੀ ॥ ਵਿਣੁ ਸਚ ਸੋਚ
 ਪਾਈਐ ਭਾਈ ਸਾਚਾ ਅਗਮ ਧਣੀ ॥ ਆਵਣ
 ਣੁ ਨ ਚੁਕਈ ਭਾਈ ਬੂਠੀ ਦੁਨੀ ਮਣੀ ॥
 ਗੁਰਮੁਖਿ ਕੋਟਿ ਉਧਾਰਦਾ ਭਾਈ ਦੇ ਨਾਵੈ ਏਕ
 ਣੀ ॥ ੨ ॥ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਸੋਧਿਆ ਭਾਈ
 ਣੁ ਸਤਿਗੁਰ ਭਰਮੁ ਨ ਜਾਇ ॥ ਅਨਿਕ ਕਰਮ
 ਰਿ ਥਾਕਿਆ ਭਾਈ ਫਿਰਿ ਫਿਰਿ ਬੰਧਨ ਪਾਇ
 ਚਾਰੇ ਕੁੰਡਾ ਸੋਧੀਆ ਭਾਈ ਵਿਣੁ ਸਤਿਗੁਰ
 ਣੀ ਜਾਇ ॥ ਵਡਭਾਰੀ ਗੁਰੁ ਪਾਇਆ ਭਾਈ

are engaged in the singing of the Guru's Word. (3)

O True Master ! Who could evaluate Your Greatness as You are limitless and beyond our comprehension, and the greatest benefactor of all the beings ? O Lord-sustainer ! You are the controlling authority and power behind everything happening in the world and what could we, the foolish children, do (against Your Will) ?

O Nanak ! May the Lord protect me, His (slave) devotee through His Grace and enable me to cross this ocean of life successfully just as a father protects his (child) son, being His protector, through his benevolence. (4-1)

Sorath Mahala - 5 Ghar - 1 Choutuke' (Gur gobind salahiai bhai ma'n ta'n hirdai dhar.....)

O Brother ! Let us inculcate the love of the Lord in the heart and sing the praises of the Lord. This would be a great achievement if we were to imbibe the love of the True Lord in our hearts. O Brother ! The human being (body) who does not develop the love and recite True Name, mingles with dust (and goes through the cycle of Rebirths). O Brother ! I am a sacrifice to such holy saints, who have the support of (one) the Lord-sublime. (1)

O Brother ! Let us recite the True Name of the Lord, who is controlling everything happening in the world. The perfect Guru has made us realise the secrets of the Lord, who has no other parallel, equal to Him in power. (Pause)

O Brother ! There are innumerable persons, who have been burnt in the fire of the hell, being without the support of True Name and I cannot keep an account of such persons. O Brother ! We cannot attain the True Lord without proper recitation (of True Name) as the Lord is limitless and the fountain-head of all Truth. O Brother ! We cannot escape the cycle of births and deaths, as (the worldly falsehood) our egoism is the greatest hurdle. The Guru-minded person, however, enables millions of people to attain salvation by imparting the Lord's True Name, even in a small measure. (2)

O Brother ! I have deliberated seriously over the message of Smritis and Shastras but our whims and doubts (dual-mindedness) cannot be cast away without the Guru's guidance. The human being performs many functions (without the Guru's support) but gets caught in the worldly bondage, though he tires himself out with his efforts.

O Brother ! I have pondered and wandered all over the four directions and realised that except the True Guru, there is no other support. O Brother ! It is very few fortunate persons,

ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥ ੩ ॥ ਸਚੁ ਸਦਾ ਹੈ
ਨਿਰਮਲਾ ਭਾਈ ਨਿਰਮਲ ਸਾਚੇ ਸੋਇ ॥ ਨਦਰਿ
ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਭਾਈ ਤਿਸੁ ਪਰਾਪਤਿ ਹੋਇ
॥ ਕੋਟਿ ਮਧੇ ਜਨੁ ਪਾਈਐ ਭਾਈ ਵਿਰਲਾ ਕੋਈ
ਕੋਇ ॥ ਨਾਨਕ ਰਤਾ ਸਚਿ ਨਾਮਿ ਭਾਈ ਸੁਣਿ
ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥ ੪ ॥ ੨ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ਦੁਤਕੇ ॥

ਜਉ ਲਉ ਭਾਉ ਅਭਾਉ ਇਹੁ ਮਾਨੈ ਤਉ ਲਉ
ਮਿਲਣੁ ਦੂਰਾਈ ॥ ਆਨ ਆਪਨਾ ਕਰਤ ਬੀਚਾਰ
ਤਉ ਲਉ ਬੀਚੁ ਬਿਖਾਈ ॥ ੧ ॥ ਮਾਧਵੇ ਐਸੀ
ਦੇਹੁ ਬੁਝਾਈ ॥ ਸੇਵਉ ਸਾਧ ਗਹਉ ਓਟ ਚਰਨਾ
ਨਹ ਬਿਸਰੈ ਮੁਹਤੁ ਚਸਾਈ ॥ ਰਹਾਉ ॥ ਰੇ ਮਨ
ਮੁਗਧ ਅਚੇਤ ਚੰਚਲ ਚਿਤ ਤੁਮ ਐਸੀ ਰਿਦੈ ਨ
ਆਈ ॥ ਪ੍ਰਾਨਪਤਿ ਤਿਆਗਿ ਆਨ ਤੂ ਰਚਿਆ
ਉਰਝਿਓ ਸੰਗਿ ਬੈਰਾਈ ॥ ੨ ॥ ਸੋਗੁ ਨ ਬਿਆਪੈ
ਆਪੁ ਨ ਥਾਪੈ ਸਾਧਸੰਗਤਿ ਬੁਧਿ ਪਾਈ ॥ ਸਾਕਤ

ਕਾ ਬਕਨਾ ਇਉ ਜਾਨਉ ਜੈਸੇ ਪਵਨੁ ਝੁਲਾਈ ॥
੩ ॥ ਕੋਟਿ ਪਰਾਧ ਅਛਾਇਓ ਇਹੁ ਮਨੁ ਕਹਣਾ
ਕਛੁ ਨ ਜਾਈ ॥ ਜਨ ਨਾਨਕ ਦੀਨ ਸਰਨਿ
ਆਇਓ ਪ੍ਰਭ ਸਭੁ ਲੇਖਾ ਰਖਹੁ ਉਠਾਈ ॥ ੪ ॥
੩ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਪੁਤ੍ਰ ਕਲਤ੍ਰੁ ਲੋਕ ਗ੍ਰਿਹ ਬਨਿਤਾ ਮਾਇਆ

pre-destined by the Lord's Will, who have united with the Guru and thus recited the Lord's True Name. (3)

O Brother ! The True Lord is ever so pure and Truth personified and by worshipping Him all others have become pure and praiseworthy. O Brother ! Whosoever is bestowed with the Lord's Grace, has attained the Lord finally. O Brother ! There is hardly any fortunate person among millions, who has merged with the Lord. O Nanak ! We are imbued with the love of the Lord in our hearts, and the person, who listens to His True Name, gets purified and free from all sins. (4-2)

Sorath Mahala - 5 Dutuke' (Jou lou bhau abha'ou el manai tau lau.....)

So long this man practises dual-mindedness, developing love for some and hatred for some others, he cannot attain unison with the Lord as it becomes difficult. So long this man believes in attachment with some and enmity for some others he experiences all problems and goes through the sufferings (1)

O Lord ! May I be blessed with a clear understanding so as to serve the holy saints, taking refuge at their lotus-feet without forgetting the True Lord and their support even for a moment. (Pause)

O my foolish mind ! You are always engrossed in Your clever moves without the realisation that such cleverness entails sufferings and afflictions. You are engrossed in dual mindedness forsaking the Lord- benefactor and sustainer of Your life and are always attached to Your enemies or sinful actions. (2)

The persons, who have gained the right type of wisdom through the company of holy saints, cannot get involved in afflictions even though leading the life of the house-holder having got rid of egoism. The talk of faithless persons should not be taken seriously as it is like the blowing of wind and is transient. (3)

O Nanak ! This human mind is engrossed in and covered by millions of sins and nothing could be said about its wanderings. I have sought the support of the Lord-benefactor who has kept no account of my failings or shortcomings. (4-1)

Sorath Mahala - 5 (Putar kalatir lok greh banita.....)

O Brother ! No one comes to our rescue or help at the end of this life, as all these relations are false including the

ਸਨਬੰਧੇਹੀ ॥ ਅੰਤ ਕੀ ਬਾਰ ਕੇ ਖਰਾ ਨ ਹੋਸੀ
ਸਭ ਮਿਥਿਆ ਅਸਨੇਹੀ ॥ ੧ ॥ ਰੇ ਨਰ ਕਾਹੇ
ਪਪੋਰਹੁ ਦੇਹੀ ॥ ਉਡਿ ਜਾਇਗੇ ਧੂਮ ਬਾਦਰੇ ਇਕੁ
ਭਾਜਹੁ ਰਾਮੁ ਸਨੇਹੀ ॥ ਰਹਾਉ ॥ ਤੀਨਿ ਸੰਕਿਆ
ਕਰਿ ਦੇਹੀ ਕੀਨੀ ਜਲ ਕੂਕਰ ਭਾਸੇਹੀ ॥ ਹੋਇ
ਆਮਰੇ ਗਿਰੂ ਮਹਿ ਬੈਠਾ ਕਰਣ ਕਾਰਣ ਬਿਸਰੇਹੀ
॥ ੨ ॥ ਅਨਿਕ ਭਾਤਿ ਕਰਿ ਮਣੀਏ ਸਾਜੇ ਕਾਚੈ
ਤਾਗਿ ਪਰੇਹੀ ॥ ਤੂਟਿ ਜਾਇਗੇ ਸੂਤੁ ਬਾਪੁਰੇ ਫਿਰਿ
ਪਾਛੈ ਪਛੁਤੇਹੀ ॥ ੩ ॥ ਜਿਨਿ ਤੁਮ ਸਿਰਜੇ ਸਿਰਜਿ
ਸਵਾਰੇ ਤਿਸੁ ਧਿਆਵਹੁ ਦਿਨੁ ਰੈਨੇਹੀ ॥ ਜਨ
ਨਾਨਕ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੀ ਮੈ ਸਤਿਗੁਰ ਓਟ
ਗਹੇਹੀ ॥ ੪ ॥ ੪ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਵਡਭਾਗੀ ਮਨਹਿ ਭਇਆ
ਪਰਗਾਸਾ ॥ ਕੋਇ ਨ ਪਹੁਚਨਹਾਰਾ ਦੂਜਾ ਅਪੁਨੇ
ਸਾਹਿਬ ਕਾ ਭਰਵਾਸਾ ॥ ੧ ॥ ਅਪੁਨੇ ਸਤਿਗੁਰ
ਕੈ ਬਲਿਹਾਰੈ ॥ ਆਗੈ ਸੁਖ ਪਾਛੈ ਸੁਖ ਸਹਜਾ
ਘਰਿ ਆਨੰਦੁ ਹਮਾਰੈ ॥ ਰਹਾਉ ॥ ਅੰਤਰਜਾਮੀ
ਕਰਣੈਹਾਰਾ ਸੋਈ ਖਸਮੁ ਹਮਾਰਾ ॥ ਨਿਰਭਉ
ਭਏ ਗੁਰ ਚਰਣੀ ਲਾਗੇ ਇਕ ਰਾਮ ਨਾਮ
ਆਧਾਰਾ ॥ ੨ ॥ ਸਫਲ ਦਰਸਨੁ ਅਕਾਲ ਮੂਰਤਿ
ਪ੍ਰਭੁ ਹੈ ਭੀ ਹੋਵਨਹਾਰਾ ॥ ਕੀਨਿ ਲਗਾਇ ਅਪੁਨੇ
ਜਨ ਰਾਖੇ ਅਪੁਨੀ ਪ੍ਰੀਤਿ ਪਿਆਰਾ ॥ ੩ ॥ ਵਡੀ
ਵਡਿਆਈ ਅਚਰਜ ਸੋਭਾ ਕਾਰਜੁ ਆਇਆ ਰਾਸੇ
॥ ਨਾਨਕ ਕਉ ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਸਗਲੇ ਦੂਖ
ਬਿਨਾਸੇ ॥ ੪ ॥ ੫ ॥

son, and his wife, the household and (Your own) wife, as all are engrossed in the love of the worldly falsehood (Maya), and no one is a true companion.

O foolish Man ! Why are you looking after and maintaining this human body so much ? Let us remember and worship the Lord alone who will be our only companion in the end as (all others) this body will disappear like the smoke or clouds. (Pause)

There are three modes of disposal of the human body which include disposing it in water (rivers) or leave it to dogs (who will eat it up) or burn it in fire but we have forgotten the soul which abides within this body and this Prime-soul which is the cause and effect of everything. (2)

All the bodies of animals, birds, men, gods are like the beads in the chain (thread) of the (temporary) perishable thread. O Man ! When the life ceases in the body and this thread breaks up, then you will repent, but to no avail. (3)

O Nanak ! Let us remember and worship the Lord, who has created us (from five elements) and sustained us all the time. The Lord has been kind and blessed me with His Grace, so that I could take the support of the Guru. (4-4)

Sorath Mahala - 5 (*Gur poora bhetiou vadbha'gi.....*)

We were fortunate enough to be united with the Guru, being pre-destined by the Lord's Will who has enlightened our mind. We have sought the support of the True Master, whom no body else could equal in power. (1)

We could offer ourselves as a sacrifice to the Guru, who has bestowed on us the bliss of life, both in this world and hereafter. Thus we are enjoying the unison of the True Lord with joy and happiness. (Pause)

The Lord-spouse, who is omni-scient, is our creator and true Master. We have become fearless since the time we have sought refuge at the lotus-feet of the Guru with the support of the Lord's True Name. (2)

The Lord is ever our benefactor, whose glimpse lends charm and success to our efforts and He is deathless, being above the effects of the cycle of Rebirths, and is ever-existent, for all times (now or in future). He has protected His devotees (slaves) within His embrace, and loves those persons, who have inculcated the love of the Lord in their hearts. (3)

The Lord is praiseworthy with magical powers and greatness, who helps us to complete all our functions successfully. O Nanak ! We have been united with the perfect Guru, who has cast away all our ills and sufferings. (4-5)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸੁਖੀਏ ਕਉ ਪੇਖੈ ਸਭ ਸੁਖੀਆ ਰੋਗੀ ਕੈ ਭਾਣੈ
ਸਭ ਰੋਗੀ ॥ ਕਰਣ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ
ਆਪਨ ਹਾਥਿ ਸੰਜੋਗੀ ॥ ੧ ॥ ਮਨ ਮੇਰੇ ਜਿਨਿ
ਅਪੁਨਾ ਭਰਮੁ ਗਵਾਤਾ ॥ ਤਿਸ ਕੈ ਭਾਣੈ ਕੋਇ
ਨ ਭੂਲਾ ਜਿਨਿ ਸਗਲੇ ਬ੍ਰਹਮੁ ਪਛਾਤਾ ॥ ਰਹਾਉ
॥ ਸੰਤ ਸੰਗਿ ਜਾ ਕਾ ਮਨੁ ਸੀਤਲੁ ਓਹੁ ਜਾਣੈ
ਸਗਲੀ ਠਾਂਢੀ ॥ ਹਉਮੈ ਰੋਗਿ ਜਾ ਕਾ ਮਨੁ
ਬਿਆਪਿਤ ਓਹੁ ਜਨਮਿ ਮਰੈ ਬਿਲਲਾਤੀ ॥ ੨
॥ ਗਿਆਨ ਅੰਜਨੁ ਜਾ ਕੀ ਨੇਤ੍ਰੀ ਪੜਿਆ ਤਾ
ਕਉ ਸਰਬ ਪ੍ਰਗਾਸਾ ॥ ਅਗਿਆਨਿ ਅਧਿਰੈ
ਸੁਝਸਿ ਨਾਹੀ ਬਹੁੜਿ ਬਹੁੜਿ ਭਰਮਾਤਾ ॥ ੩ ॥
ਸੁਣਿ ਬੇਨਤੀ ਸੁਆਮੀ ਅਪੁਨੇ ਨਾਨਕੁ ਇਹੁ ਸੁਖ
ਮਾਰੈ ॥ ਜਹ ਕੀਰਤਨੁ ਤੇਰਾ ਸਾਧੂ ਗਾਵਹਿ ਤਹ
ਮੇਰਾ ਮਨੁ ਲਾਗੈ ॥ ੪ ॥ ੬ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਤਨੁ ਸੰਤਨ ਕਾ ਧਨੁ ਸੰਤਨ ਕਾ ਮਨੁ ਸੰਤਨ ਕਾ
ਕੀਆ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ
ਸਰਬ ਕੁਸਲ ਤਬ ਥੀਆ ॥ ੧ ॥ ਸੰਤਨ ਬਿਨੁ
ਅਵਰੁ ਨ ਦਾਤਾ ਥੀਆ ॥ ਜੋ ਜੋ ਸਰਣਿ ਪਰੈ
ਸਾਧੂ ਕੀ ਸੇ ਪਾਰਗਰਾਮੀ ਕੀਆ ॥ ਰਹਾਉ ॥
ਕੋਟਿ ਪਰਾਧ ਮਿਟਹਿ ਜਨ ਸੇਵਾ ਹਰਿ ਕੀਰਤਨੁ
ਰਸਿ ਗਾਈਐ ॥ ਈਹਾ ਸੁਖੁ ਆਗੈ ਮੁਖ ਉਜਲ
ਜਨ ਕਾ ਸੰਗੁ ਵਡਭਾਗੀ ਪਾਈਐ ॥ ੨ ॥ ਰਸਨਾ
ਏਕ ਅਨੇਕ ਗੁਣ ਪੂਰਨ ਜਨ ਕੀ ਕੇਤਕ ਉਪਮਾ
ਕਹੀਐ ॥ ਅਗਮ ਅਗੋਚਰ ਸਦ ਅਬਿਨਾਸੀ

Sorath Mahala - 5 (*Sukhiyai kau paikhai sabh sukhia'.....*)

The blissful person perceives everyone as enjoying the worldly comforts whereas a suffering person feels that everyone else is also suffering with some malady. There is only one Lord-sublime, controlling the functioning of everything, who is the cause and effect of everything happening and is also the companion and friend of all. (He is responsible for the union of people). (1)

O my mind ! The person, who has cast away his doubts and dual-mindedness, feels that there is no one going astray in the world and he perceives the same Lord pervading equally everywhere and in all the beings. (Pause)

The person, whose mind is at peace due to his company of holy saints, feels that there is peace and tranquillity everywhere in the world. However, the self-willed person, who is engrossed in his egoistic tendencies, always wails with anguish while going through the cycle of births and deaths. (2)

The person, who has been enlightened by using the collyrium of knowledge for his eyes, perceives the same light of the Lord pervading everywhere, and has complete knowledge of the Lord's secrets, whereas the person, suffering from ignorance, does not perceive the omni-present Lord and is lost in his doubts and misgivings. (3)

O Nanak ! My prayer to the Lord Almighty is that I may develop love for the company of holy saints, who are singing Lord's praises. May the Lord bless me with this favour, listening to my supplication! (So that I may enjoy this bliss) ! (4-6)

Sorath Mahala - 5 (*Tan santan ka dhan santan ka....*)

We have surrendered our body, wealth and mind to the holy saints and have recited True Name through the Grace of the holy_saints, thus we are enjoying the bliss of life in all respects. (1)

There is no other benefactor except the holy saints, and whosoever has sought the support of the holy saints, has crossed the ocean of life successfully. (Pause)

By serving the holy saints, we could wash away millions of our sins. We could sing the praises of the Lord in the company of such persons. Thus we could enjoy peace and joy here and hereafter in the company of holy saints, but this is attained by few fortunate persons, who are pre-destined by Lord's Will. (2)

We have one tongue while the saints have many virtues, so it is not possible for us to describe the praises of the saints which are limitless. We could attain the Lord, who is beyond

ਸਰਣਿ ਸੰਤਨ ਕੀ ਲਹੀਐ ॥ ੩ ॥ ਨਿਰਗੁਨ
ਨੀਚ ਅਨਾਥ ਅਪਰਾਧੀ ਓਟ ਸੰਤਨ ਕੀ ਆਹੀ
॥ ਬੂਝਤ ਮੋਹ ਗਿ੍ਹ ਅੰਧ ਕੂਪ ਮਹਿ ਨਾਨਕ
ਲੇਹੁ ਨਿਬਾਹੀ ॥ ੪ ॥ ੭ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੧ ॥

ਜਾ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਤੂ ਕਰਤੇ ਤਾ ਕੀ ਤੈ
ਆਸ ਪੁਜਾਈ ॥ ਦਾਸ ਅਪੁਨੇ ਕਉ ਤੂ ਵਿਸਰਹਿ
ਨਾਹੀ ਚਰਣ ਧੂਰਿ ਮਨਿ ਭਾਈ ॥ ੧ ॥ ਤੇਰੀ
ਅਕਥ ਕਥਾ ਕਥਨੁ ਨ ਜਾਈ ॥ ਗੁਣ ਨਿਧਾਨ
ਸੁਖਦਾਤੇ ਸੁਆਮੀ ਸਭ ਤੇ ਊਚ ਬਡਾਈ ॥ ਰਹਾਉ
॥ ਸੋ ਸੇ ਕਰਮ ਕਰਤ ਹੈ ਪ੍ਰਾਣੀ ਜੈਸੀ ਤੁਮ ਲਿਖਿ
ਪਾਈ ॥ ਸੇਵਕ ਕਉ ਤੁਮ ਸੇਵਾ ਦੀਨੀ ਦਰਸਨੁ
ਦੇਖਿ ਅਘਾਈ ॥ ੨ ॥ ਸਰਬ ਨਿਰੰਤਰਿ ਤੁਮਹਿ
ਸਮਾਨੇ ਜਾ ਕਉ ਤੁਧੁ ਆਪਿ ਬੁਝਾਈ ॥ ਗੁਰ
ਪਰਸਾਦਿ ਮਿਟਿਓ ਅਗਿਆਨਾ ਪ੍ਰਗਟ ਭਏ ਸਭ
ਠਾਈ ॥ ੩ ॥ ਸੋਈ ਗਿਆਨੀ ਸੋਈ ਧਿਆਨੀ
ਸੋਈ ਪੁਰਖੁ ਸੁਭਾਈ ॥ ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਭਏ
ਦਇਆਲਾ ਤਾ ਕਉ ਮਨ ਤੇ ਬਿਸਰਿ ਨ ਜਾਈ
॥ ੪ ॥ ੮ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸਗਲ ਸਮਗ੍ਰੀ ਮੋਹਿ ਵਿਆਪੀ ਕਬ ਊਚੇ ਕਬ
ਨੀਚੇ ॥ ਸੁਧੁ ਨ ਹੋਈਐ ਕਾਹੂ ਜਤਨਾ ਓੜਕਿ ਕੋ
ਨ ਪਹੁੰਚੇ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਸਾਧ ਸਰਣਿ
ਛੁਟਕਾਰਾ ॥ ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਜਨਮ ਮਰਣੁ ਨ
ਰਹਈ ਫਿਰਿ ਆਵਤ ਬਾਰੇ ਬਾਰਾ ॥ ਰਹਾਉ ॥
ਓਹੁ ਜੁ ਭਰਮੁ ਭੁਲਾਵਾ ਕਹੀਅਤ ਤਿਨ ਮਹਿ

our comprehension and is not perishable, through the company and support of the saints. (3)

We are virtueless, helpless, and full of vices. O holy saints! We have sought Your support only. O Nanak ! May the Lord save us, who are drowning in the blind well of ignorance and enable us to cross this ocean successfully! (4-7)

Sorath Mahala - 5 Ghar - 1 (*Ja kai hirdai vasia tu karte'..*)

O Lord-creator ! The person, who has inculcated Your love in his heart, has been enabled by You to fulfil all his desires. The person, who has (loved) applied the dust of Your lotus-feet in his heart, does not forsake Your True Name (Your worship) any time. (1)

O Lord ! Your greatness is beyond our comprehension and Your (story) Greatness is indescribable.

O Lord-benefactor, the treasure of all virtues ! You are greater than the Greatest of all, and Your status is of the highest order. (Pause)

O Lord ! The human being is engaged in those functions only, as are directed (by Your dictates) as per Your Will and pre-destined for him. Your devotee (disciple) has been blessed with Your service and gets satiated by having a glimpse of Your vision. (2)

O Lord ! You are pervading equally in all the beings, but this secret has been realised by few persons only who are blessed with Your Grace. Such persons have been enlightened by ridding themselves of the darkness of ignorance, and they are then acclaimed everywhere. (3)

O Nanak ! Such a person, who is bestowed with the Lord's Grace and does not forsake the Lord from his heart any time, is the truly learned person. He only meditates on the Lord and is the only praise-worthy person, our true friend (brother). deserving our acclaim. (4-8)

Sorath Mahala - 5 (*Sagal samigri moh viapi.....*)

The whole world is engrossed in the love of (Maya) worldly falsehood, thus enjoying a high status at times and suffering a low position at other times. (passing through comforts or sufferings at times). In fact, without the support of True Name, no one becomes perfect with his own efforts and (does not) attain salvation, (by attaining unity with the Lord). (1)

O my mind ! We could become free from worldly bondage only through the company of the holy saints. We could not escape from going through the cycle of births and deaths without the perfect Guru's guidance and have to be born

ਉਰਿਓ ਸਗਲ ਸੰਸਾਰਾ ॥ ਪੂਰਨ ਭਗਤੁ ਪੁਰਖ
ਸੁਆਮੀ ਕਾ ਸਰਬ ਬੋਕ ਤੇ ਨਿਆਰਾ ॥ ੨ ॥
ਨਿੰਦਉ ਨਹੀ ਕਾਹੂ ਬਾਤੈ ਏਹੁ ਖਸਮ ਕਾ ਕੀਆ
॥ ਜਾ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਪ੍ਰਭਿ ਮੇਰੈ ਮਿਲਿ
ਸਾਧਸੰਗਤਿ ਨਾਉ ਲੀਆ ॥ ੩ ॥ ਪਾਰਬ੍ਰਹਮ
ਪਰਮੇਸੁਰ ਸਤਿਗੁਰ ਸਭਨਾ ਕਰਤ ਉਧਾਰਾ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਨਹੀ ਤਰੀਐ ਇਹੁ
ਪੂਰਨ ਤਤੁ ਬੀਚਾਰਾ ॥ ੪ ॥ ੯ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਖੋਜਤ ਖੋਜਤ ਖੋਜਿ ਬੀਚਾਰਿਓ ਰਾਮ ਨਾਮੁ ਤਤੁ
ਸਾਰਾ ॥ ਕਿਲਬਿਖ ਕਾਟੇ ਨਿਮਖ ਅਰਾਧਿਆ
ਗੁਰਮੁਖਿ ਪਾਰਿ ਉਤਾਰਾ ॥ ੧ ॥ ਹਰਿ ਰਸੁ ਪੀਵਹੁ
ਪੁਰਖ ਗਿਆਨੀ ॥ ਸੁਣਿ ਸੁਣਿ ਮਹਾ ਤ੍ਰਿਪਤਿ
ਮਨੁ ਪਾਵੈ ਸਾਧੂ ਅੰਮ੍ਰਿਤ ਬਾਨੀ ॥ ਰਹਾਉ ॥ ਮੁਕਤਿ
ਭੁਗਤਿ ਜੁਗਤਿ ਸਚੁ ਪਾਈਐ ਸਰਬ ਸੁਖਾ ਕਾ
ਦਾਤਾ ॥ ਅਪੁਨੇ ਦਾਸ ਕਉ ਭਗਤਿ ਦਾਨੁ ਦੇਵੈ
ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥ ੨ ॥ ਸ੍ਰਵਣੀ ਸੁਣੀਐ
ਰਸਨਾ ਗਾਈਐ ਹਿਰਦੈ ਧਿਆਈਐ ਸੋਈ ॥
ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਸੁਆਮੀ ਜਾ ਤੇ ਬ੍ਰਿਥਾ ਨ
ਕੋਈ ॥ ੩ ॥ ਵਡੈ ਭਾਗਿ ਰਤਨ ਜਨਮੁ ਪਾਇਆ
ਕਰਹੁ ਕ੍ਰਿਪਾ ਕਿਰਪਾਲਾ ॥ ਸਾਧਸੰਗਿ ਨਾਨਕੁ ਗੁਣ
ਗਾਵੈ ਸਿਮਰੈ ਸਦਾ ਗੁਪਾਲਾ ॥ ੪ ॥ ੧੦ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਕਰਿ ਇਸਨਾਨੁ ਸਿਮਰਿ ਪ੍ਰਭੁ ਅਪਨਾ ਮਨ ਤਨ
ਭਏ ਅਰੋਗਾ ॥ ਕੋਟਿ ਬਿਘਨ ਲਾਭੇ ਪ੍ਰਭ ਸਰਣਾ

time and again. (Pause)

The whole world is engrossed in doubts and dual-mindedness, resulting in Rebirths going through the cycle, except the Lord's saint who is distinct and aloof from the worldly falsehood. (2)

It is no use vilifying others for any shortcomings as it is all according to the Lord's Will. The person, who is bestowed with the Lord's Grace, recites Lord's True Name in the company of the holy saints. (3)

O Nanak ! The Lord only helps us to attain salvation through the Guru's guidance. We have come to this conclusion after great deliberations that we cannot cross this ocean of life successfully without the Guru's guidance. (4-9)

Sorath Mahala - 5 (*Khojat khojat khoj bichariou.....*)

We have realised after great deliberations that Lord's True Name is the only gist (virtuous deed) to be attained. The Guru-minded persons, who have recited the Lord's True Name even for a short while have cast away their sins (attained Salvation) themselves and helped many others as well to cross this ocean. (1)

O learned person ! Let us partake the nectar of True Name as by listening to the Guru's Word, one gets satiated fully. (Pause)

Let us understand clearly that the Lord benefactor alone bestows us with salvation, sustenance, (with food) worship (disciplined life) and Truth, as He is the bestower of all benedictions. The True Master, who decides our fortune (based on our actions) blesses His saints (devotees) with the boon of True Name. (2)

Let us listen to True Name with the ears, and sing His praises with the tongue and meditate on the Lord with love and concentration. The Lord is controlling everything, being the cause and effect of everything happening, and is pervading everywhere, being omni-present. (3)

O Lord-benefactor ! We have been fortunate enough to gain this jewel of human life as pre-destined by Lord's Will. O Nanak ! May the Lord bless us with His Grace so that we could sing His praises in the company of the holy saints and recite Lord's True Name all the time. (4-10)

Sorath Mahala - 5 (*Kar isna'n simar prabh apna'.....*)

Let us recite the True Name after purifying ourselves with a bath so that both the body and mind are purified and made free from any afflictions. By taking refuge at the lotus-feet of the Lord, we could cast away all our ills and sins, and we will

ਪ੍ਰਗਟੇ ਭਲੇ ਸੰਜੋਗਾ ॥ ੧ ॥ ਪ੍ਰਭ ਬਾਣੀ ਸਬਦੁ
ਸੁਭਾਖਿਆ ॥ ਗਾਵਹੁ ਸੁਣਹੁ ਪੜਹੁ ਨਿਤ ਭਾਈ
ਗੁਰ ਪੂਰੈ ਤੂ ਰਾਖਿਆ ॥ ਰਹਾਉ ॥ ਸਾਚਾ ਸਾਹਿਬੁ
ਅਮਿਤਿ ਵਡਾਈ ਭਗਤਿ ਵਫਲ ਦਇਆਲਾ ॥
ਸੰਤਾ ਕੀ ਪੈਜ ਰਖਦਾ ਆਇਆ ਆਦਿ ਬਿਰਦੁ
ਪ੍ਰਤਿਪਾਲਾ ॥ ੨ ॥ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੋਜਨੁ
ਨਿਤ ਭੁੰਢਹੁ ਸਰਬ ਵੇਲਾ ਮੁਖਿ ਪਾਵਹੁ ॥ ਜਰਾ
ਮਰਾ ਤਾਪੁ ਸਭੁ ਨਾਨਾ ਗੁਣ ਗੋਬਿੰਦ ਨਿਤ ਗਾਵਹੁ
॥ ੩ ॥ ਸੁਣੀ ਅਰਦਾਸਿ ਸੁਆਮੀ ਮੇਰੈ ਸਰਬ
ਕਲਾ ਬਣਿ ਆਈ ॥ ਪ੍ਰਗਟ ਭਈ ਸਗਲੇ ਜੁਗ
ਅੰਤਰਿ ਗੁਰ ਨਾਨਕ ਕੀ ਵਡਿਆਈ ॥ ੪ ॥
੧੧ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ਚਉਪਦੇ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ
ਹਾਈ ॥ ਸੁਣਿ ਮੀਤਾ ਜੀਉ ਹਮਾਰਾ ਬਲਿ ਬਲਿ
ਜਾਸੀ ਹਰਿ ਦਰਸਨੁ ਦੇਹੁ ਦਿਖਾਈ ॥ ੧ ॥ ਸੁਣਿ
ਮੀਤਾ ਧੂਰੀ ਕਉ ਬਲਿ ਜਾਈ ॥ ਇਹ ਮਨੁ ਤੇਰਾ
ਭਾਈ ॥ ਰਹਾਉ ॥ ਪਾਵ ਮਲੋਵਾ ਮਲਿ ਮਲਿ
ਧੋਵਾ ਇਹੁ ਮਨੁ ਤੈ ਕੂ ਦੇਸਾ ॥ ਸੁਣਿ ਮੀਤਾ ਹਉ
ਤੇਰੀ ਸਰਣਾਈ ਆਇਆ ਪ੍ਰਭ ਮਿਲਉ ਦੇਹੁ
ਉਪਦੇਸਾ ॥ ੨ ॥ ਮਾਨੁ ਨ ਕੀਜੈ ਸਰਣਿ ਪਰੀਜੈ
ਕਰੈ ਸੁ ਭਲਾ ਮਨਾਈਐ ॥ ਸੁਣਿ ਮੀਤਾ ਜੀਉ
ਪਿੰਡੁ ਸਭੁ ਤਨੁ ਅਰਪੀਜੈ ਇਉ ਦਰਸਨੁ ਹਰਿ
ਜੀਉ ਪਾਈਐ ॥ ੩ ॥ ਭਇਓ ਅਨੁਗ੍ਰਹੁ ਪ੍ਰਸਾਦਿ

be enabled to get better opportunities to unite with the Lord.
(1)

O Brother ! Let us sing, read and listen to the Guru's Word and sing the praises of the Lord through the Guru's Word (Gurbani). The perfect Guru will then provide us full protection. (Pause.)

The True Master is the greatest benefactor of His saints and His praises and Greatness are beyond our comprehension. The Lord has been protecting the honour of His saints from the very beginning and always looking after their interests. (as His duty). (2)

Let us partake (the food of) the nectar of True Name and recite True Name all the time and with each breath. By singing the praises of the Lord always, we could get rid of old age and death including all sufferings which will vanish in no time. (3)

The True Master listened to my prayers and blessed me with all the strength. O Nanak ! The Guru's Greatness was acclaimed all over the world and His praises were sung all over the world. (4-11)

**Sorath Mahala - 5 Ghar - 2 Choupade' Ik onkar satgur
parsad (Ek pita ekas ke ham barik.....)**

**"By the Grace of the Lord-sublime, Truth personified &
attainable through the Guru's guidance."**

O friend ! We are the children of the same father, as our father is one (Lord-sublime) and You are my (elder) brother, having greater virtues.

O dear friend ! Listen to me, and enable me to have a glimpse of the Lord-sublime; and I would offer myself as a sacrifice to you. (1)

O dear friend ! I am a sacrifice to the dust of Your lotus-feet. Listen to me, even this mind belongs to you alone.

O dear friend ! Listen to me ! I would surrender this mind to you and wash your feet with love and devotion. I have come to seek your guidance and support, and my request to you is to give me the guidance (message) of uniting with the Lord. (2)

The answer to the above questions is : Let us give up our egoism by seeking refuge at the lotus-feet of the holy saints and follow the Lord's Will with pleasure and without a murmur. O dear friend ! Listen to me ! Let us surrender our body and soul (everything) to the Guru. So that we could get a glimpse of the Lord-sublime. (3)

When the Lord got pleased with us through the Grace and benevolence of the holy saints, then we were bestowed

ਸੰਤਨ ਕੈ ਹਰਿ ਨਾਮਾ ਹੈ ਮੀਠਾ ॥ ਜਨ ਨਾਨਕ
ਕਉ ਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ਸਭੁ ਅਕੁਲ ਨਿਰੰਜਨੁ
ਡੀਠਾ ॥ ੪ ॥ ੧ ॥ ੧੨ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਕੋਟਿ ਬ੍ਰਹਮੰਡ ਕੇ ਠਾਕੁਰੁ ਸੁਆਮੀ ਸਰਬ ਜੀਆ
ਕਾ ਦਾਤਾ ਰੇ ॥ ਪ੍ਰਤਿਪਾਲੈ ਨਿਤ ਸਾਰਿ ਸਮਾਲੈ
ਇਕੁ ਗੁਨੁ ਨਹੀ ਮੂਰਖਿ ਜਾਤਾ ਰੇ ॥ ੧ ॥ ਹਰਿ
ਆਗਾਧਿ ਨ ਜਾਨਾ ਰੇ ॥ ਹਰਿ ਹਰਿ ਗੁਰੁ ਗੁਰੁ
ਕਰਤਾ ਰੇ ॥ ਹਰਿ ਜੀਉ ਨਾਮੁ ਪਰਿਓ ਰਾਮਦਾਸੁ
॥ ਰਹਾਉ ॥ ਦੀਨ ਦਇਆਲ ਕਿਪਾਲ ਸੁਖ
ਸਾਗਰ ਸਰਬ ਘਟਾ ਭਰਪੂਰੀ ਰੇ ॥ ਪੇਖਤ ਸੁਨਤ
ਸਦਾ ਹੈ ਸੰਗੇ ਮੈ ਮੂਰਖ ਜਾਨਿਆ ਦੂਰੀ ਰੇ ॥ ੨
॥ ਹਰਿ ਬਿਅੰਤੁ ਹਉ ਮਿਤਿ ਕਰਿ ਵਰਨਉ ਕਿਆ
ਜਾਨਾ ਹੋਇ ਕੈਸੇ ਰੇ ॥ ਕਰਉ ਬੇਨਤੀ ਸਤਿਗੁਰ
ਅਪੁਨੇ ਮੈ ਮੂਰਖ ਦੇਹੁ ਉਪਦੇਸੇ ਰੇ ॥ ੩ ॥ ਮੈ
ਮੂਰਖ ਕੀ ਕੇਤਕ ਬਾਤ ਹੈ ਕੋਟਿ ਪਰਾਧੀ ਤਰਿਆ
ਰੇ ॥ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ ਸੁਣਿਆ ਪੇਖਿਆ ਸੇ
ਫਿਰਿ ਗਰਭਾਸਿ ਨ ਪਰਿਆ ਰੇ ॥੪॥੨॥੧੩॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਜਿਨਾ ਬਾਤ ਕੇ ਬਹੁਤੁ ਅੰਦੇਸੇ ਤੇ ਮਿਟੇ ਸਭਿ
ਗਇਆ ॥ ਸਹਜ ਸੈਨ ਅਰੁ ਸੁਖਮਨ ਨਾਰੀ ਊਧ
ਕਮਲ ਬਿਗਸਇਆ ॥ ੧ ॥ ਦੇਖਹੁ ਅਚਰਜੁ
ਭਇਆ ॥ ਜਿਹ ਠਾਕੁਰ ਕਉ ਸੁਨਤ ਅਗਾਧਿ
ਬੋਧਿ ਸੇ ਰਿਦੈ ਗੁਰਿ ਦਇਆ ॥ ਰਹਾਉ ॥ ਜੋਇ
ਦੂਤ ਮੋਹਿ ਬਹੁਤੁ ਸੰਤਾਵਤ ਤੇ ਭਇਆਨਕ

with the love of the True Name of the Lord, which tasted very sweet. O Nanak ! When the Guru blessed us with His Grace, then we were enabled to perceive a glimpse of the True Lord, who was casteless and free from Maya (worldly falsehood). (4-1-12)

Sorath Mahala - 5 (*Kot brahmand ko Thakur soami....*)

The True Lord, who is the True Master of the whole universe, of millions of worlds, is the Lord-benefactor of all the beings. This fool of mine has not realised or known even one of His favours whereas He sustains and maintains us all, by keeping a check on our doings. (1)

O Brother ! I have not known the right mode of Lord's worship, except repeating His True Name. (either by saying Har Har or Gur Gur) The Lord's devotee is called the slave of the True Lord. (The Lord's Name is Ram Das) (Pause)

The Lord, who is our Lord- benefactor, full of benevolence, and ocean of bliss, is pervading in full measure in all the beings equally. He could be seen and heard as abiding close by us, though this fool of mine has always considered Him a distant entity. (2)

The Lord is limitless and too deep for probe, though I have tried to express His Greatness in a small measure. How could I know and express His Greatness and vastness. I would beseech my True Guru and pray to Him to give this fool of mine some realisation (of His Greatness) through the Guru's guidance. (through His teachings) (3)

What to say of a fool like me; even millions of sinners have been enabled to cross this ocean of life successfully through the Guru's guidance !

O Nanak ! The persons, who have listened to the Guru's message, having perceived Him (His glimpse) and recited True Name, are not made to pass again through the cycle of births and deaths. (in the mother's womb). (4-2-13)

Sorath Mahala - 5 (*Jina baat ko bahut andesro.....*)

We have got over all our misgivings and doubts by reciting True Name and cast away all our whims and fancies (including dual-mindedness). By worshipping the Lord in the state of equipoise, (by controlling the arteries of Sukh ma'n) the tilted lotus-flower (of our heart) got blossomed forth through True Name. (1)

O Brother ! Let us see this wonderful drama. The Guru has enlightened us within the heart, through His guidance, though we had heard that it was rather difficult to gain the knowledge and secret of the Lord. (Pause)

ਭਇਆ ॥ ਕਰਹਿ ਬੇਨਤੀ ਰਾਖੁ ਨਾਕੁਰ ਤੇ ਹਮ
ਤੇਰੀ ਸਰਨਇਆ ॥ ੨ ॥ ਜਹ ਭੰਡਾਰੁ ਗੋਬਿੰਦ
ਕਾ ਖੁਲਿਆ ਜਿਹ ਪ੍ਰਾਪਤਿ ਤਿਹ ਲਇਆ ॥ ਏ
ਕੁ ਰਤਨੁ ਮੇ ਕਉ ਗੁਰਿ ਦੀਨਾ ਮੇਰਾ ਮਨੁ ਤਨੁ
ਸੀਤਲੁ ਥਿਆ ॥ ੩ ॥ ਏਕ ਬੂੰਦ ਗੁਰਿ ਅੰਮ੍ਰਿਤੁ
ਦੀਨੋ ਤਾ ਅਟਲੁ ਅਮਰੁ ਨ ਮੁਆ ॥ ਭਗਤਿ
ਭੰਡਾਰ ਗੁਰਿ ਨਾਨਕ ਕਉ ਸਉਪੇ ਫਿਰਿ ਲੇਖਾ
ਮੂਲਿ ਨ ਲਇਆ ॥ ੪ ॥ ੩ ॥ ੧੪ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਚਰਨ ਕਮਲ ਸਿਉ ਜਾ ਕਾ ਮਨੁ ਲੀਨਾ ਸੇ ਜਨ
ਤ੍ਰਿਪਤਿ ਅਘਾਈ ॥ ਗੁਣ ਅਮੋਲ ਜਿਸੁ ਰਿਦੈ ਨ
ਵਸਿਆ ਤੇ ਨਰ ਤ੍ਰਿਸਨ ਤ੍ਰਿਖਾਈ ॥ ੧ ॥ ਹਰਿ
ਆਰਾਧੇ ਅਰੋਗ ਅਨਦਾਈ ॥ ਜਿਸ ਨੋ ਵਿਸਰੈ
ਮੇਰਾ ਰਾਮ ਸਨੇਹੀ ਤਿਸੁ ਲਾਖ ਬੇਦਨ ਜਣੁ ਆਈ
॥ ਰਹਾਉ ॥ ਜਿਹ ਜਨ ਓਟ ਗਈ ਪ੍ਰਭ ਤੇਰੀ ਸੇ
ਸੁਖੀਏ ਪ੍ਰਭ ਸਰਣੇ ॥ ਜਿਹ ਨਰ ਬਿਸਰਿਆ ਪੁਰਖੁ
ਬਿਧਾਤਾ ਤੇ ਦੁਖੀਆ ਮਹਿ ਗਨਣੇ ॥ ੨ ॥
ਜਿਹ ਗੁਰ ਮਾਨਿ ਪ੍ਰਭੁ ਲਿਵ ਲਾਈ ਤਿਹ ਮਹਾ
ਅਨੰਦ ਰਸੁ ਕਰਿਆ ॥ ਜਿਹ ਪ੍ਰਭੁ ਬਿਸਾਰਿ ਗੁਰ
ਤੇ ਬੇਮੁਖਾਈ ਤੇ ਨਰਕ ਘੋਰ ਮਹਿ ਪਰਿਆ ॥ ੩ ॥
ਜਿਤੁ ਕੋ ਲਾਇਆ ਤਿਤ ਹੀ ਲਾਗਾ ਤੈਸੇ ਹੀ
ਵਰਤਾਰਾ ॥ ਨਾਨਕ ਸਹ ਪਕਰੀ ਸੰਤਨ ਕੀ ਰਿਦੈ
ਭਏ ਮਗਨ ਚਰਨਾਰਾ ॥ ੪ ॥ ੪ ॥ ੧੫ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਰਾਜਨ ਮਹਿ ਰਾਜਾ ਉਰਝਾਇਓ ਮਾਨਨ ਮਹਿ

All the demons like sexual desires, which were pestering us, are now in panic and dread us. Now all these demons have sought the support of the saints. They have beseeched the saints to save them from the fear (awe) of the True Master, by seeking refuge at their lotus-feet. (2)

The treasure of the Lord-Gobind has been opened to those persons, who were pre-destined to attain the (True Name) same as per Lord's Will. But the Guru has blessed me with the jewel of True Name, which has brought peace and tranquillity of body and mind. (3)

The Guru has bestowed on us one drop of the nectar of True Name, which has made us immortal, so that we do not face (spiritual) death any more. O Nanak ! The Guru has bestowed on me the wealth of True Name, without asking again to give an account of my (virtuous) possessions. (4-3-14)

Sorath Mahala - 5 (*Charan kamal siun ja ka ma'n leena....*)

The persons, who have been imbued with the love of the lotus-feet of the Lord, have been satiated and thrilled (with the attainment of this jewel of True Name). However, the faithless persons, who have not inculcated the love of the Lord in their hearts, are wandering in disgust (being thirsty all the time).

By reciting the True Name of the Lord, we have got over all our ills and sufferings, thus enjoying the bliss. The person, who has forsaken the beloved Lord, undergoes millions of afflictions and sufferings. (Pause)

O True Master ! The persons, who have sought Your support, have enjoyed all the worldly pleasures and comforts through Your help. However, the faithless persons having forsaken You, are considered as most afflicted. (2)

The persons, who have inculcated the love of the Lord in their hearts by following the Guru's Word, have enjoyed the bliss of life, whereas the persons, who have forsaken the Lord without seeking the Guru's guidance, have been thrown in the abyss of hell. (3)

O Nanak ! The persons, who have sought refuge at the lotus-feet of the holy saints, are enjoying the bliss of the Lord's unison. (4-4-15)

Sorath Mahala - 5 (*Rajan meh raja urjhaieou.....*)

The learned persons are immersed in the love of the Lord,

ਅਭਿਮਾਨੀ ॥ ਲੋਭਨ ਮਹਿ ਲੋਭੀ ਲੋਭਾਇਓ
ਤਿਉ ਹਰਿ ਰੰਗਿ ਰਚੇ ਗਿਆਨੀ ॥ ੧ ॥ ਹਰਿ
ਜਨ ਕਉ ਇਹੀ ਸੁਹਾਵੈ ॥ ਪੇਖਿ ਨਿਕਟਿ ਕਰਿ
ਸੇਵਾ ਸਤਿਗੁਰ ਹਰਿ ਕੀਰਤਨਿ ਹੀ ਤ੍ਰਿਪਤਾਵੈ ॥
ਰਹਾਉ ॥ ਅਮਲਨ ਸਿਉ ਅਮਲੀ ਲਪਟਾਇਓ
ਭੂਮਨ ਭੂਮਿ ਪਿਆਰੀ ॥ ਖੀਰ ਸੰਗਿ ਬਾਰਿਕੁ ਹੈ
ਲੀਨਾ ਪ੍ਰਭ ਸੰਤ ਐਸੇ ਹਿਤਕਾਰੀ ॥ ੨ ॥
ਬਿਦਿਆ ਮਹਿ ਬਿਦੁਅੰਸੀ ਰਚਿਆ ਨੈਨ ਦੇਖਿ
ਸੁਖੁ ਪਾਵਹਿ ॥ ਜੈਸੇ ਰਸਨਾ ਸਾਦਿ ਲੁਭਾਨੀ ਤਿਉ
ਹਰਿ ਜਨ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ॥ ੩ ॥ ਜੈਸੀ ਭੂਖ
ਤੈਸੀ ਕਾ ਪੂਰਕੁ ਸਗਲ ਘਟਾ ਕਾ ਸੁਆਮੀ ॥
ਨਾਨਕ ਪਿਆਸ ਲਗੀ ਦਰਸਨ ਕੀ ਪ੍ਰਭ
ਮਿਲਿਆ ਅੰਤਰਜਾਮੀ ॥ ੪ ॥ ੫ ॥ ੧੬ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਹਮ ਮੈਲੇ ਤੁਮ ਊਜਲ ਕਰਤੇ ਹਮ ਨਿਰਗੁਨ ਤੂ
ਦਾਤਾ ॥ ਹਮ ਮੂਰਖ ਤੁਮ ਚਤੁਰ ਸਿਆਣੇ ਤੂ
ਸਰਬ ਕਲਾ ਕਾ ਗਿਆਤਾ ॥ ੧ ॥ ਮਾਧੋ ਹਮ
ਐਸੇ ਤੂ ਐਸਾ ॥ ਹਮ ਪਾਪੀ ਤੁਮ ਪਾਪ ਖੰਡਨ
ਨੀਕੇ ਠਾਕੁਰ ਦੇਸਾ ॥ ਰਹਾਉ ॥ ਤੁਮ ਸਭ ਸਾਜੇ
ਸਾਜਿ ਨਿਵਾਜੇ ਜੀਉ ਪਿੰਡੁ ਦੇ ਪ੍ਰਾਨਾ ॥
ਨਿਰਗੁਨੀਆਰੇ ਗੁਨੁ ਨਹੀ ਕੋਈ ਤੁਮ ਦਾਨੁ
ਦੇਹੁ ਮਿਹਰਵਾਨਾ ॥ ੨ ॥ ਤੁਮ ਕਰਹੁ ਭਲਾ ਹਮ
ਭਲੇ ਨ ਜਾਨਹੁ ਤੁਮ ਸਦਾ ਸਦਾ ਦਇਆਲਾ ॥
ਤੁਮ ਸੁਖਦਾਈ ਪੁਰਖ ਬਿਧਾਤੇ ਤੁਮ ਰਾਖਹੁ ਅਪੁਨੇ
ਬਾਲਾ ॥ ੩ ॥ ਤੁਮ ਨਿਧਾਨ ਅਟਲ ਸੁਲਿਤਾਨ

just as the king is engrossed in the problems of the kingdom, or the egoistic person is involved in his egoism and the greedy person is always engrossed in the love of wealth or worldly possessions. (1)

The beloved devotees of the Lord are always perceiving the Lord within (close by) by serving the Guru and are satiated only by singing the praises of the Lord. (Pause)

The holy saints are imbued with the love of the True Master just as the drug addict is attached to the drugs, or the land lover is interested in his land and the child is keenly in love with milk. (2)

The Lord's devotee is immersed in singing the praises of the Lord just as a student is engrossed in his studies and the eyes are satisfied by seeing beauty only or the tongue is in the love of sweet or delicious things. (3)

O Nanak ! The Lord enables us to satiate our hunger for various things just as the hungry person is keenly interested in food. Similarly, those persons, who are keen to have a glimpse of the Lord, are enabled to unite with the omni-scient Lord. (4-5-16)

Sorath Mahala - 5 (*Hum mailai tu'm oojal kartai....*)

O Lord ! You are creating virtues and purifying us while we are impure, full of vicious thoughts. You are our benefactor while we possess no virtues or good qualities.

O Lord ! We are foolish persons, while You are full of wisdom and intelligence, and You are omni-scient, knowing all our secrets, being all powerful. (1)

O True Master ! We are impure with a filthy mind while You are the purifier. We are great sinners and You are capable of casting away all our sins, and the company of Your holy saints (congregations) is most charming. (Pause)

O Lord ! You have created all the beings and then bestowed greatness and acclaim on them, having given them this body, soul and this human life. O Lord-benefactor ! May You bless us with Your Grace as we are virtueless possessing no qualities. (2)

O Lord ! You are ever our benefactor, bestowing all virtues while we never recognise Your benedictions bestowed on us. May You protect us like Your children as You are the benefactor of all bliss and joy to the human beings ! (3)

O Lord ! You are the king of all treasures and blissful,

ਜੀਅ ਜੰਤ ਸਭਿ ਜਾਚੈ ॥ ਕਹੁ ਨਾਨਕ ਹਮ ਇਹੈ
ਹਵਾਲਾ ਰਾਖੁ ਸੰਤਨ ਕੈ ਪਾਛੈ ॥ ੪ ॥ ੬ ॥ ੧੭ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ॥

ਮਾਤ ਗਰਭ ਮਹਿ ਆਪਨ ਸਿਮਰਨੁ ਦੇ ਤਹ ਤੁਮ
ਰਾਖਨਹਾਰੇ ॥ ਪਾਵਕ ਸਾਗਰ ਅਥਾਹ ਲਹਰਿ
ਮਹਿ ਤਾਰਹੁ ਤਾਰਨਹਾਰੇ ॥ ੧ ॥ ਮਾਧੋ ਤੂ ਠਾਕੁਰੁ
ਸਿਰਿ ਮੇਰਾ ॥ ਈਹਾ ਊਹਾ ਤੁਹਾਰੋ ਧੋਰਾ ॥ ਰਹਾਉ
॥ ਕੀਤੇ ਕਉ ਮੇਰੈ ਸੰਮਾਨੈ ਕਰਣਹਾਰੁ ਤ੍ਰਿਣੁ ਜਾਨੈ
॥ ਤੂ ਦਾਤਾ ਮਾਗਨ ਕਉ ਸਗਲੀ ਦਾਨੁ ਦੇਹਿ
ਪ੍ਰਭ ਭਾਨੈ ॥ ੨ ॥ ਖਿਨ ਮਹਿ ਅਵਰੁ ਖਿਨੈ ਮਹਿ
ਅਵਰਾ ਅਚਰਜ ਚਲਤ ਤੁਮਾਰੇ ॥ ਰੂੜੇ ਗੂੜੇ
ਗਹਿਰ ਰੰਭੀਰੇ ਊਚੇ ਅਗਮ ਅਪਾਰੇ ॥ ੩ ॥
ਸਾਧਸੰਗਿ ਜਉ ਤੁਮਹਿ ਮਿਲਾਇਓ ਤਉ ਸੁਨੀ
ਤੁਮਾਰੀ ਬਾਣੀ ॥ ਅਨਦੁ ਭਇਆ ਪੇਖਤ ਹੀ
ਨਾਨਕ ਪ੍ਰਤਾਪ ਪੁਰਖ ਨਿਰਬਾਣੀ ॥ ੪ ॥ ੭ ॥
੧੮ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਹਮ ਸੰਤਨ ਕੀ ਰੇਨੁ ਪਿਆਰੇ ਹਮ ਸੰਤਨ ਕੀ
ਸਰਣਾ ॥ ਸੰਤ ਹਮਾਰੀ ਓਟ ਸਤਾਣੀ ਸੰਤ
ਹਮਾਰਾ ਗਹਣਾ ॥ ੧ ॥ ਹਮ ਸੰਤਨ ਸਿਉ ਬਣਿ
ਆਈ ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਈ ॥ ਇਹੁ ਮਨੁ
ਤੇਰਾ ਭਾਈ ॥ ਰਹਾਉ ॥ ਸੰਤਨ ਸਿਉ ਮੇਰੀ
ਲੇਵਾ ਦੇਵੀ ਸੰਤਨ ਸਿਉ ਬਿਉਹਾਰਾ ॥ ਸੰਤਨ
ਸਿਉ ਹਮ ਲਾਹਾ ਖਾਟਿਆ ਹਰਿ ਭਗਤਿ ਭਰੇ
ਭੰਡਾਰਾ ॥ ੨ ॥ ਸੰਤਨ ਮੇ ਕਉ ਪੂੰਜੀ ਸਉਪੀ
ਤਉ ਉਤਰਿਆ ਮਨ ਕਾ ਧੋਖਾ ॥ ਧਰਮ ਰਾਇ

having created the human beings, who always look upto You for favours. O Nanak ! We are such helpless people (as stated earlier). May the Lord save us, having taken support of the holy saints. (on behest of holy saints) ! (4-6-17)

Sorath Mahala - 5 Ghar - 2 (*Ma't garbh meh a'pan simran dei..*)

O Lord-Protector ! May You protect us (save us) from the turbulent ocean of life and enable us to cross it successfully as You have protected us in the mother's womb also through the support of (recitation of) Your True Name. (1)

O True-Master (of Nature) ! You are the greatest True Lord of all within this world. Infact, Your support sustains us in this world and the world hereafter. (Pause)

We have considered Your benedictions and favours as great like the Sume'r mountain while perceiving You, the Lord-Creator like an insignificant straw of grass. O True Master ! You are the Lord-benefactor of the whole universe, while the whole world is seeking Your favours, and You are bestowing the boon through Your Grace and as per Your Will. (2)

Your worldly drama is really wonderful, which varies from time to time, while You are the greatest and limitless True Master, beyond our comprehension. (3)

O Lord ! When You enabled us to join the company of the holy saints, we heard (listened to) the Guru's Word. O Nanak ! We enjoyed the bliss of life by perceiving the Lord's Greatness and status, which rids us of all our afflictions. (4-7-18)

Sorath Mahala - 5 (*Hum santan ki rein piarai hum*)

O beloved Lord ! We are like the dust of the lotus-feet of Your holy saints and we have sought (refuge) their support. The saints are our mainstay and the ornament (beauty) of our existence, as we depend on their support. (1)

We have developed love for the holy saints, as predestined for us by the Lord's Will. If this mind is imbued with the love of the Lord, then one could enjoy all the bliss of life. (Pause)

We have all our dealings with the saints only and my business partners (in life) are the holy saints, as such we have gained the profit of Lord's True Name (worship) from the holy saints only. (2)

When the saints blessed us with the capital (investment) of True Name in the business of life, all our doubts and

ਅਬ ਕਹਾ ਕਰੈਗੋ ਜਉ ਫਾਟਿਓ ਸਗਲੇ ਲੇਖਾ ॥
੩ ॥ ਮਹਾ ਅਨੰਦ ਭਏ ਸੁਖੁ ਪਾਇਆ ਸੰਤਨ ਕੈ
ਪਰਸਾਦੇ ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਸਿਉ ਮਨੁ ਮਾਨਿਆ
ਰੀਗਿ ਰਤੇ ਬਿਸਮਾਦੇ ॥ ੪ ॥ ੮ ॥ ੧੯ ॥

ਸੋਰਠਿ ਮ: ੫ ॥

ਜੇਤੀ ਸਮਗ੍ਰੀ ਦੇਖਹੁ ਰੇ ਨਰ ਤੇਤੀ ਹੀ ਛਡਿ ਜਾਨੀ
॥ ਰਾਮ ਨਾਮ ਸੀਗਿ ਕਰਿ ਬਿਉਹਾਰਾ ਪਾਵਹਿ
ਪਦੁ ਨਿਰਥਾਨੀ ॥ ੧ ॥ ਪਿਆਰੇਤੂ ਮੇਰੇ ਸੁਖਦਾਤਾ
॥ ਗੁਰਿ ਪੂਰੈ ਦੀਆ ਉਪਦੇਸਾ ਤੁਮ ਹੀ ਸੀਗਿ
ਪਰਾਤਾ ॥ ਰਹਾਉ ॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ
ਅਭਿਮਾਨਾ ਤਾ ਮਹਿ ਸੁਖੁ ਨਹੀ ਪਾਈਐ ॥ ਹੋਹੁ
ਰੇਨ ਤੂ ਸਗਲ ਕੀ ਮੇਰੇ ਮਨ ਤਉ ਅਨਦ ਮੰਗਲ
ਸੁਖੁ ਪਾਈਐ ॥ ੨ ॥ ਘਾਲ ਨ ਭਾਨੈ ਅੰਤਰ
ਬਿਧਿ ਜਾਨੈ ਤਾ ਕੀ ਕਰਿ ਮਨ ਸੇਵਾ ॥ ਕਰਿ ਪੂਜਾ
ਹੋਮਿ ਇਹੁ ਮਨੁਆ ਅਕਾਲ ਮੂਰਤਿ ਗੁਰਦੇਵਾ ॥
੩ ॥ ਗੋਬਿਦ ਦਾਮੋਦਰ ਦਇਆਲ ਮਾਧਵੇ
ਪਾਰਬ੍ਰਹਮ ਨਿਰੰਕਾਰਾ ॥ ਨਾਮੁ ਵਰਤਣਿ ਨਾਮੇ
ਵਾਲੇਵਾ ਨਾਮੁ ਨਾਨਕ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥ ੪ ॥ ੯
॥ ੨੦ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਮਿਰਤਕ ਕਉ ਪਾਇਓ ਤਨਿ ਸਾਸਾ ਬਿਛੁਰਤ
ਆਨਿ ਮਿਲਾਇਆ ॥ ਪਸੁ ਪਰੇਤ ਮੁਗਧ ਭਏ
ਸ੍ਰੋਤੇ ਹਰਿ ਨਾਮਾ ਮੁਖਿ ਗਾਇਆ ॥ ੧ ॥ ਪੂਰੇ
ਗੁਰ ਕੀ ਦੇਖੁ ਵਡਾਈ ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਣੁ
ਨ ਜਾਈ ॥ ਰਹਾਉ ॥ ਦੂਖ ਸੋਗ ਕਾ ਢਾਹਿਓ

misgivings of the mind were (cleared) set at rest, so now even
the god of justice (Dharam Raj) cannot harm us as all our
accounts have been cleared (by the Lord). (3)

We have enjoyed the eternal bliss through the Grace of
the holy saints. O Nanak ! We are now immersed in the love of
the Lord and have inculcated His love in the heart (thus
enjoying the bliss of life). (4-8-19)

Sorath M - 5 (*Jaiti/samigri dekhoh re' nar.....*)

O Man ! Whatever worldly possessions you have (and
perceive) in this (world) life, will be left behind at the time of
death. We could attain (the state of) salvation (by dealing with)
in the company of the holy saints by reciting True Name. (1)

O my beloved Lord ! You are our only benefactor of all
the worldly comforts and we are imbued with Your love through
the Guru's guidance. (Pause)

O my mind ! One cannot attain peace (of mind) through
the vices like sexual desires, anger, greed, worldly attachment
or egoism; as such you should become the dust of the lotus-
feet of all (the persons) if you want to enjoy perfect bliss. (2)

O my mind ! The Lord knows our inner feelings, being
omni-scient, as such we should engage ourselves in His service
only. Let us worship the Lord by burning the egoistic
tendencies of the mind and serve the Lord-creator, who has
created all the beings, and is free from the effects of death. (3)

O True Master, Lord-benefactor and omni-scient Lord !
You are the formless Lord who is our creator and the Master of
the worldly falsehood (Maya). O Nanak ! Let us recite the
Lord's True Name as our only merchandise in this business of
life, and True Name is our only support and mainstay in life.
(4-9-20)

Sorath Mahala - 5 (*Mirtak kau pa'iou ta'n sa'sa.....*)

O Lord ! You have infused life in the dead body of this
man who was separated from You since ages and by uniting
him with the True Guru, he has again been resurrected. These
foolish men who were behaving like animals or demons (without
the True Name), have been uniting with the Guru and are now
reciting True Name by singing the praises of the Lord. (1)

O Brother ! Look at the Greatness of the perfect Guru,
who cannot be evaluated by us, as His contribution (towards
our attainment) has been the greatest, being beyond our
comprehension. (Pause)

O Guru ! Now we have enjoyed the perfect bliss by casting

ਡੇਰਾ ਅਨਦ ਮੰਗਲ ਬਿਸਰਾਮਾ ॥ ਮਨ ਬਾਂਛਤ
ਫਲ ਮਿਲੇ ਅਚਿੰਤਾ ਪੂਰਨ ਹੋਏ ਕਾਮਾ ॥ ੨ ॥

ਈਹਾ ਸੁਖੁ ਆਗੈ ਮੁਖ ਉਜਲ ਮਿਟਿ ਗਏ ਆਵਣ
ਜਾਣੇ ॥ ਨਿਰਭਉ ਭਏ ਹਿਰਦੈ ਨਾਮੁ ਵਸਿਆ
ਅਪੁਨੇ ਸਤਿਗੁਰ ਕੈ ਮਨਿ ਭਾਣੇ ॥ ੩ ॥ ਉਠਤ

ਬੈਠਤ ਹਰਿ ਗੁਣ ਗਾਵੈ ਦੂਖੁ ਦਰਦੁ ਕ੍ਰਮੁ ਭਾਗਾ
॥ ਕਹੁ ਨਾਨਕ ਤਾ ਕੇ ਪੂਰ ਕਰੀਮਾ ਜਾ ਕਾ ਗੁਰ

ਚਰਨੀ ਮਨੁ ਲਾਗਾ ॥ ੪ ॥ ੧੦ ॥ ੨੧ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਰਤਨੁ ਛਾਡਿ ਕਉਡੀ ਸੰਗਿ ਲਾਗੇ ਜਾ ਤੇ ਕਛੁ
ਨ ਪਾਈਐ ॥ ਪੂਰਨ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਮੇਰੇ
ਮਨ ਸਦਾ ਧਿਆਈਐ ॥ ੧ ॥ ਸਿਮਰਹੁ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਪਰਾਨੀ ॥ ਬਿਨਸੈ ਕਾਚੀ ਦੇਹ
ਅਗਿਆਨੀ ॥ ਰਹਾਉ ॥ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਅਰੁ

ਸੁਪਨ ਮਨੋਰਥ ਤਾ ਕੀ ਕਛੁ ਨ ਵਡਾਈ ॥ ਰਾਮ
ਭਜਨ ਬਿਨੁ ਕਾਮਿ ਨ ਆਵਸਿ ਸੰਗਿ ਨ ਕਾਹੂ
ਜਾਈ ॥ ੨ ॥ ਹਉ ਹਉ ਕਰਤ ਬਿਹਾਇ

ਅਵਰਦਾ ਜੀਅ ਕੋ ਕਾਮੁ ਨ ਕੀਨਾ ॥ ਧਾਵਤ
ਧਾਵਤ ਨਹ ਤ੍ਰਿਪਤਾਸਿਆ ਰਾਮ ਨਾਮੁ ਨਹੀ ਚੀਨਾ
॥ ੩ ॥ ਸਾਦ ਬਿਕਾਰ ਬਿਧੈ ਰਸ ਮਾਤੇ ਅਸੰਖ

ਖਤੇ ਕਰਿ ਫੇਰੇ ॥ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਪਾਹਿ ਬਿਨੰਤੀ
ਕਾਟਹੁ ਅਵਗੁਣ ਮੇਰੇ ॥ ੪ ॥ ੧੧ ॥ ੨੨ ॥

away our ills and afflictions through Your Grace ! We are immersed in the blissful Lord now. Now we have fulfilled all our desires without any worry (automatically) and all our jobs have been completed successfully. (2)

Now we have gained the eternal bliss in this world and have proceeded to the next world with flying colours, having got emancipated from the cycle of births and deaths. By winning the love and acceptance of the True Guru, we have attained True Name through fearlessness and developed the Lord's love. (3)

We have cast away our whims and fancies including dual-mindedness by singing the Lord's praises all the time. (while sitting or standing).

O Nanak ! The persons, who have sought the Guru's support, have fulfilled their desires having completed all their functions successfully. (4-10-21)

Sorath Mahala - 5 (*Ratan chha'd kaudi sung la'gai.....*)

O Brother ! You have been engrossed in the love of (Maya) useless worldly falsehood (leaving aside) discarding the jewel of Lord's True Name, which will not lead you to any success. O my mind ! Let us always (worship the Lord) recite the True Name of the Lord, who is perfect and omni-present. (1)

O human being ! Let us always recite the Lord's True Name. O ignorant Man ! This human body is perishable. (why do you not realise this ?) (Pause)

O Brother ! The greatness (charm) of this Maya (worldly falsehood) is unreal and temporary just as the deer falsely (considers and) runs after the shining sand considering it as water which is like the dream, which is unreal. Infact, except the Lord's True Name nothing else will avail us or accompany us after death. (2)

O fool ! You have spent the whole life engrossed in egoism and "I-am-ness", without doing any fruitful function. You were never satiated by running after worldly pleasures or possessions and never have recited the Lord's True Name. (3)

O Man ! You have committed innumerable sins, being engrossed in vicious and sinful actions alongwith worldly pleasures.

O Nanak ! May the Lord rid us of all our vicious and sinful actions ! This is our only prayer to the Lord. (4-11-22)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗੁਣ ਗਾਵਹੁ ਪੂਰਨ ਅਬਿਨਾਸੀ ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ
ਜਾਂਰੇ ॥ ਮਹਾ ਬਿਖਮੁ ਅਗਨਿ ਕੇ ਸਾਗਰੁ ਸਾਧੂ
ਸੰਗਿ ਉਧਾਰੇ ॥ ੧ ॥ ਪੂਰੈ ਗੁਰਿ ਮੇਟਿਓ ਭਰਮੁ
ਅਧਿਰਾ ॥ ਭਜੁ ਪ੍ਰੇਮ ਭਗਤਿ ਪ੍ਰਭੁ ਨੇਰਾ ॥ ਰਹਾਉ
॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨ ਰਸੁ ਪੀਆ ਮਨ ਤਨ
ਰਹੇ ਅਘਾਈ ॥ ਜਤ ਕਤ ਪੂਰਿ ਰਹਿਓ ਪਰਮੇ
ਸਰੁ ਕਤ ਆਵੈ ਕਤ ਜਾਈ ॥ ੨ ॥ ਜਪ ਤਪ
ਸੰਜਮ ਗਿਆਨ ਤਤ ਬੇਤਾ ਜਿਸੁ ਮਨਿ ਵਸੈ
ਗੁਪਾਲਾ ॥ ਨਾਮੁ ਰਤਨੁ ਜਿਨਿ ਗੁਰਮੁਖਿ ਪਾਇਆ
ਤਾ ਕੀ ਪੂਰਨ ਘਾਲਾ ॥ ੩ ॥ ਕਲਿ ਕਲੇਸ ਮਿਟੇ
ਦੁਖ ਸਗਲੇ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸਾ ॥ ਕਹੁ ਨਾਨਕ
ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਮਨ ਤਨ ਭਟੇ ਬਿਗਾਸਾ ॥
੪ ॥ ੧੨ ॥ ੨੩ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਕਰਣ ਕਰਾਵਣਹਾਰ ਪ੍ਰਭੁ ਦਾਤਾ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭੁ
ਸੁਆਮੀ ॥ ਸਗਲੇ ਜੀਅ ਕੀਏ ਦਇਆਲਾ ਸੇ
ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ ॥ ੧ ॥ ਮੇਰਾ ਗੁਰੁ ਹੋਆ ਆਪਿ
ਸਹਾਈ ਸੁਖ ਸਹਜ ਆਨੰਦ ਮੰਗਲ ਰਸ
ਅਚਰਜ ਭਈ ਬਡਾਈ ॥ ਰਹਾਉ ॥ ਗੁਰ ਕੀ
ਸਰਣਿ ਪਏ ਤੈ ਨਾਸੇ ਸਾਚੀ ਦਰਗਹ ਮਾਨੇ ॥
ਗੁਣ ਗਾਵਤ ਆਰਾਧਿ ਨਾਮੁ ਹਰਿ ਆਏ ਅਪੁਨੈ
ਥਾਨੇ ॥ ੨ ॥ ਜੈ ਜੈ ਕਾਰੁ ਕਰੈ ਸਭ ਉਸਤਤਿ
ਸੰਗਤਿ ਸਾਧ ਪਿਆਰੀ ॥ ਸਦ ਬਲਿਹਾਰਿ ਜਾਉ
ਪ੍ਰਭ ਅਪੁਨੇ ਜਿਨਿ ਪੂਰਨ ਪੈਸ ਸਵਾਰੀ ॥ ੩ ॥

Sorath Mahala - 5 (*Gu'nn gavoh pooran abnasi*)

I have cast away (burnt) all the poisonous vices like sexual desires and anger by singing the praises of the perfect and ever-existent Lord. We have been enabled to cross this arduous ocean of life successfully in the company of the holy saints. (1)

The perfect Guru has cast away all our doubts and dual-mindedness, including the darkness of ignorance. Now we have perceived the Lord (within us) very close by, reciting the Lord's True Name with love and devotion. (Pause)

We have got satiated in body and mind by partaking the wealth of True Name. Now we are perceiving the Lord pervading everywhere so there is no need to wander around here and there (in His search). (2)

The person, who is imbued with the love of the Lord (in his heart engages himself in worship, penance and a disciplined life of meditation due to the light of the knowledge gained. The Guru-minded person who has attained the jewel of the nectar of True Name, has been rewarded with success for all his efforts. (3)

Such a person gets rid of all his ills, sufferings and sins including the bondage of Yama (god of death), with the help of True Name. O Nanak ! With the Grace of the Lord, I am thrilled in body and spirit, enjoying the eternal bliss. (4-12-23)

Sorath Mahala 5 (*Karan kara'wanhar prabh daata*)

The True Lord, who is the cause and effect of everything happening around us, as He controls everything (to happen) and is our True Master. The Lord-benefactor, who has created all the beings, is responsible for guiding various people in certain avocations, being the driving force within us, and being omni-scient. (1)

My Guru has been my greatest - support, which bestowed on me the bliss of equipoise, worldly pleasures and comforts alongwith the wonderful greatness and status. (Pause)

By taking refuge at the lotus-feet of the Guru we cast away all our fear complex and get an honourable place in the Lord's presence. We have attained self-realisation by singing the praises of the Lord through the recitation of the True Name. (2)

Everyone saluates us praising us for our love for (the company of) the holy saints. We would offer ourselves as a sacrifice to the beloved Lord, who has protected our honour

ਗੋਸਟਿ ਗਿਆਨੁ ਨਾਮੁ ਸੁਣਿ ਉਧਰੇ ਜਿਨਿ ਜਿਨਿ
ਦਰਸਨੁ ਪਾਇਆ ॥ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਨਾਨਕ
ਪ੍ਰਭੁ ਅਪੁਨਾ ਅਨਦ ਸੇਤੀ ਘਰਿ ਆਇਆ ॥ ੪
॥ ੧੩ ॥ ੨੪ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭੁ ਕੀ ਸਰਣਿ ਸਗਲ ਭੈ ਲਾਥੇ ਦੁਖ ਬਿਨਸੇ
ਸੁਖੁ ਪਾਇਆ ॥ ਦਇਆਲੁ ਹੋਆ ਪਾਰਬ੍ਰਹਮੁ
ਸੁਆਮੀ ਪੂਰਾ ਸਤਿਗੁਰੁ ਧਿਆਇਆ ॥ ੧ ॥
ਪ੍ਰਭੁ ਜੀਉ ਤੂ ਮੇਰੇ ਸਾਹਿਬੁ ਦਾਤਾ ॥ ਕਰਿ ਕਿਰਪਾ
ਪ੍ਰਭੁ ਦੀਨ ਦਇਆਲਾ ਗੁਣ ਗਾਵਉ ਗੰਗਿ ਰਾਤਾ
॥ ਰਹਾਉ ॥ ਸਤਿਗੁਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਦ੍ਰਿੜਾਇਆ
ਚਿੰਤਾ ਸਗਲ ਬਿਨਾਸੀ ॥ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ
ਕਰਿ ਲੀਨਾ ਮਨਿ ਵਸਿਆ ਅਬਿਨਾਸੀ ॥ ੨ ॥
ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਕੋਊ ਲਾਗੈ ਜੋ ਸਤਿਗੁਰਿ
ਅਪੁਨੈ ਰਾਖੇ ॥ ਚਰਨ ਕਮਲ ਬਸੇ ਰਿਦ ਅੰਤਰਿ
ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਰਸੁ ਚਾਖੇ ॥ ੩ ॥ ਕਰਿ ਸੇਵਾ
ਸੇਵਕ ਪ੍ਰਭੁ ਅਪੁਨੇ ਜਿਨਿ ਮਨ ਕੀ ਇਛ ਪੁਜਾਈ
॥ ਨਾਨਕ ਦਾਸ ਤਾ ਕੈ ਬਲਿਹਾਰੈ ਜਿਨਿ ਪੂਰਨ
ਪੈਸ ਰਖਾਈ ॥ ੪ ॥ ੧੪ ॥ ੨੫ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਮਾਇਆ ਮੋਹ ਮਗਨੁ ਅੰਧਿਆਰੈ ਦੇਵਨਹਾਰੁ ਨ
ਜਾਨੈ ॥ ਜੀਉ ਪਿੰਡੁ ਸਾਜਿ ਜਿਨਿ ਰਚਿਆ ਬਲੁ
ਅਪੁਨੇ ਕਰਿ ਮਾਨੈ ॥ ੧ ॥ ਮਨ ਮੂੜੇ ਦੇਖਿ ਰਹਿਓ
ਪ੍ਰਭੁ ਸੁਆਮੀ ॥ ਜੋ ਕਿਛੁ ਕਰਹਿ ਸੋਈ ਸੋਈ
ਜਾਣੈ ਰਹੈ ਨ ਕਛੁਐ ਛਾਨੀ ॥ ਰਹਾਉ ॥ ਜਿਹਵਾ
ਸੁਆਦ ਲੋਭ ਮਦਿ ਮਾਤੇ ਉਪਜੇ ਅਨਿਕ ਬਿਕਾਰਾ

all around, in full measure. (3)

Whosoever has been enlightened by listening to the True Name of the Lord, has perceived a glimpse of the Lord. O Nanak! I have attained self-realisation through the Grace of the Guru (Guru Ramdas) and have enjoyed the eternal bliss. (4-13-24)

Sorath Mahala - 5 (*Prabh ki saran sagal bhaie lathai.....*)

By taking refuge at the lotus-feet of the Lord, we could enjoy the eternal bliss by getting rid of our fear-complex and all the sufferings. We have recited the Lord's True Name and (worshiped) served the True Guru, when the Lord blessed us with His Grace. (1)

O Lord ! You are our (all) powerful benefactor. O Lord-benefactor ! May You bless us with Your Grace so that we may sing Your praises with love and devotion. (Pause)

The True Guru has imbibed us with the wealth of True Name, thus casting away all our worries, through His Grace, The Guru has owned us (as His own) by inculcating the love of the ever-existent Lord in our hearts. (2)

The person, who has been protected by the Guru's Grace, does not come across any hurdles or sufferings. They have imbibed the love of the lotus-feet of the Lord in their hearts, by partaking the nectar of True Name. (3)

The Lord has fulfilled all the desires of the persons, who have served Him as His devotees (slaves) with love and devotion.

O Nanak ! I would offer myself as a sacrifice to such persons, whose honour and prestige has been protected by the Lord, through His Grace. (4-14-25)

Sorath Mahala - 5 (*Maya moh magan andhiarai.....*)

The foolish self-willed person has forgotten the Lord-benefactor, being engrossed in the love of the worldly falsehood and the darkness of ignorance. Such a person takes the credit for all his upbringing due to his own strength, while forsaking the Lord-Creator who has bestowed this life and strength on him. (1)

O foolish mind ! The True Master is watching all your actions (doings) and is in the know of all those acts committed by you in hiding, as nothing is hidden from the Lord who is omni-scient. (Pause)

This foolish man is engrossed in the love of the worldly

॥ ਬਹੁਤੁ ਜੋਨਿ ਭਰਮਤ ਦੁਖੁ ਪਾਇਆ ਹਉਮੈ
ਬੰਧਨ ਕੇ ਭਾਰਾ ॥ ੨ ॥ ਦੇਇ ਕਿਵਾੜ ਅਨਿਕ
ਪੜਦੇ ਮਹਿ ਪਰ ਦਾਰਾ ਸੰਗਿ ਫਾਕੈ ॥ ਚਿਤ੍ਰ
ਗੁਪਤੁ ਜਬ ਲੇਖਾ ਮਾਗਹਿ ਤਬ ਕਉਣੁ ਪੜਦਾ
ਤੇਰਾ ਢਾਕੈ ॥ ੩ ॥ ਦੀਨ ਦਇਆਲ ਪੂਰਨ
ਦੁਖ ਭੰਜਨ ਤੁਮ ਬਿਨੁ ਓਟ ਨ ਕਾਈ ॥ ਕਾਢਿ
ਲੇਹੁ ਸੰਸਾਰ ਸਾਗਰ ਮਹਿ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ
॥ ੪ ॥ ੧੫ ॥ ੨੬ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਪਾਰਬ੍ਰਹਮੁ ਹੋਆ ਸਹਾਈ ਕਥਾ ਕੀਰਤਨੁ ਸੁਖਦਾਈ
॥ ਗੁਰ ਪੂਰੇ ਕੀ ਬਾਣੀ ਜਪਿ ਅਨਦੁ ਕਰਹੁ ਨਿਤ
ਪ੍ਰਾਣੀ ॥ ੧ ॥ ਹਰਿ ਸਾਚਾ ਸਿਮਰਹੁ ਭਾਈ ॥
ਸਾਧਸੰਗਿ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ਹਰਿ ਬਿਸਰਿ ਨ
ਕਬਹੂ ਜਾਈ ॥ ਰਹਾਉ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪਰਮੇ
ਸੁਰ ਤੇਰਾ ਜੋ ਸਿਮਰੈ ਸੋ ਜੀਵੈ ॥ ਜਿਸ ਨੇ ਕਰਮਿ
ਪਰਾਪਤਿ ਹੋਵੈ ਸੋ ਜਨੁ ਨਿਰਮਲੁ ਥੀਵੈ ॥ ੨ ॥
ਬਿਘਨ ਬਿਨਾਸਨ ਸਭਿ ਦੁਖ ਨਾਸਨ ਗੁਰ ਚਰਣੀ
ਮਨੁ ਲਾਗਾ ॥ ਗੁਣ ਗਾਵਤ ਅਚੁਤ ਅਬਿਨਾਸੀ
ਅਨਦਿਨੁ ਹਰਿ ਗੰਗ ਜਾਗਾ ॥ ੩ ॥ ਮਨ ਇਛੈ
ਸੇਈ ਫਲ ਪਾਏ ਹਰਿ ਕੀ ਕਥਾ ਸੁਹੇਲੀ ॥ ਆਦਿ
ਅੰਤਿ ਮਧਿ ਨਾਨਕ ਕਉ ਸੋ ਪ੍ਰਭੁ ਹੋਆ ਬੇਲੀ ॥
੪ ॥ ੧੬ ॥ ੨੭ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ਪੰਚਪਦਾ ॥

ਬਿਨਸੈ ਮੇਹੁ ਮੇਰਾ ਅਰੁ ਤੇਰਾ ਬਿਨਸੈ ਅਪਨੀ
ਧਾਰੀ ॥ ੧ ॥ ਸੰਤਹੁ ਇਹਾ ਬਤਾਵਹੁ ਕਾਰੀ ॥

pleasures, greed and egoism, which has given birth to many vices and sinful actions. O fool ! You have suffered through many forms of life in the cycle of births and deaths, being bound in the chains of worldly bondage. (2)

O Man ! Whatever sinful actions you have committed in the company of another person's wife, under closed doors and in great hiding, (secrecy) are known to the Lord. When the assistants, Chitar & Gupt, of the god of justice, would ask you to account for your actions, then who will cover up Your sins? (3)

O perfect Lord-benefactor, destroyer of our sufferings ! I have no other support except You. O Nanak ! May the Lord enable me to cross this ocean of life successfully, as I have sought His support only. (4-15-26)

Sorath Mahala - 5 (Parbrahm hoa sahaiee katha kirtan...)

The Lord has provided full protection to the persons, who have found peace and bliss in singing the praises and discourses of the Lord. O Men ! Let us enjoy the eternal bliss by reciting True Name through the Guru's Word. (1)

O Brother ! Let us remember the Lord and recite True Name of the Lord. Let us enjoy perfect peace and tranquillity of mind in the company of holy saints and recite His True Name so as never to forsake the Lord. (Pause)

O Man ! The Lord's True Name is the nectar for you, and the person, who recites Lord's True Name, leads a purposeful and fruitful life. The person, who is blessed with the Lord's Grace, gets purified of all his filth and shortcomings. (2)

The person, who has inculcated the love of the Lord in his heart, has got rid of all his sins and sufferings. Such a person sings the praises of the Lord day and night and is immersed in the love of the Lord. (3)

Such a person has got his desires fulfilled, as he has developed the love of the Lord's discourses and the True Name. O Nanak ! The Lord has been his friend and companion throughout the ages, in the beginning, middle and end of the ages. (4-16-27)

Sorath Mahala - 5 Panchpada (Binsai moh mera or tera)

Pray suggest some solution to dispense with my love of worldly possessions and my egoism! (1)

O Saints ! Pray suggest me some remedy (medicine) for the malady of my egoism and I-am-ness or selfishness. (Whether something is mine or yours) ! (Pause)

O Saints ! May I become the dust of the (lotus) feet of all

ਜਿਤੁ ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥

ਸਰਬ ਭੂਤ ਪਾਰਬ੍ਰਹਮੁ ਕਰਿ ਮਾਨਿਆ ਹੋਵਾਂ

ਸਗਲ ਰੇਨਾਰੀ ॥ ੨ ॥ ਪੇਖਿਓ ਪ੍ਰਭ ਜੀਉ ਅਪੁਨੈ

ਸੰਗੇ ਚੂਕੈ ਭੀਤਿ ਭ੍ਰਮਾਰੀ ॥ ੩ ॥ ਅਉਖਧੁ ਨਾਮੁ

ਨਿਰਮਲ ਜਲੁ ਅੰਮ੍ਰਿਤੁ ਪਾਈਐ ਗੁਰੂ ਦੁਆਰੀ

॥ ੪ ॥ ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਮਸਤਕਿ ਲਿਖਿਆ

ਤਿਸੁ ਗੁਰ ਮਿਲਿ ਰੋਗ ਬਿਦਾਰੀ ॥੫॥੧੭॥੨੮॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ਦੁਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਗਲ ਬਨਸਪਤਿ ਮਹਿ ਬੈਸੰਤਰੁ ਸਗਲ ਦੂਧ

ਮਹਿ ਘੀਆ ॥ ਉਚ ਨੀਚ ਮਹਿ ਜੋਤਿ ਸਮਾਣੀ

ਘਟਿ ਘਟਿ ਮਾਧਉ ਜੀਆ ॥ ੧ ॥ ਸੰਤਹੁ ਘਟਿ

ਘਟਿ ਰਹਿਆ ਸਮਾਹਿਓ ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ

ਸਰਬ ਮਹਿ ਜਲਿ ਥਲਿ ਰਮਈਆ ਆਹਿਓ ॥

੧ ॥ ਰਹਾਉ ॥ ਗੁਣ ਨਿਧਾਨ ਨਾਨਕੁ ਜਸੁ ਗਾਵੈ

ਸਤਿਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਓ ॥ ਸਰਬ ਨਿਵਾਸੀ

ਸਦਾ ਅਲੇਪਾ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇਓ ॥

੨ ॥ ੧ ॥੨੯॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਜਾ ਕੈ ਸਿਮਰਣਿ ਹੋਇ ਅਨੰਦਾ ਬਿਨਸੈ ਜਨਮ

ਮਰਣ ਭੈ ਦੁਖੀ ॥ ਚਾਰਿ ਪਦਾਰਥ ਨਵ ਨਿਧਿ

ਪਾਵਹਿ ਬਹੁਰਿ ਨ ਤ੍ਰਿਸਨਾ ਭੁਖੀ ॥ ੧ ॥ ਜਾ ਕੋ

ਨਾਮੁ ਲੈਤ ਤੂ ਸੁਖੀ ॥ ਸਾਸਿ ਸਾਸਿ ਧਿਆਵਹੁ

ਠਾਕੁਰ ਕਉ ਮਨ ਤਨ ਜੀਅਰੇ ਮੁਖੀ ॥ ੧ ॥

ਰਹਾਉ ॥ ਸਾਂਤਿ ਪਾਵਹਿ ਹੋਵਹਿ ਮਨ ਸੀਤਲ

ਅਗਨਿ ਨ ਅੰਤਰਿ ਧੁਖੀ ॥ ਗੁਰ ਨਾਨਕ ਕਉ

and be enabled to perceive the Lord as pervading in all the beings equally. (2)

O Saints ! May I be enabled to perceive the Lord as close by (by my side) always within close range so that the curtain of doubts and falsehood is removed. (the fear of wandering in the cycle of Rebirths). (3)

The nectar of True Name, the panacea for all ills and the (purest water) remedy to purify myself is only to be had through the Guru's guidance. (4)

O Nanak ! The person, who is fortunate enough, being pre-destined by Lord's Will, gets rid of his maladies including egoism through the Guru's guidance. (in the company of the Guru). (4-17-28)

Sorath Mahala - 5 Ghar - 2 Dupade Ik onkar satgur prasad (*Sagal banaspat meh baisantar sagal doodh.....*)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

The Lord's light is enshrined in all the beings big or small, just as fire (element) exists in all the vegetation and the butter (ghee) is to be found in all the milk. (1)

O holy saints ! The True Master is prevailing in all the beings and places, being omni-present and He is pervading all over including lands and oceans in perfection, which we (are trying to realise) have realised. (Pause)

O Nanak ! The persons, who have been enabled to get rid of their doubts and dual-mindedness, sing the praises of the Lord, the fountain-head of all virtues. The Lord is omni-present and pervading (equally) all over, being aloof and distinct even. (2-1-29)

Sorath Mahala - 5 (*Ja kai simran hoai'e' anada.....*)

O Brother ! Let us recite the True Name of the Lord, which is blissful and casts away the fear of the cycle of births and deaths or the fear (of punishment) of Yama (god of death). We could attain all the four treasures of the world viz dharam, arth, kam and mokh (duty, wealth, pleasure & salvation) by satiating our hunger for worldly possessions. (1)

O Man ! By reciting His True Name, You could enjoy the eternal bliss. Let us remember such a Lord with each breath (all the time) with love and devotion. (with body and mind). (Pause-1)

O Nanak ! We could attain peace and tranquillity of mind alongwith extinguishing the fire of sexual desires and anger

ਪ੍ਰਭੂ ਦਿਖਾਇਆ ਜਲਿ ਬਲਿ ਤ੍ਰਿਭਵਣਿ ਰੁਖੀ ॥

੨ ॥ ੨ ॥ ੩੦ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਝੂਠ ਨਿੰਦਾ ਇਨ ਤੇ ਆਪਿ
ਛਡਾਵਹੁ ॥ ਇਹ ਭੀਤਰ ਤੇ ਇਨ ਕਉ ਡਾਰਹੁ

ਆਪਨ ਨਿਕਟਿ ਬੁਲਾਵਹੁ ॥ ੧ ॥ ਅਪੁਨੀ ਬਿਧਿ

ਆਪਿ ਜਨਾਵਹੁ ॥ ਹਰਿ ਜਨ ਮੰਗਲ ਗਾਵਹੁ ॥

੧ ॥ ਰਹਾਉ ॥ ਬਿਸਰੁ ਨਾਹੀ ਕਬਹੂ ਹੀਏ ਤੇ

ਇਹ ਬਿਧਿ ਮਨ ਮਹਿ ਪਾਵਹੁ ॥ ਗੁਰੁ ਪੂਰਾ

ਭੇਟਿਓ ਵਡਭਾਰੀ ਜਨ ਨਾਨਕ ਕਤਹਿ ਨ ਧਾਵਹੁ

॥ ੨ ॥ ੩ ॥ ੩੧ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਜਾ ਕੈ ਸਿਮਰਣਿ ਸਭੁ ਕਛੁ ਪਾਈਐ ਬਿਰਥੀ

ਘਾਲ ਨ ਜਾਈ ॥ ਤਿਸੁ ਪ੍ਰਭ ਤਿਆਗਿ ਅਵਰ

ਕਤ ਰਾਚਹੁ ਜੋ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਈ ॥ ੧

॥ ਹਰਿ ਹਰਿ ਸਿਮਰਹੁ ਸੰਤ ਗੋਪਾਲਾ ॥ ਸਾਧਸੰਗਿ

ਮਿਲਿ ਨਾਮੁ ਧਿਆਵਹੁ ਪੂਰਨ ਹੋਵੈ ਘਾਲਾ ॥ ੧

॥ ਰਹਾਉ ॥ ਸਾਰਿ ਸਮਾਲੈ ਨਿਤਿ ਪ੍ਰਤਿਪਾਲੈ

ਪ੍ਰੇਮ ਸਹਿਤ ਗਲਿ ਲਾਵੈ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ

ਤੁਮਰੇ ਬਿਸਰਤ ਜਗਤ ਜੀਵਨੁ ਕੈਸੇ ਪਾਵੈ ॥ ੨

॥ ੪ ॥ ੩੨ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਅਬਿਨਾਸੀ ਜੀਅਨ ਕੇ ਦਾਤਾ ਸਿਮਰਤ ਸਭ ਮਲੁ

ਖੋਈ ॥ ਗੁਣ ਨਿਧਾਨ ਭਗਤਨ ਕਉ ਬਰਤਨਿ

ਬਿਰਲਾ ਪਾਵੈ ਕੋਈ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਜਪਿ ਗੁਰ

ਗੋਪਾਲ ਪ੍ਰਭੁ ਸੋਈ ॥ ਜਾ ਕੀ ਸਰਣਿ ਪਇਆਂ

within, by reciting True Name. The Guru has enabled us to perceive the Lord (His glimpse) who is pervading all the three worlds including lands, oceans and forests. (2-2-30)

Sorath Mahala - 5 (*Kam karod lobh jhooth ninda in te...*)

O Lord ! May I be relieved of the vices of sexual desires, anger, greed, falsehood and slander through Your Grace ! May I be (called in Your Presence) given the boon of Your glimpse by casting away all my vices and failings ! (1)

O True Master ! You alone could guide us on the right path towards Your unison. (Pause-1)

O Lord ! May I be imbued with Your love in my heart, so that I may never forsake Your remembrance (worship) !

O Nanak ! Once I was enabled to meet the Guru through my good fortune, I (as Lord's slave), was never tempted to run around (wander) in aimless pursuits ! (except reciting True Name). (2--31)

Sorath Mahala - 5 (*Ja kai simran sabh kuch paieeai.....*)

O Brother ! Why should we forsake the Lord, through whose remembrance (through reciting True Name) we are bestowed with all the favours and our efforts do not go to waste. Why do the people, leaving such a wonderful Lord, who is pervading all the beings, try to seek these favours from others (gods and goddesses) (1)

O Brother ! Let us recite the Lord's True Name, in the company of holy saints. By reciting Lord's True Name in the company of holy saints, we could be successful in our efforts (at uniting with the Lord) (Pause-1)

O Nanak ! The Lord sustains and maintains the whole world and would take us in His embrace, with love and devotion

O Man ! How could you attain the Lord-Creator, the life saviour, by forsaking the Lord ? So let us never forget the Lord-benefactor. (2-4-32)

Sorath Mahala - 5 (*Abnasi jian ko daata simrat sabh....*)

O Brother ! By reciting the True Name of the Lord-benefactor, who is ever-existent (not subject to death), we could cast away the filth of our sins. But there are very few fortunate persons only, who could attain such a Lord, the treasure of all virtues and beloved of the holy saints. (1)

O my mind ! Let us worship (recite True Name of) the Lord, the True Master of the world (Earth) through the Guru's

ਤੁਖੁ ਪਾਈਐ ਬਾਹੁੜਿ ਦੂਖੁ ਨ ਹੋਈ ॥ ੧ ॥
 ਹਰਾਉ ॥ ਵਡਭਾਰੀ ਸਾਧਸੰਗੁ ਪਰਾਪਤਿ ਤਿਨ
 ਭੇਟਤ ਦੁਰਮਤਿ ਖੋਈ ॥ ਤਿਨ ਕੀ ਧੂਰਿ ਨਾਨਕੁ
 ਦਾਸੁ ਬਾਛੈ ਜਿਨ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਪਰੋਈ ॥ ੨
 ॥ ੫ ॥ ੩੩ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਜਨਮ ਜਨਮ ਕੇ ਦੂਖ ਨਿਵਾਰੈ ਸੂਕਾ ਮਨੁ ਸਾਧਾਰੈ
 ॥ ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਨਿਹਾਲਾ ਹਰਿ ਕਾ ਨਾਮੁ
 ਬੀਚਾਰੈ ॥ ੧ ॥ ਮੇਰਾ ਬੈਦੁ ਗੁਰੂ ਗੋਵਿੰਦਾ ॥
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਉਖਧੁ ਮੁਖਿ ਦੇਵੈ ਕਾਟੈ ਜਮ
 ਕੀ ਫੰਧਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਮਰਥ ਪੁਰਖ ਪੂਰਨ
 ਬਿਖਾਤੇ ਆਪੇ ਕਰਣੈਹਾਰਾ ॥ ਅਪੁਨਾ ਦਾਸੁ ਹਰਿ
 ਆਖਿ ਉਬਾਰਿਆ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰਾ ॥ ੨ ॥
 ੬ ॥ ੩੪ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਅੰਤਰ ਕੀ ਗਤਿ ਤੁਮ ਹੀ ਜਾਨੀ ਤੁਝ ਹੀ ਪਾਹਿ
 ਨਿਬੇਰੇ ॥ ਬਖਸਿ ਲੈਹੁ ਸਾਹਿਬ ਪ੍ਰਭ ਅਪਨੇ ਲਾਖ
 ਖਤੇ ਕਰਿ ਵੇਰੇ ॥ ਪ੍ਰਭ ਜੀ ਤੂ ਮੇਰੇ ਨਾਕੁਰ ਨੇਰੇ ॥
 ਹਰਿ ਚਰਣ ਸਰਣ ਮੋਹਿ ਚੇਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਬੇਸੁਮਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ਊਚੇ ਗੁਨੀ ਗਹੇਰੇ ॥
 ਕਾਟਿ ਸਿਲਕ ਕੀਨੇ ਅਪੁਨੇ ਦਾਸਰੇ ਤਉ ਨਾਨਕ
 ਕਹਾ ਨਿਹੇਰੇ ॥ ੨ ॥ ੭ ॥ ੩੫ ॥

ਸੋਰਠਿ ਮ: ੫ ॥

ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਰੂ ਗੋਵਿੰਦਾ ਸਗਲ ਮਨੋਰਥ ਪਾਏ

guidance. We could attain the bliss of life by seeking refuge at His lotus-feet and never undergo any sufferings. (Pause-1)

O Nanak ! The fortunate persons, pre-destined by the Lord's Will, are enabled to join the company of the holy saints, which casts away all their ill-conceived and vicious thoughts. I would seek the dust of the lotus-feet of such persons (as a slave) (devotee), who have inculcated the love of the Lord in their hearts. (2-5-33)

Sorath Mahala - 5 (*Janam janam ke dookh nivarai.....*)

O Brother ! The Guru could cast away all our sufferings of the ages and blossom our withered hearts (like the lotus-flower) and we could enjoy the eternal bliss by having His glimpse alongwith the recitation of the Lord's True Name. (1)

The Guru, as a personification of the Lord, is my greatest teacher (a purifier and my physician) who would break off the shackles of my bondage of the Yama (god of death) by giving me the panacea of the Lord's True Name. (Pause-1)

The Guru is an embodiment of the Lord who is pervading everywhere as an all-powerful cause and effect of everything happening, capable of giving reward of all our actions, being omnipotent and the Prime-male. The Guru has enabled me, His devotee (slave), to cross this ocean of life successfully and protected me against the cycle of births and deaths through the support of the Lord's True Name (2-6-34)

Sorath Mahala - 5 (*Antar ki gat tumhi ja'ni.....*)

O Lord ! You alone know the inner state of my mind being omni-scient (my inner feelings), and You alone could solve all my problems and hurdles. O True Master ! May You save us (protect us) from all our failings and short-comings by pardoning all our sins in which we were engrossed all the time. (1)

O Lord ! You are our True Master, remaining close by us (within us). O True Master ! I have sought Your support (sought refuge at Your lotus-feet) being Your devotee (slave) (Pause-1)

O Lord ! You are limitless beyond any count, and an ocean of all virtues, being the greatest power, too deep for any probe, and beyond our comprehension. O Nanak ! The Lord has accepted me as His slave (devotee) by breaking (cutting) the chains of worldly bondage and worldly desires, as such I do not seek the support of any other power. (2-7-35)

Sorath Mahala - 5 (*Bhaie kirpal Guru Govinda.....*)

We have (got fulfilled) attained all the worldly desires through the benevolence of the Lord, when the Guru bestowed

॥ ਅਸਥਿਰ ਭਏ ਲਾਗਿ ਹਰਿ ਚਰਣੀ ਗੋਵਿੰਦ
ਕੇ ਗੁਣ ਗਾਏ ॥ ੧ ॥ ਭਲੇ ਸਮੂਹਤੁ ਪੂਰਾ ॥
ਸਾਂਤਿ ਸਹਜ ਆਨੰਦ ਨਾਮੁ ਜਪਿ ਵਾਜੇ ਅਨਹਦ
ਤੂਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਿਲੇ ਸੁਆਮੀ ਪ੍ਰੀਤਮ
ਅਪੁਨੇ ਘਰ ਮੰਦਰ ਸੁਖਦਾਈ ॥ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ
ਨਾਨਕ ਜਨ ਪਾਇਆ ਸਗਲੀ ਇਛ ਪੁਜਾਈ ॥
੨ ॥ ੮ ॥ ੩੬ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗੁਰ ਕੇ ਚਰਨ ਬਸੇ ਰਿਦ ਭੀਤਰਿ ਸੁਭ ਲਖਣ
ਪ੍ਰਭਿ ਕੀਨੇ ॥ ਭਏ ਕ੍ਰਿਪਾਲ ਪੂਰਨ ਪਰਮੇਸਰ ਨਾਮ
ਨਿਧਾਨ ਮਨਿ ਚੀਨੇ ॥ ੧ ॥ ਮੇਰੇ ਗੁਰੁ ਰਖਵਾਰੇ
ਮੀਤ ॥ ਦੂਣ ਚਉਣੀ ਦੇ ਵਡਿਆਈ ਸੋਭਾ ਨੀਤਾ
ਨੀਤ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੀਅ ਜੰਤ ਪ੍ਰਭਿ ਸਗਲ
ਉਧਾਰੇ ਦਰਸਨੁ ਦੇਖਣਹਾਰੇ ॥ ਗੁਰੁ ਪੂਰੇ ਕੀ
ਅਚਰਜ ਵਡਿਆਈ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੇ ॥
੨ ॥ ੯ ॥ ੩੭ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸੰਚਨਿ ਕਰਉ ਨਾਮ ਧਨੁ ਨਿਰਮਲ ਥਾਤੀ ਅਗਮ
ਅਪਾਰ ॥ ਬਿਲਛਿ ਬਿਨੋਦ ਆਨੰਦ ਸੁਖ ਮਾਣਹੁ
ਖਾਇ ਜੀਵਹੁ ਸਿਖ ਪਰਵਾਰ ॥ ੧ ॥ ਹਰਿ ਕੇ
ਚਰਨ ਕਮਲ ਆਧਾਰ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਪਾਇਓ
ਸਚ ਬੋਹਿਥੁ ਚੜ੍ਹਿ ਲੰਘਉ ਬਿਖੁ ਸੰਸਾਰ ॥ ੧ ॥
ਰਹਾਉ ॥ ਭਏ ਕ੍ਰਿਪਾਲ ਪੂਰਨ ਅਭਿਨਾਸੀ
ਆਪਹਿ ਕੀਨੀ ਸਾਰ ॥ ਪੇਖਿ ਪੇਖਿ ਨਾਨਕ
ਬਿਗਸਾਨੇ ਨਾਨਕ ਨਾਹੀ ਸੁਮਾਰ ॥ ੨ ॥ ੧੦ ॥
੩੮ ॥

His Grace on us. By seeking refuge at the lotus-feet of the Lord, we are singing the praises of the Lord, having attained peace and tranquillity of mind. (1)

The Lord is perfect and an embodiment of bliss and kindness; we could attain peace and bliss of life by reciting His True Name, alongwith equipoise and listening to His all-pervasive music (Unstrung Music of Nature). (Pause -1)

We have made our abode (stay in the world) blissful and peaceful, by uniting with the beloved Lord, our True Master. O Nanak ! I have attained the fountain-head of the treasure of True Name as a devotee, which has fulfilled all my desires. (2-8-36)

Sorath Mahala - 5 (*Gur ke charan basai rid bheetar....*)

O Brother ! I have inculcated the love of the lotus-feet of the Guru in my heart, as such the Guru has imbibed me with great virtues and True Name. The perfect Lord has bestowed His benevolence on us through His Grace and we have been enabled to attain the wealth of True Name. (1)

O my friend ! The Guru has been my protector and saviour, having bestowed all the honour and greatness on me, thus bringing me honour and applause all around all the time. (Pause-1)

The Lord has blessed all the beings, big and small, with salvation and a glimpse of His vision. O Nanak ! I would offer myself as a sacrifice to the perfect Guru, whose greatness and praises are wonderful. (2-9-37)

Sorath Mahala - 5 (*Sanchan karou naam dhan nirmal....*)

O Brother ! We are amassing the true and pure wealth of True Name, while the Lord is limitless and beyond our comprehension. We could enjoy all the worldly pleasures and bliss of life through this wealth in this world or the next, while the sikh families would lead a fruitful life by making use (partaking) of this wealth. (1)

We have sought the support of the lotus-feet of the Lord and have (realised) attained the true (ship of safety) support of the True Name which would enable us to cross this arduous ocean of life successfully. (Pause-1)

The perfect and imperishable Lord has bestowed His Grace and benevolence on us and has protected our honour (sustained us). O Nanak ! We have enjoyed the greatest bliss by perceiving the limitless Lord, whose Greatness is beyond our comprehension and who is unfathomable. (2-10-38)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗੁਰਿ ਪੂਰੈ ਅਪਨੀ ਕਲ ਧਾਰੀ ਸਭ ਘਟ ਉਪਜੀ
ਦਇਆ ॥ ਆਪੇ ਮੇਲਿ ਵਡਾਈ ਕੀਨੀ ਕੁਸਲ
ਖੇਮ ਸਭ ਭਇਆ ॥ ੧ ॥ ਸਤਿਗੁਰੁ ਪੂਰਾ ਮੇਰੈ

ਨਾਲਿ ॥ ਪਾਰਬ੍ਰਹਮੁ ਜਪਿ ਸਦਾ ਨਿਹਾਲ ॥
ਰਹਾਉ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਥਾਨ ਥਨੰਤਰਿ ਜਤ
ਕਤ ਪੇਖਉ ਸੋਈ ॥ ਨਾਨਕ ਗੁਰੁ ਪਾਇਓ
ਵਡਭਾਗੀ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥ ੨ ॥

੧੧ ॥ ੩੯ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸੂਖ ਮੰਗਲ ਕਲਿਆਣ ਸਹਜ ਧੁਨਿ ਪ੍ਰਭ ਕੇ
ਚਰਣ ਨਿਹਾਰਿਆ ॥ ਰਾਖਨਹਾਰੈ ਰਾਖਿਓ ਬਾਰਿਕੁ
ਸਤਿਗੁਰਿ ਤਾਪੁ ਉਤਾਰਿਆ ॥ ੧ ॥ ਉਬਰੇ
ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਈ ॥ ਜਾ ਕੀ ਸੇਵ ਨ ਬਿਰਥੀ
ਜਾਈ ॥ ਰਹਾਉ ॥ ਘਰ ਮਹਿ ਸੂਖ ਬਾਹਰਿ
ਫੁਨਿ ਸੂਖਾ ਪ੍ਰਭ ਅਪੁਨੇ ਭਏ ਦਇਆਲਾ ॥ ਨਾਨਕ
ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਊ ਮੇਰਾ ਪ੍ਰਭੁ ਹੋਆ
ਕਿਰਪਾਲਾ ॥ ੨ ॥ ੧੨ ॥ ੪੦ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸਾਧੂ ਸੰਗਿ ਭਇਆ ਮਨਿ ਉਦਮੁ ਨਾਮੁ ਰਤਨੁ
ਜਸੁ ਗਾਈ ॥ ਮਿਟਿ ਗਈ ਚਿੰਤਾ ਸਿਮਰਿ ਅਨੰਤਾ
ਸਾਗਰੁ ਤਰਿਆ ਭਾਈ ॥ ੧ ॥ ਹਿਰਦੈ ਹਰਿ ਕੇ
ਚਰਣ ਵਸਾਈ ॥ ਸੁਖ ਪਾਇਆ ਸਹਜ ਧੁਨਿ

Sorath Mahala - 5 (*Gur poorai apni kal dhari sabh*)

The perfect Guru has been so powerful and kind to all of us, who has blessed all the beings with kindness and munificence. The Lord has bestowed on us the honour of His unison, resulting in our acclaim all over the world. Thus we have enjoyed the peace and joy of life through this honour. (1)

The True Guru has always been by our side (within us) as such we have enjoyed the eternal bliss by reciting True Name of the Lord through the Guru's Grace. (Pause)

We have perceived the same Lord pervading everywhere and within all the beings of the world in equal measure; in fact, wherever we look around we have realised His presence only. O Nanak ! We have attained the Guru, being fortunate enough and pre-destined by Lord's Will, whose greatness (has no other equal) is par excellence, without having any parallel. (2-11-39)

Sorath Mahala - 5 (*Sookh mangal kalyan sahej*)

When I worshipped and realised the lotus-feet of the Lord, I got thrilled and overjoyed by attaining the peace and tranquillity of body and mind (through His glimpse), thus listening to the all-pervasive music of Nature. The Lord-protector has protected His child (Har Gobind) by relieving him of the (fever) affliction, through the Guru's Grace. (1)

The persons, who have sought the support (refuge) of the True Guru, have been protected (saved) through His service, as the service of the Guru never goes to waste. (is never without its reward). (Pause)

When the Guru bestowed His Grace on us, there was complete peace and joy within and without (in the mind and all around). O Nanak ! Now we have been relieved of all our worries and sufferings, as the Lord Almighty has bestowed His benign Grace on us. (2-12-40)

Sorath Mahala - 5 (*Sadhu sung bhia ma'n udam*)

We attained the strength and urge to sing the praises of the Lord by reciting the (nectar) jewel of True Name in the company of the holy saints.

O Brother ! When we recited the True Name of the limitless Lord with love and devotion, we were enabled to cross this ocean of life successfully, getting rid of all our worries and doubts. (1)

ਉਪਜੀ ਰੋਗਾ ਘਾਣਿ ਮਿਟਾਈ ॥ ਰਹਾਉ ॥ ਕਿਆ
ਗੁਣ ਤੇਰੇ ਆਖਿ ਵਖਾਣਾ ਕੀਮਤਿ ਕਹਣੁ ਨ
ਜਾਈ ॥ ਨਾਨਕ ਭਗਤ ਭਏ ਅਥਿਨਾਸੀ ਅਪੁਨਾ
ਪ੍ਰਭੁ ਭਇਆ ਸਹਾਈ ॥ ੨ ॥ ੧੩ ॥ ੪੧ ॥

ਸੋਰਠਿ ਮ: ੫ ॥

ਗਏ ਕਲੇਸ ਰੋਗ ਸਭਿ ਨਾਸੇ ਪ੍ਰਭਿ ਅਪੁਨੈ ਕਿਰਪਾ
ਧਾਰੀ ॥ ਆਠ ਪਹਰ ਆਰਾਧਹੁ ਸੁਆਮੀ ਪੂਰਨ
ਘਾਲ ਹਮਾਰੀ ॥ ੧ ॥ ਹਰਿ ਜੀਉ ਤੂ ਸੁਖ ਸੰਪਤਿ
ਰਾਸਿ ॥ ਰਾਖਿ ਲੈਹੁ ਭਾਈ ਮੇਰੇ ਕਉ ਪ੍ਰਭ ਆਗੈ
ਅਰਦਾਸਿ ॥ ਰਹਾਉ ॥ ਜੇ ਮਾਗਉ ਸੋਈ ਸੋਈ
ਪਾਵਉ ਅਪਨੇ ਖਸਮ ਭਰੋਸਾ ॥ ਕਹੁ ਨਾਨਕ
ਗੁਰੁ ਪੂਰਾ ਭੋਟਿਓ ਮਿਟਿਓ ਸਗਲ ਅੰਦੇਸਾ ॥
੨ ॥ ੧੪ ॥ ੪੨ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੁ ਸਤਿਗੁਰੁ ਅਪਨਾ ਸਗਲਾ
ਦੁਖੁ ਮਿਟਾਇਆ ॥ ਤਾਪ ਰੋਗ ਗਏ ਗੁਰ ਬਚਨੀ
ਮਨ ਇਛੇ ਫਲ ਪਾਇਆ ॥ ੧ ॥ ਮੇਰਾ ਗੁਰੁ
ਪੂਰਾ ਸੁਖਦਾਤਾ ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥ
ਸੁਆਮੀ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥ ਰਹਾਉ ॥
ਅਨੰਦ ਬਿਨੋਦ ਮੰਗਲ ਗੁਣ ਗਾਵਹੁ ਗੁਰ ਨਾਨਕ
ਭਏ ਦਇਆਲਾ ॥ ਜੈ ਜੈ ਕਾਰ ਭਏ ਜਗ ਭੀਤਰਿ
ਹੋਆ ਪਾਰਬ੍ਰਹਮੁ ਰਖਵਾਲਾ ॥ ੨ ॥ ੧੫ ॥
੪੩ ॥

When we inculcated the love of the lotus-feet of the Lord in our hearts, we attained peace of mind in the state of bliss and equipoise (listening to the Unstrung music of Nature) and got rid of our ignorance, the source of all sufferings. (Pause)

It is rather impossible to describe the Greatness and virtues of the Lord, as He is limitless, beyond our comprehension and cannot be evaluated. O Nanak ! The persons, who have served the Lord, have become immortal (deathless) as the Lord has been their protector and saviour. (2-13-41)

Sorath M - 5 (*Gaie kales roge sabh nasai*)

All the sins and sufferings came to an end, when the Lord blessed us with His Grace and benevolence. O Guru minded persons ! Let us remember (recite the True Name) the True Master all the twenty-four hours (eight pehars), so that our efforts are successful (so that we lead a purposeful life). (1)

O Lord ! You are the (source) fountain-head of all our bliss and peace. O True Master ! My only prayer to You is that our brothers (dear friends) may be given Your protection ! (May You protect our brothers !) (Pause)

I have full faith in the support of the Lord-spouse who has fulfilled all my desires and blessed me with whatever I have requested for. (asked for).

O Nanak ! When we attained union with the Guru, we got rid of all our doubts and dual-mindedness.

Sorath Mahala - 5 (*Simar simar Gur satgur apna.....*)

We have cast away all our ills and afflictions by reciting the True Name of the Guru (the Lord). We have realised all our desires and by singing the Guru's Word we have cast away all our maladies of (fever) egoism and other vices. (1)

My Guru is perfect and the benefactor of all the comforts to us. The True Master is the cause and effect of everything happening, being omnipotent, and is an embodiment of perfection who rewards us for all our good actions. (Pause)

O Nanak ! Through the Grace of the Lord, we have enjoyed all the bliss of life by singing the praises of the Lord, and attained peace of mind. The Lord has been our protector and we have been acclaimed all over the world through His Grace. (2-15-43)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਹਮਰੀ ਗਣਤ ਨ ਗਣੀਆ ਕਾਈ ਅਪਣਾ ਬਿਰਦੁ
ਪਛਾਣਿ ॥ ਹਾਥ ਦੇਇ ਰਖੇ ਕਰਿ ਅਪੁਨੇ ਸਦਾ
ਸਦਾ ਰੰਗੁ ਮਾਣਿ ॥ ੧ ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਸਦ
ਮਿਹਰਵਾਣ ॥ ਬੰਧੁ ਪਾਇਆ ਮੇਰੈ ਸਤਿਗੁਰਿ ਪੂਰੈ
ਹੋਈ ਸਰਬ ਕਲਿਆਣ ॥ ਰਹਾਉ ॥ ਜੀਉ ਪਾਇ
ਪਿੰਡੁ ਜਿਨਿ ਸਾਜਿਆ ਦਿਤਾ ਪੈਨਣੁ ਖਾਣੁ ॥ ਅਪਣੇ
ਦਾਸ ਕੀ ਆਪਿ ਪੈਜ ਰਾਖੀ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣੁ
॥ ੨ ॥ ੧੬ ॥ ੪੪ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਦੁਰਤੁ ਗਵਾਇਆ ਹਰਿ ਪ੍ਰਭਿ ਆਪੇ ਸਭੁ ਸੰਸਾਰੁ
ਉਬਾਰਿਆ ॥ ਪਾਰਬ੍ਰਹਮਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ
ਅਪਣਾ ਬਿਰਦੁ ਸਮਾਰਿਆ ॥ ੧ ॥ ਹੋਈ ਰਾਜੇ
ਰਾਮ ਕੀ ਰਖਵਾਲੀ ॥ ਸੂਖ ਸਹਜ ਆਨਦ ਗੁਣ
ਗਾਵਹੁ ਮਨੁ ਤਨੁ ਦੇਹ ਸੁਖਾਲੀ ॥ ਰਹਾਉ ॥
ਪਤਿਤ ਉਧਾਰਣੁ ਸਤਿਗੁਰੁ ਮੇਰਾ ਮੋਹਿ ਤਿਸ ਕਾ
ਭਰਵਾਸਾ ॥ ਬਖਸਿ ਲਏ ਸਭਿ ਸਚੈ ਸਾਹਿਬਿ
ਸੁਣਿ ਨਾਨਕ ਕੀ ਅਰਦਾਸਾ ॥ ੨ ॥ ੧੭ ॥ ੪੫ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਬਖਸਿਆ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰਿ ਸਗਲੇ ਰੋਗ
ਬਿਦਾਰੇ ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਸਰਣੀ ਉਬਰੇ ਕਾਰਜ
ਸਗਲ ਸਵਾਰੇ ॥ ੧ ॥ ਹਰਿ ਜਨਿ ਸਿਮਰਿਆ
ਨਾਮ ਅਧਾਰਿ ॥ ਤਾਪੁ ਉਤਾਰਿਆ ਸਤਿਗੁਰਿ ਪੂਰੈ
ਅਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥ ਰਹਾਉ ॥ ਸਦਾ ਅਨੰਦ
ਕਰਹੁ ਮੇਰੇ ਪਿਆਰੇ ਹਰਿ ਗੋਵਿੰਦੁ ਗੁਰਿ ਰਾਖਿਆ
॥ ਵਡੀ ਵਡਿਆਈ ਨਾਨਕ ਕਰਤੇ ਕੀ ਸਾਚੁ
ਸਬਦੁ ਸਤਿ ਭਾਖਿਆ ॥ ੨ ॥ ੧੮ ॥ ੪੬ ॥

Sorath Mahala - 5 (*Hamri ganat na gania ka'iee....*)

The Lord has not bothered and taken any account of our (good) deeds (virtues); rather He has carried out His own functions without any reservations. We are thus enjoying the eternal bliss always, as He has protected us by lending His supporting Hand. (1)

The True Master has always been very kind and benevolent to us. The True Guru has bestowed all the bliss and joy on us, as the True Guru has cast away all our ills and afflictions. (Pause)

The Lord, who has placed the soul within each being, after creating this being and then has provided us with all the requirements of food and clothing. O Nanak ! I would offer myself as a sacrifice to the Lord as He has Himself protected the honour of His (slave) devotee. (2-16-44)

Sorath Mahala - 5 (*Durat gavaya har prabh aapai....*)

O Brother ! The Lord Almighty has protected (saved) the whole world by casting away all our (earlier) sins and shortcomings. Infact, the Lord has carried out His main function (duty) by bestowing His Grace on us. (1)

The king-emperor, the Lord, has through His Grace, bestowed all protection to us so that we have been enabled to sing the praises of the Lord, thus enjoying all the bliss of life with all the worldly comforts of the body and mind. (Pause)

I have sought the support of the True Guru, who is the protector of the sinners like us. O Nanak ! The Lord, after listening to my prayers, has pardoned all my sins and failings. (2-17-45)

Sorath Mahala - 5 (*Bakhsia parbrahm parmesar.....*)

O Brother ! The Lord has pardoned us of all our sins by ridding us of all our ills. We have been saved by taking refuge at the lotus-feet of the Guru, who has enabled us to complete all our functions successfully. (1)

The slave (of mine) has recited the True Name of the Lord- protector and benefactor. The True Guru has relieved us of the fever (of vices and sins) through His Grace. (Pause)

O dear friends ! We are all thrilled with joy, as the Guru has relieved (protected) Har Gobind of the fever. O Nanak ! The Greatness of the Lord-Creator is truly great and limitless, and I have stated the Truth through the True Guru's Words. (2-18-46)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਭਏ ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ ਮੇਰੇ ਤਿਤੁ ਸਾਚੈ ਦਰਬਾਰਿ
॥ ਸਤਿਗੁਰਿ ਤਾਪੁ ਗਵਾਇਆ ਭਾਈ ਠਾਂਢਿ ਪਈ
ਸੰਸਾਰਿ ॥ ਅਪਣੇ ਜੀਅ ਜੰਤ ਆਪੇ ਰਾਖੇ ਜਮਹਿ
ਕੀਓ ਹਟਤਾਰਿ ॥ ੧ ॥ ਹਰਿ ਕੇ ਚਰਣ ਰਿਦੈ
ਉਰਿ ਧਾਰਿ ॥ ਸਦਾ ਸਦਾ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਭਾਈ
ਦੁਖ ਕਿਲਬਿਖ ਕਾਟਣਹਾਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥
ਤਿਸ ਕੀ ਸਰਣੀ ਉਬਰੈ ਭਾਈ ਜਿਨਿ ਰਚਿਆ
ਸਭੁ ਕੋਇ ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਸੋ ਭਾਈ
ਸਚੈ ਸਚੀ ਸੋਇ ॥ ਨਾਨਕ ਪ੍ਰਭੁ ਧਿਆਈਐ ਭਾਈ
ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇ ॥ ੨ ॥ ੧੯ ॥ ੪੭ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸੰਤਹੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥ ਸੁਖ ਸਾਗਰੁ
ਪ੍ਰਭੁ ਵਿਸਰਉ ਨਾਹੀ ਮਨ ਚਿੰਦਿਅੜਾ ਫਲੁ ਪਾਈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸਤਿਗੁਰਿ ਪੂਰੈ ਤਾਪੁ
ਗਵਾਇਆ ਅਪਣੀ ਕਿਰਪਾ ਧਾਰੀ ॥ ਪਾਰਬ੍ਰਹਮ
ਪ੍ਰਭੁ ਭਏ ਦਇਆਲਾ ਦੁਖੁ ਮਿਟਿਆ ਸਭ
ਪਰਵਾਰੀ ॥ ੧ ॥ ਸਰਬ ਨਿਧਾਨ ਮੰਗਲ ਰਸ
ਰੂਪਾ ਹਰਿ ਕਾ ਨਾਮੁ ਅਧਾਰੋ ॥ ਨਾਨਕ ਪਤਿ ਰਾਖੀ
ਪਰਮੇਸਰਿ ਉਧਾਰਿਆ ਸਭੁ ਸੰਸਾਰੋ ॥ ੨ ॥ ੨੦
॥ ੪੮ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਮੇਰਾ ਸਤਿਗੁਰੁ ਰਖਵਾਲਾ ਹੋਆ ॥ ਧਾਰਿ ਕ੍ਰਿਪਾ
ਪ੍ਰਭੁ ਹਾਥ ਦੇ ਰਾਖਿਆ ਹਰਿ ਗੋਵਿੰਦੁ ਨਵਾ
ਨਿਰੋਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਾਪੁ ਗਵਾਇਆ ਪ੍ਰਭਿ
ਆਪਿ ਮਿਟਾਇਆ ਜਨ ਕੀ ਲਾਜ ਰਖਾਈ ॥

Sorath Mahala - 5 (*Bhaie kirpal soami merai tit sachai darbar.....*)

We have proved our truthfulness in the Lord's presence, only when the Lord bestowed His Grace on us. O Brother ! When the True Guru helped us and relieved (Har Gobind) of the fever, there was complete peace and tranquillity in the whole world. The Lord has protected all the beings (big and small) taking them as His own, and has reprimanded the Yama (god of death) even for his arrogance. (1)

O Brother ! We have inculcated the love of the lotus-feet of the Lord in our hearts. Let us always recite the True Name of the Lord, who is the destroyer of all sins and sufferings. (Pause-1)

O Brother ! We have been protected against the onslaught of sins and vices by taking the support of the Lord who has created us all. O Brother ! The praises of the Lord-creator are truly great as He is all powerful, being the cause and effect of everything happening around us. O Nanak ! Let us recite the True Name of the Lord Almighty as that provides us with peace and tranquillity of body and mind. (2-19-47)

Sorath Mahala - 5 (*Santoh har har naam dhiaiee.....*)

We are reciting the Lord's True Name in the company of the holy saints, as such we never forsake the Lord, the ocean of bliss and virtues and have got fulfilled all our worldly desires. (as desired in the mind). (Pause-1)

The True Guru has relieved (Har Gobind) of his fever through His Grace and benevolence and through the munificence of the Lord Almighty, the sufferings of the family members have been cast away. (1)

We have taken the support of the True Name of the Lord, which is the treasure of all bliss and a source of joy.

O Nanak ! The Lord has protected (saved) our honour to the extent, that the whole world has been enabled to attain salvation. (2-20-48)

Sorath Mahala - 5 (*Mera satgur rakhwala hoa.....*)

My True Guru has become our protector, and has protected Har Gobind by lending His helping Hand (by giving His support) through His Grace and Har Gobind has recovered from his fever and become healthy. (Pause-1)

The Lord has saved the honour of His devotee and cast away the fever through His Grace. We would offer ourselves

ਸਾਧਸੰਗਤਿ ਤੇ ਸਭ ਫਲ ਪਾਏ ਸਤਿਗੁਰ ਕੈ
ਸਿਲਿ ਜਾਂਈ ॥ ੧ ॥ ਹਲਤੁ ਪਲਤੁ ਪ੍ਰਭ ਦੋਵੈ
ਸਵਾਰੇ ਹਮਰਾ ਗੁਣੁ ਅਵਗੁਣੁ ਨ ਬੀਚਾਰਿਆ ॥
ਮਟਲ ਬਚਨੁ ਨਾਨਕ ਗੁਰ ਤੇਰਾ ਸਫਲ ਕਰੁ
ਸਸਤਕਿ ਧਾਰਿਆ ॥ ੨ ॥ ੨੧ ॥ ੪੯ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਜੀਅ ਜੰਤੁ ਸਭਿ ਤਿਸ ਕੇ ਕੀਏ ਸੋਈ ਸੰਤ ਸਹਾਈ
। ਅਪੁਨੇ ਸੇਵਕ ਕੀ ਆਪੇ ਰਾਖੈ ਪੂਰਨ ਭਈ
ਬਡਾਈ ॥ ੧ ॥ ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਾ ਮੇਰੈ ਨਾਲਿ ॥
ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਸਭ ਰਾਖੀ ਹੋਏ ਸਰਬ ਦਇਆਲ
॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਿਦਿਨੁ ਨਾਨਕੁ ਨਾਮੁ
ਧਿਆਏ ਜੀਅ ਪ੍ਰਾਨ ਕਾ ਦਾਤਾ ॥ ਅਪੁਨੇ ਦਾਸ
ਕਉ ਕੰਠਿ ਲਾਇ ਰਾਖੈ ਜਿਉ ਬਾਰਿਕ ਪਿਤ ਮਾਤਾ
॥ ੨ ॥ ੨੨ ॥ ੫੦ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੩ ਚਉਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਿਲਿ ਪੰਚਹੁ ਨਹੀ ਸਹਸਾ ਚੁਕਾਇਆ ॥
ਸਿਕਦਾਰਹੁ ਨਹ ਪਤੀਆਇਆ ॥ ਉਮਰਾਵਹੁ
ਆਗੈ ਝੇਰਾ ॥ ਮਿਲਿ ਰਾਜਨ ਰਾਮ ਨਿਬੇਰਾ ॥ ੧
॥ ਅਬ ਛੂਢਨ ਕਤਹੁ ਨ ਜਾਈ ॥ ਗੋਬਿਦ ਭੇਟੇ
ਗੁਰ ਗੋਸਾਈ ॥ ਰਹਾਉ ॥ ਆਇਆ ਪ੍ਰਭ
ਦਰਬਾਰਾ ॥ ਤਾ ਸਗਲੀ ਮਿਟੀ ਪ੍ਰਕਾਰਾ ॥
ਲਬਧਿ ਆਪਣੀ ਪਾਈ ॥ ਤਾ ਕਤ ਆਵੈ ਕਤ
ਜਾਈ ॥ ੨ ॥ ਤਹ ਸਾਚ ਨਿਆਇ ਨਿਬੇਰਾ ॥

as a sacrifice to the True Guru, who has fulfilled all our desires in the company of the holy saints. (1)

The Lord Almighty has protected our honour (and prestige) both in this world and the next as well, without having any consideration of our flaws and shortcomings or virtues. O Nanak ! The Guru has lent His helping hand and protected our honour through the ever-existent Guru's Word. (2-21-49)

Sorath Mahala - 5 (*Jia jantar sabh tiskai kiai soiee....*)

The Lord, who has created all the beings, big and small, has supported and helped His saints. The Lord has protected the honour of His slave (devotee) and has (shown) revealed the perfection of His Greatness and Status. (1)

The Lord has been always by my side (is present within me) and the perfect Guru has protected my honour through His Grace. (Pause-1)

O Nanak ! We have recited the True Name of the Lord, who is our benefactor and the protector of our very life. The Lord has protected us in His embrace just as the child gets the protection of his father and mother. (2-22-50)

Sorath Mahala - 5 Ghar - 3 Chaupade Ik onkar satgur prasad (*Mil panchoh nahi sehsha chuka'ya.....*)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

By meeting the learned persons of the town we could not get rid of our doubts and misgivings. (the fear complex of the five vices like sexual desires); even the leading men (pandits and astrologers) could not clarify our doubts or whims and fancies. Even when our wrangling and misgivings were presented to the officials, there was no answer to our hurdles. But by meeting the True Guru all our doubts (including dual-mindedness) about the five vices were clarified. (and the reward of our actions was settled). (1)

Now we have attained complete self realisation as such our wanderings have come to an end, and we have attained the Lord through the Guru's guidance, who is the True Master of the world. (Pause)

When I landed up in the presence of the Lord, all my doubts and the quest came to an end, as I attained the Lord, whom I had been seeking all this while, which gave me peace of mind without wandering here and there. (2)

In the Lord's presence, everything is fairly decided on the basis of Truth (True justice) without any distinction between

ਊਹਾ ਸਮ ਠਾਕੁਰੁ ਸਮ ਚੇਰਾ ॥ ਅੰਤਰਜਾਮੀ ਜਾਨੈ
॥ ਬਿਨੁ ਬੋਲਤ ਆਪਿ ਪਛਾਨੈ ॥ ੩ ॥ ਸਰਬ
ਥਾਨ ਕੋ ਰਾਜਾ ॥ ਤਹ ਅਨਹਦ ਸਬਦ ਅਗਾਜਾ
॥ ਤਿਸੁ ਪਹਿ ਕਿਆ ਚਤੁਰਾਈ ॥ ਮਿਲੁ ਨਾਨਕ
ਆਪੁ ਗਵਾਈ ॥ ੪ ॥ ੧ ॥ ੫੧ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਇਹੁ ॥ ਘਰਿ ਬੈਠੇ ਗੁਰੂ
ਧਿਆਇਹੁ ॥ ਗੁਰਿ ਪੂਰੈ ਸਚੁ ਕਹਿਆ ॥ ਸੋ ਸੁਖ
ਸਾਚਾ ਲਹਿਆ ॥ ੧ ॥ ਅਪੁਨਾ ਹੋਇਓ ਗੁਰੂ
ਮਿਹਰਵਾਨਾ ॥ ਅਨਦ ਸੂਖ ਕਲਿਆਣ ਮੰਗਲ
ਸਿਉ ਘਰਿ ਆਏ ਕਰਿ ਇਸਨਾਨਾ ॥ ਰਹਾਉ ॥
ਸਾਚੀ ਗੁਰ ਵਡਿਆਈ ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਣੁ
ਨ ਜਾਈ ॥ ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹਾ ॥ ਗੁਰ
ਭੇਟਤ ਮਨਿ ਓਮਾਹਾ ॥ ੨ ॥ ਸਗਲ ਪਰਾਛਤ
ਲਾਥੇ ॥ ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਕੈ ਸਾਥੇ ॥ ਗੁਣ
ਨਿਧਾਨ ਹਰਿ ਨਾਮਾ ॥ ਜਪਿ ਪੂਰਨ ਹੋਏ ਕਾਮਾ ॥
੩ ॥ ਗੁਰਿ ਕੀਨੋ ਮੁਕਤਿ ਦੁਆਰਾ ॥ ਸਭ ਸ੍ਰਿਸਟਿ
ਕਰੈ ਜੈਕਾਰਾ ॥ ਨਾਨਕ ਪ੍ਰਭੁ ਮੇਰੈ ਸਾਥੇ ॥ ਜਨਮ
ਮਰਣ ਭੈ ਲਾਥੇ ॥ ੪ ॥ ੨ ॥ ੫੨ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗੁਰਿ ਪੂਰੈ ਕਿਰਪਾ ਧਾਰੀ ॥ ਪ੍ਰਭਿ ਪੂਰੀ ਲੋਚ ਹਮਾਰੀ
॥ ਕਰਿ ਇਸਨਾਨੁ ਗ੍ਰਿਹਿ ਆਏ ॥ ਅਨਦ ਮੰਗਲ
ਸੁਖ ਪਾਏ ॥ ੧ ॥ ਸੰਤਹੁ ਰਾਮ ਨਾਮਿ ਨਿਸਤਰੀਐ
॥ ਉਠਤ ਬੈਠਤ ਹਰਿ ਹਰਿ ਧਿਆਈਐ

the king or the poor servant. The Lord is omni-scient, so He knows our inner feelings, without even telling Him about our shortcomings (and sins). (3)

The company of the holy saints is the highest and noblest place where only the praises of the Lord are sung, (virtuous teachings are imparted) and the all-pervasive music of Nature is heard. O Nanak ! In the presence of the Lord (company of holy saints) there is no question of one's own cleverness; in fact in the company of holy saints, we could cast away all our egoism. (and unite with the Lord). (4-1-51)

Sorath Mahala - 5 (*Hirdai naam vasa'eh*)

Let us inculcate the love of the True Name in our hearts and worship the Guru within the heart (by having self realisation). The persons, who have followed the True message (teachings) of the Guru, have enjoyed the eternal bliss of life through the Guru's guidance. (1)

When the Guru bestowed His benevolence on us, we attained self-realisation along with the bliss of life by reciting True Name (having a bath in the True Name) in the company of the holy saints. (midst the Lord's Presence). (Pause)

The Guru's Greatness is really true and ever-lasting, which cannot be described by anyone (which is beyond description). The Guru is the king of kings and by worshipping the Guru (by following the Guru's Word) we get thrilled and enjoy bliss of life. (2)

By joining the company of the holy saints, we have cast away all our sins and we are enabled to complete all our jobs (functions) successfully by (attaining) reciting the treasure of Lord's True Name. (3)

The Guru has (opened the gates of salvation) enlightened us with the light of knowledge, through His Grace, and the whole world is saluting the praise-worthy Guru.

O Nanak ! The Lord is always by my side, as such my fear-complex of the cycle of births and deaths has been eliminated (got rid of). (4-2-52)

Sorath Mahala - 5 (*Gur poorai kirpa dhari.....*)

The Lord has fulfilled all our worldly desires by bestowing His Grace and benevolence on us. We have enjoyed the thrill and joy alongwith worldly comforts by (having bath in the holy tank) reciting True Name and attaining self-realisation. (peace of mind). (1)

O holy saints ! We could cross this ocean of life successfully by reciting the Lord's True Name. Let us therefore,

ਅਨਦਿਨੁ ਸੁਕ੍ਰਿਤੁ ਕਰੀਐ ॥ ੧ ॥ ਰਹਾਉ ॥

ਸੰਤ ਕਾ ਮਾਰਗੁ ਧਰਮ ਕੀ ਪਉੜੀ ਕੋ ਵਡਭਾਰੀ

ਪਾਏ ॥ ਕੋਟਿ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਨਾਸੇ ਹਰਿ

ਚਰਣੀ ਚਿਤੁ ਲਾਏ ॥ ੨ ॥ ਉਸਤਤਿ ਕਰਹੁ

ਸਦਾ ਪ੍ਰਭ ਅਪਨੇ ਜਿਨਿ ਪੂਰੀ ਕਲ ਰਾਖੀ ॥ ਜੀਅ

ਜੰਤ ਸਭਿ ਭਏ ਪਵਿਤ੍ਰਾ ਸਤਿਗੁਰ ਕੀ ਸਚੁ ਸਾਖੀ

॥ ੩ ॥ ਬਿਘਨ ਬਿਨਾਸਨ ਸਭਿ ਦੁਖ ਨਾਸਨ

ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥ ਖੋਏ ਪਾਪ ਭਏ

ਸਭਿ ਪਾਵਨ ਜਨ ਨਾਨਕ ਸੁਖਿ ਘਰਿ ਆਇਆ

॥ ੪ ॥ ੩ ॥ ੫੩ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸਾਹਿਬੁ ਗੁਨੀ ਗਹੇਰਾ ॥ ਘਰੁ ਲਸਕਰੁ ਸਭੁ

ਤੇਰਾ ॥ ਰਖਵਾਲੇ ਗੁਰ ਗੋਪਾਲਾ ॥ ਸਭਿ ਜੀਅ

ਭਏ ਦਇਆਲਾ ॥ ੧ ॥ ਜਪਿ ਅਨਦਿ ਰਹਉ

ਗੁਰ ਚਰਣਾ ॥ ਭਉ ਕਤਹਿ ਨਹੀ ਪ੍ਰਭ ਸਰਣਾ ॥

ਰਹਾਉ ॥ ਤੇਰਿਆ ਦਾਸਾ ਰਿਦੈ ਮੁਰਾਰੀ ॥ ਪ੍ਰਭਿ

ਅਬਿਚਲ ਨੀਵ ਉਸਾਰੀ ॥ ਬਲੁ ਧਨੁ ਤਕੀਆ

ਤੇਰਾ ॥ ਤੂ ਭਾਰੋ ਠਾਕੁਰੁ ਮੇਰਾ ॥ ੨ ॥ ਜਿਨਿ

ਜਿਨਿ ਸਾਧਸੰਗੁ ਪਾਇਆ ॥ ਸੋ ਪ੍ਰਭਿ ਆਪਿ

ਤਰਾਇਆ ॥ ਕਰਿ ਕਿਰਪਾ ਨਾਮ ਰਸੁ ਦੀਆ ॥

ਕੁਸਲ ਖੇਮ ਸਭ ਥੀਆ ॥ ੩ ॥ ਹੋਏ ਪ੍ਰਭੁ ਸਹਾਈ

॥ ਸਭ ਉਠਿ ਲਾਗੀ ਪਾਈ ॥ ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭੁ

ਧਿਆਈਐ ॥ ਹਰਿ ਮੰਗਲੁ ਨਾਨਕ ਗਾਈਐ ॥

engage ourselves in fruitful and virtuous deeds by reciting True Name all the time whether in sitting, or standing postures. (Pause-1)

But the path of saints, which is the ladder leading to spiritual bliss (religious fever), can be followed only by few fortunate persons, who are pre-destined by the Lord's Will. The person, who imbibes the love of the lotus-feet of the Lord, gets rid of all his sins of millions of years (of ages). (2)

Let us always sing the praises of the Lord who controls the whole universe through His might and power. Thus by following the true (message) teachings of the True Guru, all the beings, big and small, have got purified. (3)

O Nanak ! The persons, who have recited the Lord's True Name through the Guru's support, have cast away all their ills, and sufferings. Such persons have purified themselves by casting away all their sins, (and getting purified) and enjoyed the eternal bliss through self-realisation. (4-3-53)

Sorath Mahala - 5 (Sahib gunni gahera)

The Lord is the fountain-head and treasure of all virtues, and this body and soul (including everything else) belongs to the Lord. O Lord-sustainer ! You alone have protected us in the form of the Guru, when You have created and bestowed all the beings with Your Grace. (1)

O Lord ! I always remain at the lotus feet of the Guru and enjoy the eternal bliss by singing the praises of the Lord, as there is no fear of anything due to the support of the Lord. (Pause)

O Lord ! Your saints have inculcated the love of the Lord in their hearts, who is the destroyer of the demon Mur (egoism) as the Lord has laid the immortal foundation of this worship. O Lord ! You are the wealth and (strength) power of my (love) life and my (only) greatest True Master. (2)

The person, who has gained the company of the holy saints, has been enabled to cross this ocean of life successfully. Whosoever has been blessed with the nectar of True Name through the Lord's Grace, attains the bliss of life and all worldly comforts. (3)

When the Lord bestowed His support and benevolence on us, the whole world fell at our feet, and became friendly. O Nanak ! Let us always sing the praises of the Lord and enjoy the bliss of His unison by reciting the Lord's True Name all the

੪ ॥ ੪ ॥ ੫੪ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸੂਖ ਸਹਜ ਆਨੰਦਾ ॥ ਪ੍ਰਭੁ ਮਿਲਿਓ ਮਨਿ
ਭਵੰਦਾ ॥ ਪੂਰੈ ਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ॥ ਤਾ ਗਤਿ
ਭਈ ਹਮਾਰੀ ॥ ੧ ॥ ਹਰਿ ਕੀ ਪ੍ਰੇਮ ਭਗਤਿ ਮਨੁ
ਲੀਨਾ ॥ ਨਿਤ ਬਾਜੇ ਅਨਹਤ ਬੀਨਾ ॥ ਰਹਾਉ
॥ ਹਰਿ ਚਰਣ ਕੀ ਓਟ ਸਤਾਣੀ ॥ ਸਭ ਚੂਕੀ
ਕਾਣਿ ਲੋਕਾਣੀ ॥ ਜਗਜੀਵਨੁ ਦਾਤਾ ਪਾਇਆ
॥ ਹਰਿ ਰਸਕਿ ਰਸਕਿ ਗੁਣ ਗਾਇਆ ॥ ੨ ॥
ਪ੍ਰਭ ਕਾਇਆ ਜਮ ਕਾ ਫਾਸਾ ॥ ਮਨ ਪੂਰਨ ਹੋਈ
ਆਸਾ ॥ ਜਹ ਪੇਖਾ ਤਹ ਸੋਈ ॥ ਹਰਿ ਪ੍ਰਭ ਬਿਨੁ
ਅਵਰੁ ਨ ਕੋਈ ॥ ੩ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਰਾਖੇ
॥ ਸਭਿ ਜਨਮ ਜਨਮ ਦੁਖ ਲਾਥੇ ॥ ਨਿਰਭਉ
ਨਾਮੁ ਧਿਆਇਆ ॥ ਅਟਲ ਸੁਖ ਨਾਨਕ ਪਾਇਆ
॥ ੪ ॥ ੫ ॥ ੫੫ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਠਾਢਿ ਪਾਈ ਕਰਤਾਰੇ ॥ ਤਾਪੁ ਛੋਡਿ ਗਇਆ
ਪਰਵਾਰੇ ॥ ਗੁਰਿ ਪੂਰੈ ਹੈ ਰਾਖੀ ॥ ਸਰਣਿ ਸਚੇ
ਕੀ ਤਾਕੀ ॥ ੧ ॥ ਪਰਮੇਸਰੁ ਆਪਿ ਹੋਆ
ਰਖਵਾਲਾ ॥ ਸਾਂਤਿ ਸਹਜ ਸੁਖ ਬਿਨ ਮਹਿ ਉਪਜੇ
ਮਨੁ ਹੋਆ ਸਦਾ ਸੁਖਾਲਾ ॥ ਰਹਾਉ ॥ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਦੀਓ ਦਾਹੂ ॥ ਤਿਨਿ ਸਗਲਾ ਰੋਗੁ
ਬਿਦਾਹੂ ॥ ਅਪਣੀ ਕਿਰਪਾ ਧਾਰੀ ॥ ਤਿਨਿ ਸਗਲੀ
ਬਾਤ ਸਵਾਰੀ ॥ ੨ ॥ ਪ੍ਰਭਿ ਅਪਨਾ ਬਿਰਦੁ
ਸਮਾਰਿਆ ॥ ਹਮਰਾ ਗੁਣੁ ਅਵਗੁਣੁ ਨ
ਬੀਚਾਰਿਆ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਭਇਓ ਸਾਖੀ ॥

time (with every breath of life). (4 - 4 - 54)

Sorath Mahala - 5 (*Sookh sahej ananda.....*)

When we got united with our beloved True Master, we attained the eternal bliss and salvation through the Guru's Grace. (1)

Now I am imbued with the love of the Lord's True Name and worship and we always hear the all pervasive (Unstrung) music of Nature with continuous musical notes. (Pause)

The support of the lotus-feet of the Lord is very powerful and we need not bother about placating other people of the world. Once we got united with the Lord-benefactor, the life-giver to the world, we started singing the praises and virtues of the Lord with love and devotion in the company of holy saints. (2)

Now the bondage of Yama (noose round our neck) has been cut off (cast away) with the fulfilment of all worldly desires. Now wherever and whenever we look around, we perceive the same Lord pervading everywhere, and there is none else except the Lord. (3)

O Nanak ! The True Master has protected us (our honour) through His Grace, and the sufferings and afflictions of the ages have come to an end. Now we have attained the eternal bliss by reciting the True Name of the fearless Lord. (and have become fearless ourselves with True Name). (4-5-55)

Sorath Mahala - 5 (*Thand pa'iee karta'rai.....*)

The Lord has bestowed peace and tranquillity in the family (house) by casting away this fever from the family members. All the members (of family) feel happy and satisfied as the True Guru has protected our honour, when we sought the support of the True Master. (1)

Now the Lord has taken over as our protector and saviour, and the mind is peaceful, free from all worries, as we have attained peace of mind effortlessly in a moment. (Pause)

The Lord has provided the remedy of True Name, which has removed all the maladies by reciting True Name. Then the Lord blessed us with His Grace, which has improved our state of mind. (2)

The True Master has not considered our virtues or vices, but performed His duty in looking after us. Now the Guru's teachings have saved us and protected our honour by providing the necessary confidence through its support as witness. (3)

ਤਨਿ ਸਗਲੀ ਲਾਜ ਰਾਖੀ ॥ ੩ ॥ ਬੋਲਾਇਆ
 ਖੇਲੀ ਤੇਰਾ ॥ ਤੂੰ ਸਾਹਿਬੁ ਗੁਣੀ ਗਹੇਰਾ ॥ ਜਪਿ
 ਨਾਨਕ ਨਾਮੁ ਸਚੁ ਸਾਖੀ ॥ ਅਪੁਨੇ ਦਾਸ ਕੀ ਪੈਸ
 ਆਖੀ ॥ ੪ ॥ ੬ ॥ ੫੬ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਵੇਚਿ ਕਰਤਾ ਪੁਰਖੁ ਖਲੋਆ ॥ ਵਾਲੁ ਨ ਵਿੰਗਾ
 ਯੋਆ ॥ ਮਜਨੁ ਗੁਰ ਆਂਦਾ ਰਾਸੇ ॥ ਜਪਿ ਹਰਿ
 ਹਰਿ ਕਿਲਵਿਖ ਨਾਸੇ ॥ ੧ ॥ ਸੰਤਹੁ ਰਾਮਦਾਸ
 ਸਰੋਵਰੁ ਨੀਕਾ ॥ ਜੋ ਨਾਵੈ ਸੋ ਕੁਲੁ ਤਰਾਵੈ ਉਧਾਰੁ
 ਯੋਆ ਹੈ ਜੀ ਕਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੈ ਜੈ ਕਾਰੁ
 ਸਗੁ ਗਾਵੈ ॥ ਮਨ ਚਿੰਦਿਅਤੇ ਫਲ ਪਾਵੈ ॥
 ਜਹੀ ਸਲਾਮਤਿ ਨਾਇ ਆਏ ॥ ਅਪਣਾ ਪ੍ਰਭੁ
 ਧੋਆਏ ॥ ੨ ॥ ਸੰਤ ਸਰੋਵਰ ਨਾਵੈ ॥ ਸੋ ਜਨੁ
 ਸਰਮ ਗਤਿ ਪਾਵੈ ॥ ਮਰੈ ਨ ਆਵੈ ਜਾਈ ॥ ਹਰਿ
 ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥ ੩ ॥ ਇਹੁ ਬ੍ਰਹਮ ਬਿਚਾਰੁ
 ਤੁ ਜਾਨੈ ॥ ਜਿਸੁ ਦਇਆਲੁ ਹੋਇ ਭਗਵਾਨੈ ॥
 ਭਾਬਾ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ ॥ ਸਭ ਚਿੰਤਾ ਗਣਤ
 ਮੋਟਾਈ ॥ ੪ ॥ ੭ ॥ ੫੭ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸਾਰਬ੍ਰਹਮਿ ਨਿਬਾਹੀ ਪੂਰੀ ॥ ਕਾਈ ਬਾਤ ਨ
 ਯਹੀਆ ਊਰੀ ॥ ਗੁਰਿ ਚਰਨ ਲਾਇ ਨਿਸਤਾਰੇ
 ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮ੍ਰੇ ॥ ੧ ॥ ਅਪਨੇ ਦਾਸ
 ਰਾ ਸਦਾ ਰਖਵਾਲਾ ॥ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ ਕਰਿ

O Nanak ! I speak the language of the Lord, as directed by Him while the Lord is like the ocean of virtues. O Nanak ! I am reciting Lord's True Name by following the right teachings as He has protected the honour of His devotees. (slaves) (4-6-56)

Sorath Mahala - 5 (*Vitch karta purakh khaloa.....*)

(This hymn was sung in praise of Amritsar)

The Lord Himself has been instrumental in the construction of this holy city of Amritsar, and that's why we did not suffer any problems or difficulties or any losses. The Guru has been pleased with our dip in the tank (company of holy saints) and all our sins have been washed away with recitation of Lord's True Name. (1)

O friendly saints ! This sarovar (Tank) of Guru Ramdas, Amritsar is really beautiful. The person, who bathes in this tank, has his whole family blessed with salvation and with a dip in the holy tank, the whole lot of beings are blessed with success in this worldly battle of life. (Pause-1)

The whole world will sing the praises of this holy place with respect and everyone gets his desires fulfilled. We have come back safely after a dip in the holy tank and have recited the True Name of the Lord. (2)

The person, who will have a bath in the tank of the Guru Ramdas, shall attain salvation, and he will overcome his cycle of births and deaths. He shall always recite the Lord's True Name. (3)

O Nanak ! The person who is blessed with Lord's Grace, could alone realise the thought of attaining the Lord. O Baba ! I have sought refuge at the Lord's lotus-feet, which has ended our worries and all the accounting of our good and bad deeds by the god of justice Dharam Raj. (4-7-57)

(N.B. This whole hymn could also be interpreted as referring to the company of holy saints, as the holy place of pilgrimage and its praises.)

Sorath Mahala - 5 (*Parbrahm niba'hi poori.....*)

The True Lord has helped us, His devotees, to fulfil our promises and all our desires have been completely met with and nothing remains undone. The Lord has blessed us with Salvation by bringing us at the lotus feet of the Guru; so that now we are always engaged in recitation of Lord's True Name. (1)

The Lord is the protector of His slaves or devotees and has saved His slave from all sorts of ills and sufferings through

ਰਾਖੇ ਮਾਤ ਪਿਤਾ ਜਿਉ ਪਾਲਾ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਵਡਭਾਰੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥ ਜਿਨਿ ਜਮ ਕਾ
 ਪੰਥੁ ਮਿਟਾਇਆ ॥ ਹਰਿ ਭਗਤਿ ਭਾਇ ਚਿਤੁ
 ਲਾਗਾ ॥ ਜਪਿ ਜੀਵਹਿ ਸੇ ਵਡਭਾਗਾ ॥ ੨ ॥
 ਹਰਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਗਾਵੈ ॥ ਸਾਧਾ ਕੀ ਧੂਰੀ
 ਨਾਵੈ ॥ ਅਪੁਨਾ ਨਾਮੁ ਆਪੇ ਦੀਆ ॥ ਪ੍ਰਭ
 ਕਰਣਹਾਰ ਰਖਿ ਲੀਆ ॥ ੩ ॥ ਹਰਿ ਦਰਸਨ
 ਪ੍ਰਾਨ ਅਧਾਰਾ ॥ ਇਹੁ ਪੂਰਨ ਬਿਮਲ ਬੀਚਾਰਾ ॥
 ਕਰਿ ਕਿਰਪਾ ਅੰਤਰਜਾਮੀ ॥ ਦਾਸ ਨਾਨਕ ਸਰਣਿ
 ਸੁਆਮੀ ॥ ੪ ॥ ੮ ॥ ੫੮ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗੁਰਿ ਪੂਰੈ ਚਰਨੀ ਲਾਇਆ ॥ ਹਰਿ ਸੰਗਿ ਸਹਾਈ
 ਪਾਇਆ ॥ ਜਹ ਜਾਈਐ ਤਹਾ ਸੁਹੇਲੇ ॥ ਕਰਿ
 ਕਿਰਪਾ ਪ੍ਰਭਿ ਮੇਲੇ ॥ ੧ ॥ ਹਰਿ ਗੁਣ ਗਾਵਹੁ
 ਸਦਾ ਸੁਭਾਈ ॥ ਮਨ ਚਿੰਦੇ ਸਗਲੇ ਫਲ ਪਾਵਹੁ
 ਜੀਅ ਕੈ ਸੰਗਿ ਸਹਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਨਾਰਾਇਣ ਪ੍ਰਾਣ ਅਧਾਰਾ ॥ ਹਮ ਸੰਤ ਜਨਾਂ ਰੇ
 ਨਾਰਾ ॥ ਪਤਿਤ ਪੁਨੀਤ ਕਰਿ ਲੀਨੇ ॥ ਕਰਿ
 ਕਿਰਪਾ ਹਰਿ ਜਸੁ ਦੀਨੇ ॥ ੨ ॥ ਪਾਰਬ੍ਰਹਮੁ ਕਰੇ
 ਪ੍ਰਤਿਪਾਲਾ ॥ ਸਦ ਜੀਅ ਸੰਗਿ ਰਖਵਾਲਾ ॥
 ਹਰਿ ਦਿਨੁ ਰੈਨਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥ ਬਹੁੜਿ
 ਨ ਜੋਨੀ ਪਾਈਐ ॥ ੩ ॥ ਜਿਸੁ ਦੇਵੈ ਪੁਰਖੁ ਬਿਧਾਤਾ
 ॥ ਹਰਿ ਰਸੁ ਤਿਨ ਹੀ ਜਾਤਾ ॥ ਜਮਕੰਕਰੁ ਨੇੜਿ
 ਨ ਆਇਆ ॥ ਸੁਖੁ ਨਾਨਕ ਸਰਣੀ ਪਾਇਆ ॥
 ੪ ॥ ੯ ॥ ੫੯ ॥

His Grace like the mother and father of a child. (Pause-1)

We have attained the True Guru through our great fortune and Lord's pre-destined Will, who has closed the route to Yama's noose. Now we are totally imbued with the love of the Lord's worship alone, and thus the Lord's slaves with good fortune live by praising the Lord and reciting True Name. (2)

Now we sing the Gurbani (Guru's Word) which is like the nectar and apply the dust of the lotus feet of saints to our body. The Lord, who has granted us the boon of True Name; and the Almighty creator and True Master has saved His disciples through His Grace. (3)

O Nanak ! Now the main aim of our life remains to have a glimpse of the Lord's vision. This is the pure and final thought of His saints. O omni-scient Lord! The knower of everything, pray, Bless us with Your Grace, as we have sought Your refuge! (4-8-58)

Sorath Mahala - 5 (*Gur poorai charni laya.....*)

The perfect Guru has enabled us to take refuge at His lotus-feet so that we have attained the Lord who always supports us and helps us. Now the True Master has united us with Himself so that we feel fully satisfied and blissful, wherever we go. (1)

O dear brother ! Sing the praises of the Lord always. Thus you will find the reward as desired by you. This singing of Lord's Praises is always helpful towards our upliftment. (Pause-1)

The Lord Himself is the support of our lives as we have become the dust of the saints' lotus-feet. The Guru has purified many sinners like us. The Guru has helped us to inculcate the Lord's Praise and His lotus-feet in our hearts through His Grace. (2)

The Lord- Almighty sustains us and the Lord maintains the companionship and is the protector of all the beings. We should always sing the praises of the Lord day and night so that we could escape the cycle of births and deaths in future. (3)

O Nanak ! The persons, blessed with the benedictions of the Lord, who decides our fate based on our actions, enjoy the bliss of the nectar of True Name. Then they are not troubled by Yama or his deputies. The persons, who have sought the support of the Lord, have attained the Lord, an embodiment of joy and comfort. (4-9-59)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗੁਰਿ ਪੂਰੈ ਕੀਤੀ ਪੂਰੀ ॥ ਪ੍ਰਭੁ ਰਵਿ ਰਹਿਆ
ਭਰਪੂਰੀ ॥ ਖੇਮ ਕੁਸਲ ਭਇਆ ਇਸਨਾਨਾ ॥
ਪਾਰਬ੍ਰਹਮ ਵਿਟਹੁ ਕੁਰਬਾਨਾ ॥ ੧ ॥ ਗੁਰ ਕੇ
ਚਰਨ ਕਵਲ ਰਿਦ ਧਾਰੇ ॥ ਬਿਘਨੁ ਨ ਲਾਗੈ
ਤਿਲ ਕਾ ਕੋਈ ਕਾਰਜ ਸਗਲ ਸਵਾਰੇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਮਿਲਿ ਸਾਧੂ ਦੁਰਮਤਿ ਖੋਏ ॥ ਪਤਿਤ
ਪੁਨੀਤ ਸਭ ਹੋਏ ॥ ਰਾਮਦਾਸਿ ਸਰੋਵਰ ਨਾਤੇ ॥
ਸਭ ਲਾਥੇ ਪਾਪ ਕਮਾਤੇ ॥ ੨ ॥ ਗੁਨ ਗੋਬਿੰਦ
ਨਿਤ ਗਾਈਐ ॥ ਸਾਧਸੰਗਿ ਮਿਲਿ ਧਿਆਈਐ
॥ ਮਨ ਬਾਛਤ ਫਲ ਪਾਏ ॥ ਗੁਰੂ ਪੂਰਾ ਰਿਦੈ
ਧਿਆਏ ॥ ੩ ॥ ਗੁਰ ਗੋਪਾਲ ਆਨੰਦਾ ॥ ਜਪਿ
ਜਪਿ ਜੀਵੈ ਪਰਮਾਨੰਦਾ ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ
ਧਿਆਇਆ ॥ ਪ੍ਰਭ ਅਪਨਾ ਬਿਰਦੁ ਰਖਾਇਆ
॥ ੪ ॥ ੧੦ ॥ ੬੦ ॥

ਰਾਗੁ ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਦਹ ਦਿਸ ਛਤ੍ਰੁ ਮੇਘ ਘਟਾ ਘਟ ਦਾਮਨਿ ਚਮਕਿ
ਭਰਾਇਓ ॥ ਸੇਜ ਇਕੋਲੀ ਨੀਦ ਨਹੁ ਨੈਨਹੁ
ਪਿਰੁ ਪਰਦੇਸਿ ਸਿਧਾਇਓ ॥ ੧ ॥ ਹੁਣਿ ਨਹੀ
ਸੰਦੇਸਰੇ ਮਾਇਓ ॥ ਏਕ ਕੋਸਰੇ ਸਿਧਿ ਕਰਤ
ਲਾਲੁ ਤਬ ਚਤੁਰ ਪਾਤਰੇ ਆਇਓ ॥ ਰਹਾਉ ॥
ਕਿਉ ਬਿਸਰੈ ਇਹੁ ਲਾਲੁ ਪਿਆਰੇ ਸਰਬ ਗੁਣਾ
ਸੁਖਦਾਇਓ ॥ ਮੰਦਰਿ ਚਰਿ ਕੈ ਪੰਥੁ ਨਿਹਾਰਉ
ਨੈਨ ਨੀਰਿ ਭਰਿ ਆਇਓ ॥ ੨ ॥ ਹਉ ਹਉ

Sorath Mahala - 5 (*Gur poorai kiti poori.....*)

O Brother ! The Guru has made all my jobs and functions complete in all respects because the True Master pervades and shines like the Sun in all directions in a complete form all over the universe. I would offer myself as a sacrifice to the Lord since through His Grace we got the company of holy saints which has given us immense joy and peace of mind. (1)

Now we have inculcated the lotus-feet of the Guru in our hearts so that the Guru has arranged to finalise our deeds or dealings to our liking and now there is no possibility of any problems or hardships. (Pause-1)

With the help of the company of holy saints, all the vicious thoughts produced by our villainous (vicious) thinking have also disappeared, and all the sinners have been purified. Whosoever has taken (bath) a dip in the holy tank of Amritsar (meaning the company of holy congregations and listening to the Guru's Word) gets rid of all his sins of all the ages. (2)

Now we have recited the True Name of the Lord as whosoever gets in touch with the Guru, inculcates the Lord's love in his heart; as a result we are blessed with the reward and get all our desires fulfilled. (3)

By meeting the Guru, such Guru-minded persons find the bliss of Lord's love, so the Lord's saints live a life of devotion to the Lord, an embodiment of eternal bliss.

O Nanak ! The Lord protects all those persons, who have meditated on Lord's True Name, as a matter of His normal duty and saves them from the noose of the Yama (god of death) (4-10-60)

Rag Sorath Mahala - 5 (*Dehdis chhatar megh ghata ghat daman chamak dra'iou....*)

The clusters of clouds are spread over the sky like an umbrella and do not appear to be contracting while the shine (streak) of the lightning is really frightening or we might say that the clouds of worldly attachment alongwith the listening of worldly falsehood (Maya) is causing a frightening fear complex in the whole world. Now I feel completely forlorn and lost in my lonely seat of faith in my Lord-spouse who is away from me to distant lands. (1)

O friendly saints ! I have not even received any message from the Lord-spouse. I have rather heard that the moment I travel one mile, or cover one length, O Lord ! There is an obstacle four times stronger and lengthier so that there is no chance of uniting with You. (Pause)

O friend ! Why do I forget my beloved Lord, who is an ocean of all virtues and the benefactor of all our joys and comforts? Whenever I try to climb the top of the mount of

ਭੀਤਿ ਭਇਓ ਹੈ ਬੀਚੋ ਸੁਨਤ ਦੇਸਿ
ਨਿਕਟਾਇਓ ॥ ਭਾਂਡੀਰੀ ਕੇ ਪਾਤ ਪਰਦੋ ਬਿਨੁ
ਪੇਖੇ ਦੂਰਾਇਓ ॥ ੩ ॥ ਭਇਓ ਕਿਰਪਾਲੁ ਸਰਬ
ਕੋ ਨਾਕੁਰੁ ਸਗਰੋ ਦੂਖੁ ਮਿਟਾਇਓ ॥ ਕਹੁ ਨਾਨਕ
ਹਉਮੈ ਭੀਤਿ ਗੁਰਿ ਖੋਈ ਤਉ ਦਇਆਰੁ ਬੀਨਲੋ
ਪਾਇਓ ॥ ੪ ॥ ਸਭੁ ਰਹਿਓ ਅੰਦੇਸਰੇ ਮਾਇਓ
॥ ਜੋ ਚਾਹਤ ਸੋ ਗੁਰੁ ਮਿਲਾਇਓ ॥ ਸਰਬ ਗੁਨਾ
ਨਿਧਿ ਰਾਇਓ ॥ ਰਹਾਉ ਦੂਜਾ ॥੧੧॥ ੬੧॥
ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗਈ ਬਹੋੜੁ ਬੰਦੀ ਛੋੜੁ ਨਿਰੰਕਾਰੁ ਦੁਖਦਾਰੀ ॥
ਕਰਮੁ ਨ ਜਾਣਾ ਧਰਮੁ ਨ ਜਾਣਾ ਲੋਭੀ
ਮਾਇਆਧਾਰੀ ॥ ਨਾਮੁ ਪਰਿਓ ਭਗਤੁ ਗੋਵਿੰਦ
ਕਾ ਇਹ ਰਾਖਹੁ ਪੈਜ ਤੁਮਾਰੀ ॥ ੧ ॥ ਹਰਿ
ਜੀਉ ਨਿਮਾਣਿਆ ਤੂ ਮਾਣੁ ॥ ਨਿਚੀਜਿਆ ਚੀਜ
ਕਰੇ ਮੇਰਾ ਗੋਵਿੰਦੁ ਤੇਰੀ ਕੁਦਰਤਿ ਕਉ ਕੁਰਬਾਣੁ
॥ ਰਹਾਉ ॥ ਜੈਸਾ ਬਾਲਕੁ ਭਾਇ ਸੁਭਾਈ ਲਖ
ਅਪਰਾਧ ਕਮਾਵੈ ॥ ਕਰਿ ਉਪਦੇਸੁ ਝਿੜਕੇ ਬਹੁ
ਭਾਤੀ ਬਹੁੜਿ ਪਿਤਾ ਗਲਿ ਲਾਵੈ ॥ ਪਿਛਲੇ
ਅਉਗੁਣ ਬਖਸਿ ਲਏ ਪ੍ਰਭੁ ਆਗੈ ਮਾਰਗਿ ਪਾਵੈ
॥ ੨ ॥ ਹਰਿ ਅੰਤਰਜਾਮੀ ਸਭ ਬਿਧਿ ਜਾਣੈ ਤਾ
ਕਿਸੁ ਪਹਿ ਆਖਿ ਸੁਣਾਈਐ ॥ ਕਹਣੈ ਕਥਨਿ
ਨ ਭੀਜੈ ਗੋਬਿੰਦੁ ਹਰਿ ਭਾਵੈ ਪੈਜ ਰਖਾਈਐ ॥

love my eyes are moistened with the tears; and I try anything when I realise that the path of saintliness is full of difficult and arduous tasks. (2)

My mind is beset with a barrier (curtain) of egoism so that the Lord who is supposed to be very near, rather within us, appears to be a very distant entity without having a glimpse of His. Just as the wings of an insect, (bhambiri), if they happen to be inside human eye, everything appears to be far removed from us. (3)

When the True Master of all the universe, bestows His Grace on us, all the miseries are shed away. O Nanak ! When the Guru helped us remove this barrier of egoism (between us and the Lord), I got united with the Lord. (4)

O my mother ! Now all my doubts and misgivings have been removed and whatever we had hoped for, has been achieved. Now we have been united with the True Lord, the fountain head of all virtues and the bestower of enlightenment to the whole world. (Pause- 2-11-61)

Sorath Mahala - 5 (Gaiee bahor bandi chhor.....)

O Lord ! The Destroyer of all our sufferings & the saviour from all our worldly bondage ! The years of our life, which have gone by without remembering You were a sheer waste ! Pray help me to make them successful again. O Lord ! I was really very greedy and always engrossed in worldly attachments and was never interested in doing any good deed as I never knew the code of discipline based on my moral duties. I was known in the world as a devotee of the Lord. Though it was based on a false notion that I was a holy saint as I practised True Name with false pretensions. O True Master ! Now You alone could protect my honour, having known my false practice of Name. (1)

O Lord ! You are the pride of the prideless, or the honour of the most humble persons ! O True Master ! I offer myself as a sacrifice to Your Nature, as You convert most unintelligent persons in to competent and (intelligent) wise individuals. (Pause)

Just as a child, due to his undeveloped brain, does engage himself in certain sins or vicious (acts), without thinking and his father gets annoyed with him and gives him a piece of his mind, but then caresses him also as a son. Similarly, the Lord also pardons all our sins and shortcomings and directs us on to the right path, just as the father instructs and leads his child on to the right path. (2)

Whom should we approach with our failings and inner feelings, as the Lord already knows our feelings and thoughts, being omni-scient? My True Master is not pleased with our tall talk or jargon, as He is pleased only with the person engaged in virtuous deeds.

ਅਵਰ ਓਟ ਮੈ ਸਗਲੀ ਦੇਖੀ ਇਕ ਤੇਰੀ ਓਟ
ਰਹਾਈਐ ॥ ੩ ॥ ਹੋਇ ਦਇਆਲੁ ਕਿਰਪਾਲੁ
ਪ੍ਰਭੁ ਠਾਕੁਰੁ ਆਪੇ ਸੁਣੈ ਬੇਨੰਤੀ ॥ ਪੂਰਾ ਸਤਗੁਰੁ
ਮੇਲਿ ਮਿਲਾਵੈ ਸਭ ਚੂਕੈ ਮਨ ਕੀ ਚਿੰਤੀ ॥ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਅਵਖਦੁ ਮੁਖਿ ਪਾਇਆ ਜਨ ਨਾਨਕ
ਸੁਖਿ ਵਸੰਤੀ ॥ ੪ ॥ ੧੨ ॥ ੬੨ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭੁ ਭਏ ਅਨੰਦਾ ਦੁਖ ਕਲੇਸ
ਸਭਿ ਨਾਠੇ ॥ ਗੁਨ ਗਾਵਤ ਧਿਆਵਤ ਪ੍ਰਭੁ ਅਪਨਾ
ਕਾਰਜ ਸਗਲੇ ਸਾਠੇ ॥ ੧ ॥ ਜਗਜੀਵਨ ਨਾਮੁ
ਤੁਮਾਰਾ ॥ ਗੁਰ ਪੂਰੇ ਦੀਓ ਉਪਦੇਸਾ ਜਪਿ
ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰਾ ॥ ਰਹਾਉ ॥ ਤੂਹੈ ਮੰਤ੍ਰੀ
ਸੁਨਹਿ ਪ੍ਰਭੁ ਤੂਹੈ ਸਭੁ ਕਿਛੁ ਕਰਣੈਹਾਰਾ ॥ ਤੂ
ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਕਿਆ ਇਹੁ ਜੰਤੁ
ਵਿਚਾਰਾ ॥ ੨ ॥ ਕਿਆ ਗੁਣ ਤੇਰੇ ਆਖਿ ਵਖਾਣੀ
ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥ ਪੇਖਿ ਪੇਖਿ ਜੀਵੈ ਪ੍ਰਭੁ
ਅਪਨਾ ਅਚਰਜੁ ਤੁਮਹਿ ਵਡਾਈ ॥ ੩ ॥ ਧਾਰਿ
ਅਨੁਗ੍ਰਹੁ ਆਪਿ ਪ੍ਰਭੁ ਸ੍ਰਾਮੀ ਪਤਿ ਮਤਿ ਕੀਨੀ
ਪੂਰੀ ॥ ਸਦਾ ਸਦਾ ਨਾਨਕ ਬਲਿਹਾਰੀ ਬਾਛਉ
ਸੰਤਾ ਧੂਰੀ ॥ ੪ ॥ ੧੩ ॥ ੬੩ ॥

ਸੋਰਠਿ ਮ: ੫ ॥

ਗੁਰੁ ਪੂਰਾ ਨਮਸਕਾਰੇ ॥ ਪ੍ਰਭਿ ਸਭੇ ਕਾਜ ਸਵਾਰੇ
॥ ਹਰਿ ਅਪਣੀ ਕਿਰਪਾ ਧਾਰੀ ॥ ਪ੍ਰਭੁ ਪੂਰਨ ਪੈਸ
ਸਵਾਰੀ ॥ ੧ ॥ ਅਪਨੇ ਦਾਸ ਕੋ ਭਇਓ ਸਹਾਈ

O Lord ! Whom else should we approach as You are the only protector of our honour ? O True Master ! I have tried all other avenues and found that there is none else except You who could help me as You are my only support. May the Lord protect us with His helping Hand and through His Grace ! (3)

O Nanak ! I will be happy and satisfied only when the Lord-benefactor would listen and accept my prayers. All my worries and doubts will be eliminated when the Lord would help me to join the company (unite with) of the Guru. It is only when the Guru would offer me the panacea of Lord's True Name that my suffering and malady would be cured and I would be enabled to enjoy the eternal bliss. May the Lord bless us with the panacea of all ills, the True Name, through His Grace ! (4-12-62)

Sorath Mahala - 5 (*Simar simar prabh bhaie' ananda.....*)

O Brother ! We are enjoying the bliss of reciting True Name of (remembering) the True Master, while all our ills and sufferings have been cast away. (have taken leave of us) All our chores are completed successfully by singing the praises of the Lord and reciting His True Name. (1)

O Lord ! You are the life-giver to the world. We could cross this ocean of life successfully by reciting True Name through the Guru's guidance. (Pause)

O Lord ! You are our adviser or minister, who listens to our prayers, and You alone are powerful enough to do everything for us. This human being is rather helpless and nothing lies in his hands. You alone are our benefactor and the True Master to protect us. (2)

O Lord ! How could I describe or state Your virtues and sing Your praises ? It is impossible for us to evaluate Your Greatness or vastness. I always enjoy this life by perceiving Your wonderful Nature and Greatness including Your highest status. (3)

O Nanak ! The Lord has saved my honour through His Grace and benevolence, bestowing all the wisdom on me, alongwith my honour and prestige. O Lord ! I would always offer myself as a sacrifice to You and am longing to receive the dust of the lotus-feet of the holy saints (for applying to my forehead), which would fulfil all my desires, and wishes. (4-13-63)

Sorath M - 5 (*Gur poora namaskarai.....*)

O Lord ! We salute Your lotus feet by perceiving You as the perfect Guru or Teacher. O True Master ! You have completed all our functions successfully. When the Lord has bestowed His Grace on us, all our honour and prestige has been maintained and protected by the True Master. (1)

॥ ਸਗਲ ਮਨੋਰਥ ਕੀਨੇ ਕਰਤੈ ਊਣੀ ਬਾਤ ਨ
ਕਾਈ ॥ ਰਹਾਉ ॥ ਕਰਤੈ ਪੁਰਖਿ ਤਾਲੁ
ਦਿਵਾਇਆ ॥ ਪਿਛੈ ਲਗਿ ਚਲੀ ਮਾਇਆ ॥
ਤੋਟਿ ਨ ਕਤਹੁ ਆਵੈ ॥ ਮੇਰੇ ਪੂਰੇ ਸਤਗੁਰ ਭਾਵੈ
॥ ੨ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਦਇਆਲਾ ॥ ਸਭਿ
ਜੀਅ ਭਏ ਕਿਰਪਾਲਾ ॥ ਜੈ ਜੈ ਕਾਰੁ ਗੁਸਾਈ ॥
ਜਿਨਿ ਪੂਰੀ ਬਣਤ ਬਣਾਈ ॥ ੩ ॥ ਤੂ ਭਾਰੋ
ਸੁਆਮੀ ਮੇਰਾ ॥ ਇਹੁ ਪੁੰਨੁ ਪਦਾਰਥੁ ਤੇਰਾ ॥
ਜਨ ਨਾਨਕ ਏਕੁ ਧਿਆਇਆ ॥ ਸਰਬ ਫਲਾ
ਪੁੰਨੁ ਪਾਇਆ ॥ ੪ ॥ ੧੪ ॥ ੬੪ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੩ ਦੁਪਦੇ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਮਦਾਸ ਸਰੋਵਰਿ ਨਾਤੇ ॥ ਸਭਿ ਉਤਰੇ ਪਾਪ
ਕਮਾਤੇ ॥ ਨਿਰਮਲ ਹੋਏ ਕਰਿ ਇਸਨਾਨਾ ॥ ਗੁਰਿ
ਪੂਰੈ ਕੀਨੇ ਦਾਨਾ ॥ ੧ ॥ ਸਭਿ ਕੁਸਲ ਖੇਮ ਪ੍ਰਭਿ
ਧਾਰੇ ॥ ਸਹੀ ਸਲਾਮਤਿ ਸਭਿ ਥੋਕ ਉਬਾਰੇ ਗੁਰ
ਕਾ ਸਬਦੁ ਵੀਚਾਰੇ ॥ ਰਹਾਉ ॥ ਸਾਧਸੰਗਿ ਮਲੁ
ਲਾਥੀ ॥ ਪਾਰਬ੍ਰਹਮੁ ਭਇਓ ਸਾਥੀ ॥ ਨਾਨਕ
ਨਾਮੁ ਧਿਆਇਆ ॥ ਆਦਿ ਪੁਰਖ ਪ੍ਰਭੁ ਪਾਇਆ
॥ ੨ ॥ ੧ ॥ ੬੫ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਜਿਤੁ ਪਾਰਬ੍ਰਹਮੁ ਚਿਤਿ ਆਇਆ ॥ ਸੋ ਘਰੁ ਦਰਿ
ਵਸਾਇਆ ॥ ਸੁਖ ਸਾਗਰੁ ਗੁਰੁ ਪਾਇਆ ॥ ਤਾ

O Lord ! You have always helped Your devotees (slaves) and fulfilled all our desires and nothing has been left undone (half done) causing us any losses. (Pause)

The Lord-creator had arranged the building up of the tank of Amritsar. Now the Maya (worldly falsehood) has followed us like a slave through the Grace of the Lord and there is no shortage or lack of anything (any facilities) as it is as per the pleasure and Will of the perfect Guru. (2)

We always remember the Lord-benefactor and all the human beings have become an embodiment of benevolence through the Lord's Grace. O True Master ! All the human beings salute the Lord, who has pre-arranged all the facilities of food and drink for us. (3)

O Lord ! You are my greatest True Master. All the worldly possessions have been bestowed on us as Your favour through Your Grace and benevolence. O Nanak ! The Guru-minded persons, who have recited or worshipped the one Lord-sublime, have gained all the benefits of life by reciting the Lord's True Name. (4-14-64)

Sorath Mahala - 5 Ghar - 3 Dupade Ik onkar satgur prasad (Ramdas sarovar nahte.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! The persons, who take a dip in the holy tank of Guru Ramdas, get all their sins washed away. (or those persons who meditate on True Name in the company of holy saints) The Guru has bestowed His Grace as a blessing to such persons, who have become purified by having a dip in this tank. (1)

The Lord, through His Grace, has granted us all the comforts and the means of love and all our possessions have been saved from losses; So we contemplate (meditate) on the Guru's message with concentration. (Pause)

When the Lord protects us and gives His company, we could get rid of the filth of our sins. O Nanak ! When we recited the Lord's True Name, we got united with the Lord, who is the Master of our fate from the very beginning, and that gave us full satisfactions, and bliss of life. (2-1-65)

Sorath Mahala - 5 (Jit parbraham chit aya.....)

O Brother ! The person, whose mind is imbued with the love and remembrance of the Lord, has his heart enamoured and charmed with His love through his entreaties. Thus the individual attains the Guru, the ocean of all joys and comforts,

ਸਹਸਾ ਸਗਲ ਮਿਟਾਇਆ ॥ ੧ ॥ ਹਰਿ ਕੇ
ਨਾਮ ਕੀ ਵਡਿਆਈ ॥ ਆਠ ਪਹਰ ਗੁਣ ਗਾਈ
॥ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈ ॥ ਰਹਾਉ ॥ ਪ੍ਰਭ ਕੀ ਅਕਥ
ਕਹਾਣੀ ॥ ਜਨ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥ ਨਾਨਕ
ਦਾਸ ਵਖਾਣੀ ॥ ਗੁਰ ਪੂਰੇ ਤੇ ਜਾਣੀ ॥ ੨ ॥ ੨
॥ ੬੬ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਆਗੈ ਸੁਖੁ ਗੁਰਿ ਦੀਆ ॥ ਪਾਛੈ ਕੁਸਲ ਖੋਮ
ਗੁਰਿ ਕੀਆ ॥ ਸਰਬ ਨਿਧਾਨ ਸੁਖ ਪਾਇਆ ॥
ਗੁਰੁ ਅਪੁਨਾ ਰਿਦੈ ਧਿਆਇਆ ॥ ੧ ॥ ਅਪਨੇ
ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ॥ ਮਨ ਇਛੈ ਫਲ ਪਾਈ
॥ ਸੰਤਹੁ ਦਿਨੁ ਦਿਨੁ ਚੜੈ ਸਵਾਈ ॥ ਰਹਾਉ ॥
ਜੀਅ ਜੰਤ ਸਭਿ ਭਏ ਦਇਆਲਾ ਪ੍ਰਭਿ ਅਪਨੇ
ਕਰਿ ਦੀਨੇ ॥ ਸਹਜ ਸੁਭਾਇ ਮਿਲੇ ਗੋਪਾਲਾ
ਨਾਨਕ ਸਾਚਿ ਪਤੀਨੇ ॥ ੨ ॥ ੩ ॥ ੬੭ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗੁਰ ਕਾ ਸਬਦੁ ਰਖਵਾਰੇ ॥ ਚਉਕੀ ਚਉਗਿਰਦ
ਹਮਾਰੇ ॥ ਰਾਮ ਨਾਮਿ ਮਨੁ ਲਾਗਾ ॥ ਜਮੁ ਲਜਾਇ
ਭਰਿ ਭਾਗਾ ॥ ੧ ॥ ਪ੍ਰਭ ਜੀ ਤੂੰ ਮੇਰੇ ਸੁਖਦਾਤਾ
॥ ਬੰਧਨ ਕਾਟਿ ਕਰੇ ਮਨੁ ਨਿਰਮਲੁ ਪੂਰਨ ਪੁਰਖੁ
ਬਿਧਾਤਾ ॥ ਰਹਾਉ ॥ ਨਾਨਕ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ॥
ਤਾ ਕੀ ਸੇਵ ਨ ਬਿਰਥੀ ਜਾਸੀ ॥ ਅਨਦ ਕਰਹਿ

which has removed all his doubts and misgivings. (1)

All this aggrandisement and happiness has been achieved as a result of Lord's True Name so that we are always singing the praises of the Lord all the twenty four hours; But this kindness and benediction has been bestowed by the Lord Himself, in the form of the Perfect Guru. (Pause)

The Lord's description or His Greatness and Praises are beyond our comprehension, though the beloved devotees of the Lord always sing these songs of the Guru's praises of the Lord. O Nanak ! This message of mine has been brought out by the guidance of the Perfect Guru which has helped me to sing this song in the Lord's Praise. (2-2-66)

Sorath Mahala - 5 (Agai sukh Gur diya.....)

The Guru has blessed us with perfect bliss in the next world even through His teachings, providing comforts and protection even in this world as well. Now we have attained the Guru's guidance, the treasure of the eternal bliss. Now we have recited the Lord's True Name, inculcating it in our heart, through the Guru's guidance. (1)

This is all due to the greatness of the True Guru that we are getting all our desires and wishes fulfilled through His Grace. O holy saints ! The praises of the True Guru, including His Greatness, are increasing by leaps and bounds, day by day. (Pause)

O Nanak ! Now we are fully and definitely immersed in the True Name of the Lord, being imbued with His love effortlessly as the Lord has bestowed His kindness and munificence on all the beings. The Lord has befriended all the beings, as His close associates. (2-3-67)

Sorath Mahala - 5 (Gur ka sabad rakhvarai.....)

O friend ! The Guru's message is like a fortification around us against any upsurge of vicious thoughts, and the Lord protects us. Since the time we have started reciting True Name, we have attained peace and tranquillity of mind; infact even the Yama feels ashamed of himself in attacking us and shies away from us, as the Yama cannot exist in the presence of True Name. (1)

O my Lord ! You are my true benefactor, blessing us with all comforts and joys; infact You are the Perfect Individual, who decides our fate based on our actions. You also purify our body and mind by removing our bondage of worldly falsehood. (Pause)

O Nanak ! The Lord is imperishable as He is omni-present

ਤੇਰੇ ਦਾਸਾ ॥ ਜਪਿ ਪੂਰਨ ਹੋਈ ਆਸਾ ॥ ੨ ॥

੪ ॥ ੬੮ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗੁਰ ਅਪੁਨੇ ਬਲਿਹਾਰੀ ॥ ਜਿਨਿ ਪੂਰਨ ਪੈਸ
ਸਵਾਰੀ ॥ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ॥ ਪ੍ਰਭੁ
ਅਪੁਨਾ ਸਦਾ ਧਿਆਇਆ ॥ ੧ ॥ ਸੰਤਹੁ ਤਿਸੁ

ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥ ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ ਸੋਈ
॥ ਰਹਾਉ ॥ ਪ੍ਰਭਿ ਅਪਨੈ ਵਰ ਦੀਨੇ ॥ ਸਗਲ

ਜੀਅ ਵਸਿ ਕੀਨੇ ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ
॥ ਤਾ ਸਗਲੇ ਦੂਖ ਮਿਟਾਇਆ ॥ ੨ ॥ ੫ ॥

੬੯ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਤਾਪੁ ਗਵਾਇਆ ਗੁਰਿ ਪੂਰੇ ॥ ਵਾਜੇ ਅਨਹਦ
ਤੂਰੇ ॥ ਸਰਬ ਕਲਿਆਣ ਪ੍ਰਭਿ ਕੀਨੇ ॥ ਕਰਿ

ਕਿਰਪਾ ਆਪਿ ਦੀਨੇ ॥ ੧ ॥ ਬੇਦਨ ਸਤਿਗੁਰਿ

ਆਪਿ ਗਵਾਈ ॥ ਸਿਖ ਸੰਤ ਸਭਿ ਸਰਸੇ ਹੋਏ

ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥ ਰਹਾਉ ॥ ਜੋ ਮੰਗਹਿ

ਸੋ ਲੇਵਹਿ ॥ ਪ੍ਰਭੁ ਅਪਣਿਆ ਸੰਤਾ ਦੇਵਹਿ ॥

ਹਰਿ ਗੋਵਿੰਦੁ ਪ੍ਰਭਿ ਰਾਖਿਆ ॥ ਜਨ ਨਾਨਕ ਸਾਚੁ

ਸੁਭਾਖਿਆ ॥ ੨ ॥ ੬ ॥ ੭੦ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸੋਈ ਕਰਾਇ ਜੋ ਤੁਧੁ ਭਾਵੈ ॥ ਮੋਹਿ ਸਿਆਣੁਪ

ਕਛੂ ਨ ਆਵੈ ॥ ਹਮ ਬਾਰਿਕ ਤਉ ਸਰਣਾਈ ॥

and ever-existent. If we were to serve the True Master, this service would never go to waste. O Lord ! Your devotees and slaves always enjoy the bliss of life by reciting the True Name, as they always get their desires fulfilled. (2-4-68)

Sorath Mahala - 5 (*Gur apnai balhari.....*)

O friend ! We always offer ourselves as a sacrifice to the Guru, who has saved our honour and enabled us to fulfil our promises and efforts. Thus we are able to fulfil our desires and reap the desired fruits of our efforts, as we are only engaged in reciting the True Name of the Lord. (1)

O holy saints ! There is no other saviour except the Lord, who protects our honour. The Lord is the only cause and effect of everything enabling us to function (as per His dictates). (Pause)

O Nanak ! The True Master has blessed us with certain powers and favours which have enabled us to control all the beings, big and small. All our ills and sufferings have been cast away by reciting the True Name of the Lord. (2-5-69)

Sorath Mahala - 5 (*Taap gavaiya Gur poorai.....*)

When the Lord blessed us with His Grace and benevolence, the perfect Guru has helped (Har Gobind) by lessening the fever, which has resulted in great rejoicings at home and now the all-pervasive (Unstrung) music of Nature is being heard all over. The True Master has bestowed on us all the joy and bliss of life through His Grace and benevolence. (1)

The True Guru (Lord) has eliminated our sufferings and afflictions through His Grace. All the sikhs and saints, imbued with the love of the Lord's True Name, are overjoyed with happiness and thrilled (over the recovery of Har Gobind) (Pause)

Infact, whatever the holy saints long for and desire from the Lord, get their prayers accepted and fulfilled, as the Lord always bestows His benedictions and favours on His devotees. So the True Lord has saved (the life of) Har Gobind from this deadly fever through His Grace. O Nanak ! Whatever the Lord's slave (devotee) has stated is perfectly True and has always taken the support of Truth (True Lord). (2-6-70)

Sorath Mahala - 5 (*Soiee karaie jo tudh bhavai.....*)

O Lord ! May we be entrusted with those functions only, which have Your approval and acceptance (as it pleases You) with Your pleasure ! I have no cleverness or wisdom of my own (and depend on Your Will only). O True Master ! We have sought Your support always and You have protected our honour

ਪ੍ਰਭਿ ਆਪੇ ਪੈਸ ਰਖਾਈ ॥ ੧ ॥ ਮੇਰਾ ਮਾਤ
ਪਿਤਾ ਹਰਿ ਰਾਇਆ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਤਿਪਾਲਣ
ਲਾਗਾ ਕਰੰ ਤੇਰਾ ਕਰਾਇਆ ॥ ਰਹਾਉ ॥
ਜੀਅ ਜੰਤ ਤੇਰੇ ਧਾਰੇ ॥ ਪ੍ਰਭ ਡੇਰੀ ਹਾਥਿ ਤੁਮਾਰੇ
॥ ਜਿ ਕਰਾਵੈ ਸੇ ਕਰਣਾ ॥ ਨਾਨਕ ਦਾਸ ਤੇਰੀ
ਸਰਣਾ ॥ ੨ ॥ ੭ ॥ ੭੧ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਪਰੋਇਆ ॥ ਸਭੁ ਕਾਜੁ ਹਮਾਰਾ
ਹੋਇਆ ॥ ਪ੍ਰਭ ਚਰਣੀ ਮਨੁ ਲਾਗਾ ॥ ਪੂਰਨ
ਜਾ ਕੇ ਭਾਗਾ ॥ ੧ ॥ ਮਿਲਿ ਸਾਧਸੰਗਿ ਹਰਿ
ਧਿਆਇਆ ॥ ਆਨ ਪਹਰ ਅਰਾਧਿਓ ਹਰਿ ਹਰਿ
ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ॥ ਰਹਾਉ ॥ ਪਰਾ
ਪੂਰਬਲਾ ਅੰਕੁਰੁ ਜਾਗਿਆ ॥ ਰਾਮ ਨਾਮਿ ਮਨੁ
ਲਾਗਿਆ ॥ ਮਨਿ ਤਨਿ ਹਰਿ ਦਰਸਿ ਸਮਾਵੈ ॥
ਨਾਨਕ ਦਾਸ ਸਚੇ ਗੁਣ ਗਾਵੈ ॥ ੨ ॥ ੮ ॥
੭੨ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗੁਰ ਮਿਲਿ ਪ੍ਰਭੁ ਚਿਤਾਰਿਆ ॥ ਕਾਰਜ ਸਭਿ
ਸਵਾਰਿਆ ॥ ਮੰਦਾ ਕੋ ਨ ਅਲਾਏ ॥ ਸਭ ਜੈ ਜੈ
ਕਾਰੁ ਸੁਣਾਏ ॥ ੧ ॥ ਸੰਤਹੁ ਸਾਚੀ ਸਰਣਿ
ਸੁਆਮੀ ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਹਾਥਿ ਤਿਸੈ ਕੈ ਸੇ
ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ ॥ ਰਹਾਉ ॥ ਕਰਤਬ ਸਭਿ
ਸਵਾਰੇ ॥ ਪ੍ਰਭਿ ਅਪੁਨਾ ਬਿਰਦੁ ਸਮਾਰੇ ॥ ਪਤਿਤ
ਪਾਵਨ ਪ੍ਰਭ ਨਾਮਾ ॥ ਜਨ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨਾ
॥ ੨ ॥ ੯ ॥ ੭੩ ॥

through the Guru's Grace. (1)

The Lord is our mother and father as well, and I function and carry out all His dictates. (as per His Will) O Lord ! You are sustaining me with (all worldly comforts) all my needs through Your Grace and munificence. (Pause)

All the beings, big and small, are dependent on You. O True Master ! All their sustenance, including their life line, (life span) is controlled by You alone. (Everything is in Your hands). O Nanak ! All the beings function and act in accordance with the dictates of the Lord as per His Will. (They have to function as per His ordains). I have taken refuge at the lotus-feet of the Lord as He is our mainstay in life, and the support of His saints, engaged in His worship. (2-7-71)

Sorath Mahala - 5 (*Har naam ridai proya'.....*)

O Brother ! We have inculcated the love of the Lord's True Name in our heart like (a garland around our neck), with the help of True Name. All our (chores) functions have now been successful, and our (mind) heart is always imbued with the love of the Guru, with the mind set on His lotus-feet. But this favour is bestowed by the Lord on few fortunate persons, pre-destined by the Lord's Will. (1)

We have recited the Lord's True Name in the company of the holy saints, and worship the Lord all the twenty-four hours, which has resulted in the fulfilment of all our desires. (Pause)

The person, who gets the benefit of his earlier good deeds like alms-giving, inculcates the love of the Lord's True Name in his heart. O Nanak ! The Guru-minded person is always immersed in having a glimpse of the Lord (in body and mind) and is always meditating on that. This (disciple) slave is always singing the praises of the Lord and immersed in His True Name. (2-8-72)

Sorath Mahala - 5 (*Gur mil prabhu chita'ria.....*)

O Brother ! The Lord has helped those persons, in making all their functions successful, who have recited the Lord's True Name in the company of the Guru. Everyone praises them with his salutations (greetings) and no one talks ill about them. (1)

O saints ! The true support lies in taking refuge at the lotus-feet of the True Master. Infact, all the beings, big and small, are working under the control of the True Master, whereas the True Lord knows all our inner feelings, being omni-scient. (Pause)

The Lord enables such persons to complete their functions successfully, as the Lord considers it His own duty (moral) to protect His disciples.

O Nanak ! The Lord's True Name alone purifies the sinners by casting away their sinful actions. I always offer myself as a sacrifice to the Lord's True Name. (2-9-73)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਪਾਰਬ੍ਰਹਮਿ ਸਾਜਿ ਸਵਾਰਿਆ ॥ ਇਹੁ ਲਹੁੜਾ
ਗੁਰੂ ਉਬਾਰਿਆ ॥ ਅਨਦ ਕਰਹੁ ਪਿਤ ਮਾਤਾ ॥
ਪਰਮੇਸਰੁ ਜੀਅ ਕਾ ਦਾਤਾ ॥ ੧ ॥ ਸੁਭ ਚਿਤਵਨਿ
ਦਾਸ ਤੁਮਾਰੇ ॥ ਰਾਖਹਿ ਪੈਜ ਦਾਸ ਅਪੁਨੇ ਕੀ
ਕਾਰਜ ਆਪਿ ਸਵਾਰੇ ॥ ਰਹਾਉ ॥ ਮੇਰਾ ਪ੍ਰਭੁ
ਪਰਉਪਕਾਰੀ ॥ ਪੂਰਨ ਕਲ ਜਿਨਿ ਧਾਰੀ ॥ ਨਾਨਕ
ਸਰਣੀ ਆਇਆ ॥ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ
॥ ੨ ॥ ੧੦ ॥ ੭੪ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸਦਾ ਸਦਾ ਹਰਿ ਜਾਪੇ ॥ ਪ੍ਰਭ ਬਾਲਕ ਰਖੇ ਆਪੇ
॥ ਸੀਤਲਾ ਠਾਕਿ ਰਹਾਈ ॥ ਬਿਘਨ ਗਏ ਹਰਿ
ਨਾਈ ॥ ੧ ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਹੋਆ ਸਦਾ ਦਇਆਲਾ
॥ ਅਰਦਾਸਿ ਸੁਣੀ ਭਗਤ ਅਪੁਨੇ ਕੀ ਸਭ ਜੀਅ
ਭਇਆ ਕਿਰਪਾਲਾ ॥ ਰਹਾਉ ॥ ਪ੍ਰਭ ਕਰਣ
ਕਾਰਣ ਸਮਰਾਥਾ ॥ ਹਰਿ ਸਿਮਰਤ ਸਭੁ ਦੁਖੁ
ਲਾਥਾ ॥ ਅਪਣੇ ਦਾਸ ਕੀ ਸੁਣੀ ਬੇਨਤੀ ॥ ਸਭ
ਨਾਨਕ ਸੁਖਿ ਸਵੰਤੀ ॥ ੨ ॥ ੧੧ ॥ ੭੫ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਅਪਨਾ ਗੁਰੂ ਧਿਆਏ ॥ ਮਿਲਿ ਕੁਸਲ ਸੇਤੀ
ਘਰਿ ਆਏ ॥ ਨਾਮੈ ਕੀ ਵਡਿਆਈ ॥ ਤਿਸੁ
ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥ ੧ ॥ ਸੰਤਹੁ ਹਰਿ
ਹਰਿ ਹਰਿ ਆਰਾਧਹੁ ॥ ਹਰਿ ਆਰਾਧਿ ਸਭੇ ਕਿਛੁ

Sorath Mahala - 5 (*Parbraham saaj savaria.....*)

O Brother ! The Lord, who is the True Master of the whole Universe, sustains and maintains this human being with His benevolence. Even now the Lord has protected His child, Har Gobind, from this wretched fever. Now we (the child's parents) are celebrating this deliverance from the fever, thanking the Lord. In fact, the Lord alone is the benefactor of all the human beings. (1)

O Lord ! Your devotees are reminded of this wonderful memory in their hearts and are feeling the joy and inner satisfaction; and are thankful to You for saving and protecting their honour. You have helped Your devotees in completing their chores or worldly functions, thus giving them full satisfaction (Pause)

My Lord is really managing all our functions and odd jobs of welfare nature (for others) as the Lord being omni-potent, is controlling the whole world Himself. O Nanak ! The person, who has sought refuge at the lotus feet of the Lord, attains (fulfils) all his worldly desires, as it pleases the Lord. (2-10-74)

Sorath Mahala - 5 (*Sada sada har japai.....*)

O Brother ! We always recite the Lord's True Name. The Master has Himself protected this child and has stopped Himself the spread of Small Pox, as with the recitation of True Name, all our afflictions have been cast-away. (1)

O my Lord ! You are always bestowing Your Grace and Mercy on us. When the Lord has heard the prayers of this devotee (His slave), He has bestowed His Grace and His blessings on all the members of the family. (Pause)

Our True Master is powerful enough to carry out any task for us and with the recitation of Lord's True Name, all our ills and sufferings have given way and disappeared.

O Nanak ! When the Lord has heard our prayers we became thrilled with all the joys and bliss of life. (2-11-75)

Sorath Mahala - 5 (*Apna Guru dhiaie.....*)

O Brother ! We have recited the Lord's True Name, having accepted the Guru's guidance and have attained self-realisation through the Lord's Grace and enjoyed the bliss and joy of life. This is all due to True Name, which cannot be evaluated as it is beyond our comprehension. (1)

O saints ! Let us remember the Lord all the time, as we could achieve everything through recitation of True Name alone. Let us therefore set everything in order to manage our

ਪਾਈਐ ਕਾਰਜ ਸਗਲੇ ਸਾਧਹੁ ॥ ਰਹਾਉ ॥
ਪ੍ਰੇਮ ਭਗਤਿ ਪ੍ਰਭ ਲਾਗੀ ॥ ਸੇ ਪਾਏ ਜਿਸੁ
ਵਡਭਾਗੀ ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥
ਤਿਨਿ ਸਰਬ ਸੁਖਾ ਫਲ ਪਾਇਆ ॥ ੨ ॥ ੧੨
॥ ੭੬ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਪਰਮੇਸਰਿ ਦਿਤਾ ਬੰਨਾ ॥ ਦੁਖ ਰੋਗ ਕਾ ਡੇਰਾ
ਭੰਨਾ ॥ ਅਨਦ ਕਰਹਿ ਨਰ ਨਾਰੀ ॥ ਹਰਿ ਹਰਿ
ਸੁਭਿ ਕਿਰਪਾ ਧਾਰੀ ॥ ੧ ॥ ਸੰਤਹੁ ਸੁਖੁ ਹੋਆ
ਜਭ ਥਾਈ ॥ ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਪਰਮੇਸਰੁ ਰਵਿ
ਤਹਿਆ ਸਭਨੀ ਜਾਈ ॥ ਰਹਾਉ ॥ ਧੁਰ ਕੀ
ਭਾਣੀ ਆਈ ॥ ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ ॥
ਤਇਆਲ ਪੁਰਖ ਮਿਹਰਵਾਨਾ ॥ ਹਰਿ ਨਾਨਕ
ਜਾਚੁ ਵਖਾਨਾ ॥ ੨ ॥ ੧੩ ॥ ੭੭ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਐਥੈ ਓਥੈ ਰਖਵਾਲਾ ॥ ਪ੍ਰਭ ਸਤਿਗੁਰ ਦੀਨ
ਤਇਆਲਾ ॥ ਦਾਸ ਅਪਨੇ ਆਪਿ ਰਾਖੇ ॥ ਘਟਿ
ਘਟਿ ਸਬਦੁ ਸੁਭਾਖੇ ॥ ੧ ॥ ਗੁਰ ਕੇ ਚਰਣ
ਪ੍ਰੇਮਿ ਬਲਿ ਜਾਈ ॥ ਦਿਨਸੁ ਰੈਨਿ ਸਾਸਿ ਸਾਸਿ
ਮਾਲੀ ਪੂਰਨੁ ਸਭਨੀ ਥਾਈ ॥ ਰਹਾਉ ॥ ਆਪਿ
ਰਾਈ ਹੋਆ ॥ ਸਚੇ ਦਾ ਸਚਾ ਢੋਆ ॥ ਤੇਰੀ
ਗਤਿ ਵਡਿਆਈ ॥ ਪਾਈ ਨਾਨਕ ਪ੍ਰਭ
ਰਣਾਈ ॥ ੨ ॥ ੧੪ ॥ ੭੮ ॥

functions well, through recitation of True Name. (Pause)

We have developed love and devotion for the loving worship of the Lord but it is only few fortunate persons who attain this stage of Lord's worship, as per Lord's pre ordained Will. O Nanak ! The persons, who have meditated on True Name, have attained peace and tranquillity of mind, alongwith the joy and bliss of life. (2-12-76)

Sorath Mahala - 5 (Parmesar dita bana.....)

O Brother ! Whenever the Lord has provided us His support, He has cast away all our sufferings and the (fort of) ignorance has been eliminated (demolished) . All the human beings, men or women, enjoy all the worldly comforts, provided the Lord's Grace has been bestowed on them. (1)

O Saints ! The persons, who have realised that the Lord is pervading everywhere, being omni--present like the sun, always enjoy the bliss of life everywhere. (Pause)

The Guru's Word which we sing, has penetrated our hearts through the Grace of the Lord and all our doubts and worries have been (removed) eliminated through this bani (Guru's Word)

O Nanak ! We have attained complete realisation of the True Lord when the Lord-benefactor blessed us with His Grace and benevolence, which is being expressed by us through the medium of this (Guru's Word) bani. (2-13-77)

Sorath Mahala - 5 (Aithai othai rakhwala.....)

O Brother ! The Lord is our saviour and protector both in this world and hereafter. The True Master is always bestowing His benedictions on the poor and helpless people. Infact, the Lord has protected the honour of His devotees, as He knows the inner feelings of all the persons, as He is pervading all the beings. (1)

I would sacrifice myself to the lotus-feet of the Guru and recite the True Name of the Lord day and night, as He is pervading equally all over, being omni-present. (Pause).

The Lord is always helping us as our protector and the unison with the True Lord is also real and true. O Nanak ! We attain an honourable position by worshipping the Lord. O True Master ! We could attain Your worship by seeking refuge at Your lotus-feet. (2-14-78)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸਤਿਗੁਰ ਪੂਰੇ ਭਾਣਾ ॥ ਤਾ ਜਪਿਆ ਨਾਮੁ ਰਮਾਣਾ
॥ ਗੋਬਿੰਦ ਕਿਰਪਾ ਧਾਰੀ ॥ ਪ੍ਰਭਿ ਰਾਖੀ ਪੈਜ
ਹਮਾਰੀ ॥ ੧ ॥ ਹਰਿ ਕੇ ਚਰਨ ਸਦਾ ਸੁਖਦਾਈ
॥ ਜੋ ਇਛਹਿ ਸੋਈ ਫਲੁ ਪਾਵਹਿ ਬਿਰਥੀ ਆਸ
ਨਾ ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕ੍ਰਿਪਾ ਕਰੇ ਜਿਸੁ
ਪ੍ਰਾਨਪਤਿ ਦਾਤਾ ਸੋਈ ਸੰਤੁ ਗੁਣ ਗਾਵੈ ॥ ਪ੍ਰੇਮ
ਭਗਤਿ ਤਾ ਕਾ ਮਨੁ ਲੀਨਾ ਪਾਰਬ੍ਰਹਮ ਮਨਿ
ਭਾਵੈ ॥ ੨ ॥ ਆਨ ਪਹਰ ਹਰਿ ਕਾ ਜਸੁ ਰਵਣਾ
ਬਿਖੈ ਠਗਉਰੀ ਲਾਖੀ ॥ ਸੰਗਿ ਮਿਲਾਇ ਲੀਆ
ਮੇਰੈ ਕਰਤੈ ਸੰਤ ਸਾਧ ਭਏ ਸਾਖੀ ॥ ੩ ॥ ਕਰੁ
ਗਹਿ ਲੀਨੇ ਸਰਬਸੁ ਦੀਨੇ ਆਪਹਿ ਆਪੁ
ਮਿਲਾਇਆ ॥ ਕਹੁ ਨਾਨਕ ਸਰਬ ਥੋਕ ਪੂਰਨ
ਪੂਰਾ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥ ੪ ॥ ੧੫ ॥ ੭੯ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗਰੀਬੀ ਗਦਾ ਹਮਾਰੀ ॥ ਖੰਨਾ ਸਗਲ ਕੇਨੁ ਛਾਰੀ
॥ ਇਸੁ ਆਗੈ ਕੇ ਨ ਟਿਕੈ ਵੇਕਾਰੀ ॥ ਗੁਰ ਪੂਰੇ
ਏਹ ਗਲ ਸਾਰੀ ॥ ੧ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਸੰਤਨ ਕੀ ਓਟਾ ॥ ਜੋ ਸਿਮਰੈ ਤਿਸ ਕੀ ਗਤਿ
ਹੋਵੈ ਉਧਰਹਿ ਸਗਲੇ ਕੋਟਾ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸੰਤ ਸੰਗਿ ਜਸੁ ਗਾਇਆ ॥ ਇਹੁ ਪੂਰਨ ਹਰਿ
ਧਨੁ ਪਾਇਆ ॥ ਕਹੁ ਨਾਨਕ ਆਪੁ ਮਿਟਾਇਆ
॥ ਸਭੁ ਪਾਰਬ੍ਰਹਮੁ ਨਦਰੀ ਆਇਆ ॥ ੨ ॥

Sorath Mahala - 5 (*Satgur poorai bhana.....*)

O Brother ! The True Master has protected our honour by bestowing His Grace on us. We started reciting Lord's True Name when the Perfect Guru appreciated our actions and blessed us with His Grace. The Lord pervades on all sides with equal measure and is perceived everywhere being omnipresent. (1)

O friend ! We are trying to acquire the touch of the lotus-feet of the Lord which brings solace to our agitated minds. Infact, man attains whatever he had wished for by getting in touch with the Lord and gets his desires fulfilled and the hopes or desires never remain unfulfilled or go to waste. (Pause-1)

The holy saints, sing the praises of the Lord, who are blessed with the Grace of the Lord, who controls our lives and finally showers His benign Mercy on us. They are enamoured with the glimpse of the Lord, as they are always imbued with the love of the Lord and are engaged in devotion of the Lord. (2)

Now we sing the praises of the Lord all the twenty four hours so that the (poisonous) wild growth of worldly falsehood which had caught hold of our mind and attention has been shed away. Now the True Master has enabled us to merge with Him and as a result all the holy saints, who have controlled their minds, have become our friends and comrades in the world. (3)

O Nanak ! Now the Lord has given us the right lead by catching hold of our hands and blessed us with all the worldly possessions and has united us with Himself. When I have realised the True Guru alongwith all the worldly pleasures, the Lord has enabled me to merge with Him fully. (4-15-79)

Sorath Mahala - 5 (*Garibi gada hamari.....*)

O Brother ! The Perfect Guru has clarified all these details saying that no man with a background of vicious and sinful actions could face the Lord squarely. We have accepted and followed the path of humility and poverty and have become the dust of the lotus feet of others, and this has become our protective armour against all odds. (1)

O friend ! The Lord's True Name is the only support of the holy saints and the person, who recites the Lord's True Name attains Salvation himself and helps many more (millions) in this world to cross this ocean successfully. (Pause-1)

We have sung the Praises of the Lord in the company of the holy saints and have attained the perfect wealth of Lord's True Name in the bargain.

O Nanak ! Now we have got rid of our egoism, and have

ੴ ॥ ੮੦ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਕੀਨੀ ॥ ਬਖਸ ਅਪੁਨੀ ਕਰਿ
ਦੀਨੀ ॥ ਨਿਤ ਅਨੰਦ ਸੁਖ ਪਾਇਆ ॥ ਥਾਵ
ਸਗਲੇ ਸੁਖੀ ਵਸਾਇਆ ॥ ੧ ॥ ਹਰਿ ਕੀ
ਭਗਤਿ ਫਲ ਦਾਤੀ ॥ ਗੁਰਿ ਪੂਰੈ ਕਿਰਪਾ ਕਰਿ
ਦੀਨੀ ਵਿਰਲੈ ਕਿਨ ਹੀ ਜਾਤੀ ॥ ਰਹਾਉ ॥
ਗੁਰਬਾਣੀ ਗਾਵਹ ਭਾਈ ॥ ਓਹ ਸਫਲ ਸਦਾ
ਸੁਖਦਾਈ ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥ ਪੂਰਬਿ
ਲਿਖਿਆ ਪਾਇਆ ॥ ੨ ॥ ੧੭ ॥ ੮੧ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਗੁਰੁ ਪੂਰਾ ਆਰਾਧੇ ॥ ਕਾਰਜ ਸਗਲੇ ਸਾਧੇ ॥
ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥ ਬਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥ ੧
॥ ਸੰਤਹੁ ਰਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਇਆ ॥ ਸੰਤ
ਅਸਥਾਨਿ ਬਸੇ ਸੁਖ ਸਹਜੇ ਸਗਲੇ ਦੂਖ
ਮਿਟਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰ ਪੂਰੇ ਕੀ
ਬਾਣੀ ॥ ਪਾਰਬ੍ਰਹਮ ਮਨਿ ਭਾਣੀ ॥ ਨਾਨਕ ਦਾਸਿ
ਵਖਾਣੀ ॥ ਨਿਰਮਲ ਅਕਥ ਕਹਾਣੀ ॥ ੨ ॥
੧੮ ॥ ੮੨ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਭੂਖੇ ਖਾਵਤ ਲਾਜ ਨ ਆਵੈ ॥ ਤਿਉ ਹਰਿ ਜਨੁ
ਹਰਿ ਗੁਣ ਗਾਵੈ ॥ ੧ ॥ ਅਪਨੇ ਕਾਜ ਕਉ ਕਿਉ
ਅਲਕਾਈਐ ॥ ਜਿਤੁ ਸਿਮਰਨਿ ਦਰਗਹ ਮੁਖ
ਉਜਲ ਸਦਾ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ॥ ੧ ॥ ਰਹਾਉ
॥ ਜਿਉ ਕਾਮੀ ਕਾਮਿ ਲੁਭਾਵੈ ॥ ਤਿਉ ਹਰਿ ਦਾਸ

perceived the Lord through His Grace in all directions, as He pervades everywhere, being omni-present. (2-6-80)

Sorath Mahala - 5 (*Gur poorai poori kini.....*)

O Brother ! The Guru has enabled us to complete our worship and our love (for the Lord) through His Grace and benevolence, thus bestowing His devotion on us. We are now enjoying the worldly comforts and pleasures as the Lord has protected us everywhere. (1)

The Lord's devotion and worship alone is responsible for bestowing all the benedictions on us but very few persons could evaluate Him, who have been blessed by the Guru with His Grace. (Pause)

O Brother ! Let us always sing the Praises of the Lord with the help of the Guru's Word (Gurbani) as this would always lead to good rewards and worldly comforts. O Nanak ! The persons, who have recited the True Name of the Lord, have finally attained the Lord according to their previous actions and the pre-destined Will of the Lord, by singing the Lord's Praises through the Guru's Word. (Gurbani). (2-17-81)

Sorath Mahala - 5 (*Gur Poora a'radhai.....*)

O Brother ! The Lord would help complete all the functions and jobs of the person, who remembers the Lord and recites Lord's True Name and all his desires get fulfilled. Then such a person hears the unstrung (all pervasive) music of Nature, the Music of bliss, being in unison with the Lord. (1)

O holy saints ! We have experienced peace and tranquillity of mind by reciting True Name, as all our sufferings and ailments have disappeared by joining the company of the holy saints in the state of Equipose. (Pause-1)

Even the Lord has been pleased with the efficacy of the Guru's Word (Gurbani), sung by the Guru. O Nanak ! I have sung this Gurbani in praise of the Lord, detailing the pure and indescribable Greatness and details of the Lord. (2-118-82)

Sorath Mahala - 5 (*Bhookhai khavat laaj na avai.....*)

O Brother ! Just as a hungry person does not feel shy while eating food (when offered) similarly the Lord's devotee remains fully immersed in singing Lord's Praises without any considerations of his viewers or others watching him doing so. (1)

O Brother ! We should never feel lazy while reciting True Name, as it is only True Name which enables us to face the Lord's court with a pure heart and dignified manners, resulting in eternal bliss and joy. (Pause- 1)

Just as a person interested in sex or another woman does

ਹਰਿ ਜਸੁ ਭਾਵੈ ॥ ੨ ॥ ਜਿਉ ਮਾਤਾ ਬਾਲਿ
ਲਪਟਾਵੈ ॥ ਤਿਉ ਗਿਆਨੀ ਨਾਮੁ ਕਮਾਵੈ ॥ ੩
॥ ਗੁਰਪੂਰੇ ਤੇ ਪਾਵੈ ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਵੈ
॥ ੪ ॥ ੧੯ ॥ ੮੩ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸੁਖ ਸਾਂਦਿ ਘਰਿ ਆਇਆ ॥ ਨਿੰਦਕ ਕੈ ਮੁਖਿ
ਛਾਇਆ ॥ ਪੂਰੈ ਗੁਰਿ ਪਹਿਰਾਇਆ ॥ ਬਿਨਸੇ
ਦੁਖ ਸਬਾਇਆ ॥ ੧ ॥ ਸੰਤਹੁ ਸਾਚੇ ਕੀ
ਵਡਿਆਈ ॥ ਜਿਨਿ ਅਚਰਜ ਸੋਭ ਬਣਾਈ ॥
੧ ॥ ਰਹਾਉ ॥ ਬੋਲੇ ਸਾਹਿਬ ਕੈ ਭਾਣੈ ॥ ਦਾਸੁ
ਬਾਣੀ ਬ੍ਰਹਮੁ ਵਖਾਣੈ ॥ ਨਾਨਕ ਪ੍ਰਭ ਸੁਖਦਾਈ
॥ ਜਿਨਿ ਪੂਰੀ ਬਣਤ ਬਣਾਈ ॥ ੨ ॥ ੨੦ ॥
੮੪ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭੁ ਅਪੁਨਾ ਰਿਦੈ ਧਿਆਏ ॥ ਘਰਿ ਸਹੀ
ਸਲਾਮਤਿ ਆਏ ॥ ਸੰਤੋਖੁ ਭਇਆ ਸੰਸਾਰੇ ॥
ਗੁਰਿ ਪੂਰੈ ਲੈ ਤਾਰੇ ॥ ੧ ॥ ਸੰਤਹੁ ਪ੍ਰਭੁ ਮੇਰਾ
ਸਦਾ ਦਇਆਲਾ ॥ ਅਪਨੇ ਭਗਤ ਕੀ ਗਣਤ
ਨ ਗਣਈ ਰਖੈ ਬਾਲ ਗੁਪਾਲਾ ॥ ੧ ॥ ਰਹਾਉ
॥ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਉਰਿ ਧਾਰੇ ॥ ਤਿਨਿ ਸਭੇ ਬੋਕ
ਸਵਾਰੇ ॥ ਗੁਰਿ ਪੂਰੈ ਤੁਸਿ ਦੀਆ ॥ ਫਿਰਿ ਨਾਨਕ
ਦੂਖੁ ਨ ਥੀਆ ॥ ੨ ॥ ੨੧ ॥ ੮੫ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਹਰਿ ਮਨਿ ਤਨਿ ਵਸਿਆ ਸੇਈ ॥ ਜੈ ਜੈ ਕਾਰੁ

not bother about others and pursues his desires, similarly a holy saint or devotee is fully engrossed in Lord's love and in singing His Praises without caring for others. (2)

Just as a child enjoys and remains stuck in the mother's embrace, similarly a learned person remains attached to the Lord while reciting His True Name and never forsakes Him. (3)

O Nanak ! The person, who attains True Name from the Perfect Guru, always remains imbued with the Lord's love, reciting True Name all the time (4-19-83)

Sorath Mahala - 5 (*Sukh sa'nd ghar aya.....*)

O Brother ! We should not bother about the slanderers, as the vilifiers get disgraced (with the ash of slander in their mouths) due to their slander, whereas we have come back home safe and sound, with all the family members. (Similarly the holy saints attain self-realisation without caring for others' slander and vilification). The perfect Guru has blessed us with the robes of honour in recognition of our (acclaim) service. Thus we have cast away all our afflictions and perceived the same Lord pervading all the beings. (1)

O saints ! We are always talking about and praising the True Lord, who has bestowed on us all the wonderful acclaim and greatness. (Pause-1)

We are always talking in accordance with the Lord's Will, as such whatever the Lord's slaves (disciples) speak and sing the praises of the Lord through the Guru's Word, is as per Lord's Will. O Nanak ! We are enjoying the eternal bliss since we have sought refuge at the lotus-feet of the Lord- benefactor, the bestower of all comforts. (2-20-84)

Sorath Mahala - 5 (*Prabh apna ridai dhiae'.....*)

O Brother ! We remember the Lord always and have inculcated His love in our heart, so that we have stabilised in our true home, having (realised the true position) attained self-realisation. Now we enjoy true bliss and the perfect Guru has enabled us to cross this ocean of life successfully. (1)

O saints ! My Lord is always kind and a true benefactor, who does not keep any account of good or bad deeds of His saints, instead He protects them as His children. (Pause)

O Nanak ! We have inculcated Lord's True Name in our heart specially and based on that, all our worldly chores are completed. Now, being pleased with us, the Lord has bestowed on us the boon of True Name, so that we enjoy perfect bliss having got rid of all our sufferings. (2-21-85)

Sorath Mahala - 5 (*Har ma'n ta'n vasia soiee....*)

O Brother ! The person, who inculcates the Lord's love in his

ਕਰੇ ਸਭੁ ਕੋਈ ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਵਡਿਆਈ ॥ ਤਾ
ਕੀ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਈ ॥ ੧ ॥ ਹਉ
ਕੁਰਬਾਨੁ ਜਾਈ ਤੇਰੇ ਨਾਵੈ ॥ ਜਿਸ ਨੋ ਬਖਸਿ
ਲੈਹਿ ਮੇਰੇ ਪਿਆਰੇ ਸੇ ਜਸੁ ਤੇਰਾ ਗਾਵੈ ॥ ੧ ॥
ਰਹਾਉ ॥ ਤੂੰ ਭਾਰੇ ਸੁਆਮੀ ਮੇਰਾ ॥ ਸੰਤਾਂ
ਭਰਵਾਸਾ ਤੇਰਾ ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ ॥ ਮੁਖਿ
ਨਿੰਦਕ ਕੈ ਛਾਈ ॥ ੨ ॥ ੨੨ ॥ ੮੬ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਆਗੈ ਸੁਖੁ ਮੇਰੇ ਮੀਤਾ ॥ ਪਾਛੇ ਆਨਦੁ ਪ੍ਰਭਿ
ਕੀਤਾ ॥ ਪਰਮੇਸੁਰਿ ਬਣਤੁ ਬਣਾਈ ॥ ਫਿਰਿ
ਡੋਲਤੁ ਕਤਹੂ ਨਾਹੀ ॥ ੧ ॥ ਸਾਚੇ ਸਾਹਿਬ ਸਿਉ
ਮਨੁ ਮਾਨਿਆ ॥ ਹਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜਾਨਿਆ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸਭ ਜੀਅ ਤੇਰੇ ਦਇਆਲਾ ॥
ਅਪਨੇ ਭਗਤ ਕਰਹਿ ਪ੍ਰਤਿਪਾਲਾ ॥ ਅਚਰਚੁ
ਤੇਰੀ ਵਡਿਆਈ ॥ ਨਿਤ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈ
॥ ੨ ॥ ੨੩ ॥ ੮੭ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਨਾਲਿ ਨਰਾਇਣੁ ਮੇਰੈ ॥ ਜਮਦੂਤੁ ਨ ਆਵੈ ਨੇਰੈ
॥ ਕੰਠਿ ਲਾਇ ਪ੍ਰਭੁ ਰਾਖੈ ॥ ਸਤਿਗੁਰ ਕੀ ਸਚੁ
ਸਾਖੈ ॥ ੧ ॥ ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਕੀਤੀ ॥ ਦੁਸਮਨ
ਮਾਰਿ ਵਿਡਾਰੇ ਸਗਲੇ ਦਾਸ ਕਉ ਸੁਮਤਿ ਦੀਤੀ
॥ ੧ ॥ ਰਹਾਉ ॥ ਪ੍ਰਭਿ ਸਗਲੇ ਥਾਨ ਵਸਾਏ ॥
ਸੁਖਿ ਸਾਂਦਿ ਫਿਰਿ ਆਏ ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਏ
॥ ਜਿਨਿ ਸਗਲੇ ਰੋਗ ਮਿਟਾਏ ॥ ੨ ॥ ੨੪ ॥
੮੮ ॥

body and mind, gets honoured everywhere in the world, but this honour has been bestowed by the Guru, and no one could evaluate the Lord as He is beyond our comprehension. (1)

O Lord ! I offer myself as a sacrifice to You and Your True Name. O my dearest Lord ! The person, who is blessed with Your Grace, could alone sing Your Praises. (Pause-1)

O Lord ! You are my greatest and All powerful True Master and the holy saints always depend on You for support. O Nanak ! I have sought Your support and seek Your Grace, whereas the person, who vilifies You or belittles Your Greatness is really worthless, deserving strongest condemnation. We always enjoy perfect bliss by reciting True Name. (2-22-86)

Sorath Mahala - 5 (Agai sukh merai meeta.....)

O my dear friend ! By meditating on Lord's True Name, we will attain peace and tranquillity of mind in the next world while we are already enjoying the bliss in this world. We never deviate from our path (of righteousness) as the whole drama is being enacted by the Lord. (1)

O Brother ! We have attained unison with the Lord so that we are perceiving the Lord pervading equally all around. (Pause-1)

O Lord-benefactor ! All the beings are created by You and Your sustenance specially of the saints. Your Greatness and Praises are really wonderful. O Nanak ! I am always engrossed in the meditation of the Lord's True Name. (2-23-87)

Sorath Mahala - 5 (Naal narayan merai.....)

O Brother ! The Lord abides within me all the time through the Guru's Grace, so that the Yama (god of death) does not dare come anywhere near me. The Lord has endeared His devotees so much that He keeps them attached to (Himself) His bosom as they have followed the Guru's teachings literally. (1)

The perfect Guru has enabled us to perform Lord's worship completely and perfectly. He has destroyed all our enemies and has bestowed this slave (devotee) of His with good judgment and intelligence. (He has enabled us to get interested in reciting True Name by ridding us of our vicious deeds) (Pause-1)

The Lord has made all our abodes comfortable so that we have recognised and realised our True home having attained self-realisation. O Nanak ! We have sought the support of the True Lord who has cast away all our sufferings, bothations and ills. (2-24-88)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸਰਬ ਸੁਖਾ ਕਾ ਦਾਤਾ ਸਤਿਗੁਰੁ ਤਾ ਕੀ ਸਰਨੀ
ਪਾਈਐ ॥ ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਅਨੰਦਾ ਦੂਖੁ
ਗਇਆ ਹਰਿ ਗਾਈਐ ॥ ੧ ॥ ਹਰਿ ਰਸੁ ਪੀਵਹੁ
ਭਾਈ ॥ ਨਾਮੁ ਜਪਹੁ ਨਾਮੇ ਆਰਾਧਹੁ ਗੁਰ ਪੂਰੇ
ਕੀ ਸਰਨਾਈ ॥ ਰਹਾਉ ॥ ਤਿਸਹਿ ਪਰਾਪਤਿ
ਜਿਸੁ ਧਰਿ ਲਿਖਿਆ ਸੋਈ ਪੂਰਨੁ ਭਾਈ ॥ ਨਾਨਕ
ਕੀ ਬੇਨਤੀ ਪ੍ਰਭ ਜੀ ਨਾਮਿ ਰਹਾ ਲਿਵ ਲਾਈ ॥
੨ ॥ ੨੫ ॥ ੮੯ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਕਰਨ ਕਰਾਵਨ ਹਰਿ ਅੰਤਰਜਾਮੀ ਜਨ ਅਪੁਨੇ
ਕੀ ਰਾਖੇ ॥ ਜੈ ਜੈ ਕਾਰੁ ਹੋਤੁ ਜਗ ਭੀਤਰਿ ਸਬਦੁ
ਗੁਰੂ ਰਸੁ ਚਾਖੇ ॥ ੧ ॥ ਪ੍ਰਭ ਜੀ ਤੇਰੀ ਓਟ
ਗੁਸਾਈ ॥ ਤੂ ਸਮਰਥੁ ਸਰਨਿ ਕਾ ਦਾਤਾ ਆਨ
ਪਹਰ ਤੁਮ੍ਹਿਆਈ ॥ ਰਹਾਉ ॥ ਜੋ ਜਨੁ ਭਜਨੁ
ਕਰੇ ਪ੍ਰਭ ਤੇਰਾ ਤਿਸੈ ਅੰਦੇਸਾ ਨਾਹੀ ॥ ਸਤਿਗੁਰ
ਚਰਨ ਲਗੇ ਭਉ ਮਿਟਿਆ ਹਰਿ ਗੁਨ ਗਾਏ
ਮਨ ਮਾਹੀ ॥ ੨ ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਘਨੇਰੇ
ਸਤਿਗੁਰ ਦੀਆ ਦਿਲਾਸਾ ॥ ਜਿਨਿ ਘਰਿ ਆਏ
ਸੋਭਾ ਸੇਤੀ ਪੂਰਨ ਹੋਈ ਆਸਾ ॥ ੩ ॥ ਪੂਰਾ ਗੁਰੁ
ਪੂਰੀ ਮਤਿ ਜਾ ਕੀ ਪੂਰਨੁ ਪ੍ਰਭ ਕੇ ਕਾਮਾ ॥ ਗੁਰ
ਚਰਨੀ ਲਾਗਿ ਤਰਿਓ ਭਵ ਸਾਗਰੁ ਜਪਿ ਨਾਨਕ
ਹਰਿ ਹਰਿ ਨਾਮਾ ॥ ੪ ॥ ੨੬ ॥ ੯੦ ॥

Sorath Mahala - 5 (*Sarab sukha ka data satgur.....*)

O Lord ! May we be given the support of the True Guru who is our greatest benefactor, bestowing all favours on us. The glimpse of such a Lord, which brings joy and bliss to the mind (heart), may cast away all our ills and sufferings, by singing the praises of such a Lord through the Guru's Word. (1)

O Brother ! Let us recite the nectar of True Name of the Lord and worship Him, by taking refuge at the lotus-feet of the Guru. (Pause)

O Nanak ! The Guru-minded persons, who are fortunate enough, being pre-destined by Lord's Will, attain the bliss of True Name. O True Master ! My only prayer to You is that I may be given the strength to inculcate the love of True Name in my heart. (2-25-89)

Sorath Mahala - 5 (*Karan kara'van ha'r antarjami jan apnai ki rakhai.....*)

O Brother ! The omni-scient Lord is controlling everything and carries out all our functions and saves the honour of His devotees. The person, who partakes of the nectar of True Name through the Guru's guidance, receives acclaim and honour all over the world having tasted the True Name throughout day and night. (1)

O my True Master ! I have sought refuge at Your lotus-feet. You are so powerful as to keep everyone at Your holy feet through Your Grace, so I am reciting Your True Name all the twenty four hours. (Pause)

O Lord ! The person, who worships and remembers You, does not have any doubts or misgivings about Your Greatness. The persons, who have taken shelter at the Guru's lotus-feet, get rid of their fear complex (about death) about the cycle of births and deaths under His protection. They remember You and inculcate Your love in their hearts by singing Your Praises. (2)

The persons, who are blessed with the Guru's Grace and are given enough strength, attain all the comforts and bliss in the normal (routine) manner. They have won the battle of life and proceed to the Lord's presence, their permanent home, with flying colours; and get all their desires fulfilled. (3)

O Nanak ! The Guru is Perfect and His understanding and message is also perfect alongwith all His acts and functions on our behalf. We have been successful in this life and have crossed this ocean of life successfully by taking the support of the Guru's lotus-feet and reciting True Name. (4-26-90)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਭਇਓ ਕਿਰਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਆਪੇ ਸਭ
ਬਿਧਿ ਥਾਟੀ ॥ ਖਿਨ ਮਹਿ ਰਾਖਿ ਲੀਓ ਜਨੁ
ਅਪੁਨਾ ਗੁਰ ਪੂਰੈ ਬੇੜੀ ਕਾਟੀ ॥ ੧ ॥ ਮੇਰੇ ਮਨ
ਗੁਰ ਗੋਵਿੰਦੁ ਸਦ ਧਿਆਈਐ ॥ ਸਗਲ
ਕਲੇਸ ਮਿਟਹਿ ਇਸੁ ਤਨ ਤੇ ਮਨ ਚਿੰਦਿਆ
ਫਲੁ ਪਾਈਐ ॥ ਰਹਾਉ ॥ ਜੀਅ ਜੰਤ ਜਾ ਕੇ
ਸਭਿ ਕੀਨੇ ਪ੍ਰਭੁ ਉਚਾ ਅਗਮ ਅਪਾਰਾ ॥ ਸਾਧਸੰਗਿ
ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਮੁਖ ਊਜਲ ਭਏ
ਦਰਬਾਰਾ ॥ ੨ ॥ ੨੭ ॥ ੯੧ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸਿਮਰਉ ਅਪੁਨਾ ਸਾਂਈ ॥ ਦਿਨਸੁ ਰੈਨਿ ਸਦ
ਧਿਆਈ ॥ ਹਾਥ ਦੇਇ ਜਿਨਿ ਰਾਖੇ ॥ ਹਰਿ ਨਾਮ
ਮਹਾ ਰਸ ਚਾਖੇ ॥ ੧ ॥ ਅਪਨੇ ਗੁਰ ਊਪਰਿ
ਕੁਰਬਾਨੁ ॥ ਭਏ ਕਿਰਪਾਲ ਪੂਰਨ ਪ੍ਰਭ ਦਾਤੇ
ਜੀਅ ਹੋਏ ਮਿਹਰਵਾਨ ॥ ਰਹਾਉ ॥ ਨਾਨਕ ਜਨ
ਸਰਨਾਈ ॥ ਜਿਨਿ ਪੂਰਨ ਪੈਸ ਰਖਾਈ ॥ ਸਗਲੇ
ਦੁਖ ਮਿਟਾਈ ॥ ਸੁਖੁ ਭੁੰਚਹੁ ਮੇਰੇ ਭਾਈ ॥ ੨ ॥
੨੮ ॥ ੯੨ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਸੁਨਹੁ ਬਿਨੰਤੀ ਠਾਕੁਰ ਮੇਰੇ ਜੀਅ ਜੰਤ ਤੇਰੇ
ਧਾਰੇ ॥ ਰਾਖੁ ਪੈਸ ਨਾਮ ਅਪੁਨੇ ਕੀ ਕਰਨ
ਕਰਾਵਨਹਾਰੇ ॥ ੧ ॥ ਪ੍ਰਭ ਜੀਉ ਖਸਮਾਨਾ ਕਰਿ
ਪਿਆਰੇ ॥ ਬੁਰੇ ਭਲੇ ਹਮ ਥਾਰੇ ॥ ਰਹਾਉ ॥
ਸੁਣੀ ਪੁਕਾਰ ਸਮਰਥ ਸੁਆਮੀ ਬੰਧਨ ਕਾਟਿ

Sorath Mahala - 5 (*Bha'eou kirpal din dukh bhanjan aapai sabh.....*)

O Brother ! The Lord, who is the destroyer of all suffering, and is the benefactor of all ordinary men, (all poor and humble men) has enabled us to follow a good disciplined life. The perfect Guru has cut our (chains) bondage of worldly desires (and united with Himself) and the Lord has protected our interests all around. (1)

O my mind ! Let us remember the Lord always through the Guru's guidance and teachings, thus (cutting short) casting away all our sufferings and afflictions and attaining our cherished goals. (Pause)

The Lord, who has created all the beings, big or small, is really the Greatest and the noblest of all, whose Greatness and Vastness none could gauge as He is beyond our comprehension. O Nanak ! The Guru-minded persons, who have recited the Lord's True Name in the company of holy congregations, proceed to the Lord's Court with flying colours, where they are received with open arms and great honour. (2-27-91)

Sorath Mahala - 5 (*simran apna sa'iee.....*)

O Brother ! We are always engaged in the recitation of Lord's True Name and are engrossed day and night in His meditation. We partake of the nectar of True Name of the Lord, who has saved us with His protective care. (1)

I am always offering myself as a sacrifice to the Guru, through whose guidance the True Lord has bestowed His benevolence on us, along with other beings in the world. (Pause)

O Nanak ! I (as a devotee), have sought refuge at the lotus-feet of the Lord, who has saved our honour and cast away all our sufferings and ailments.

O my Brother ! We are now enjoying the bliss of life by reciting the Lord's True Name. (2-28-92)

Sorath Mahala - 5 (*Sunoh binanti Thakur merai jia.....*)

O my True Master ! Pray listen to my prayers and requests! All the beings, big or small, in the universe have been created by You and all are dependent on You for their sustenance. You are the cause and affect of all our actions (and arrange everything) on our behalf. Kindly protect and save the prestige of Your True Name and provide us all help. (1)

O dear Lord ! May You help us in our hard times whether we are good or bad as we are Your creatures and devotees anyway (belonging to You) ! (Pause)

O Nanak ! When the All powerful Lord harkens to our

ਸਵਾਰੇ ॥ ਪਹਿਰਿ ਸਿਰਪਾਉ ਸੇਵਕ ਜਨ ਮੇਲੇ
ਨਾਨਕ ਪ੍ਰਗਟ ਪਹਾਰੇ ॥ ੨ ॥ ੨੯ ॥ ੯੩ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

ਜੀਅ ਜੰਤ ਸਭਿ ਵਸਿ ਕਰਿ ਦੀਨੇ ਸੇਵਕ ਸਭਿ

ਦਰਬਾਰੇ ॥ ਅੰਗੀਕਾਰੁ ਕੀਓ ਪ੍ਰਭ ਅਪੁਨੇ ਭਵ

ਨਿਧਿ ਪਾਰਿ ਉਤਾਰੇ ॥ ੧ ॥ ਸੰਤਨ ਕੇ ਕਾਰਜ

ਸਗਲ ਸਵਾਰੇ ॥ ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ

ਨਿਧਿ ਪੂਰਨ ਖਸਮ ਹਮਾਰੇ ॥ ਰਹਾਉ ॥ ਆਉ

ਬੈਠੁ ਆਦਰੁ ਸਭ ਥਾਈ ਊਨ ਨ ਕਤਹੂੰ ਬਾਤਾ ॥

ਭਗਤਿ ਸਿਰਪਾਉ ਦੀਓ ਜਨ ਅਪੁਨੇ ਪ੍ਰਤਾਪੁ

ਨਾਨਕ ਪ੍ਰਭ ਜਾਤਾ ॥ ੨ ॥ ੩੦ ॥ ੯੪ ॥

ਸੋਰਠਿ ਮਹਲਾ ੬

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰੇ ਮਨ ਰਾਮ ਸਿਉ ਕਰਿ ਪ੍ਰੀਤਿ ॥ ਸ੍ਰਵਨ ਗੋਬਿੰਦ

ਗੁਨੁ ਸੁਨਉ ਅਰੁ ਗਾਉ ਰਸਨਾ ਗੀਤਿ ॥ ੧ ॥

ਰਹਾਉ ॥ ਕਰਿ ਸਾਧਸੰਗਤਿ ਸਿਮਰੁ ਮਾਧੋ ਹੋਹਿ

ਪਤਿਤ ਪੁਨੀਤ ॥ ਕਾਲੁ ਬਿਆਲੁ ਜਿਉ ਪਰਿਓ

ਡੋਲੈ ਮੁਖੁ ਪਸਾਰੇ ਮੀਤ ॥ ੧ ॥ ਆਜੁ ਕਾਲਿ

ਫੁਨਿ ਤੋਹਿ ਗ੍ਰਸਿ ਹੈ ਸਮਝਿ ਰਾਖਉ ਚੀਤਿ ॥

ਕਹੈ ਨਾਨਕ ਰਾਮੁ ਭਜਿ ਲੈ ਜਾਤੁ ਅਉਸਰੁ ਬੀਤ

॥ ੨ ॥ ੧ ॥

ਸੋਰਠਿ ਮਹਲਾ ੬ ॥

ਮਨ ਕੀ ਮਨ ਹੀ ਮਾਹਿ ਰਹੀ ॥ ਨਾ ਹਰਿ ਭਜੇ ਨ

prayers and wailings, He has removed all our shackles of bondage and has managed our functions properly. The Lord has enabled us to unite with Him by blessing us with the robe of honour for our worship of the Lord. Then these persons have appeared fully responsible and with honour in the worldly arena of action and play. (2-29-93)

Sorath Mahala - 5 (*Jia jant sabh vas kar deenai sewak...*)

O Lord ! All the beings of the world have been brought under the spell (control) of Your devotees or saints, and then they become the slaves (workers who do all service) of devotees like us. The persons, who are accepted to be seated in the Lord's Presence, have been enabled to cross this ocean of life successfully. (1)

O Lord-benefactor, True Master of all the humble and helpless people ! You have helped to complete all the functions and chores of Your devotees and saints. O fountain-head and ocean of Grace & Mercy ! You are our perfect and Merciful Master, who blesses us with His munificence ! (Pause)

O Nanak ! The Lord now accepts His devotees with honour in His Presence, and they are received with respect and prestige everywhere and they never suffer any losses or shortages. O True Master ! The persons, who are bestowed with the robes of honour by You in the form of Your worship and devotion, have realised and understood Your Greatness and Grandeur to some extent. (2-30-94)

Sorath Mahala - 9 (*Ik onkar satgur prasad (Re ma'n Ram siun kar preet.....)*)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O my mind ! Develop love and devotion for the Lord. Try to listen to the Praises of the Lord with your ears and sing His Praises with your tongue. (Pause-1)

O my mind ! Even the sinners get purified by remembering the Lord in the company of holy saints. O my friend ! You should realise that the Yama (god of death is roaming around you like a snake with its open mouth so as to cause Your death at a moment's notice or to devour You suddenly. (1)

O dear friend ! Let us clearly understand and accept it that death will certainly take you in its fold any moment, today or tomorrow.

O Nanak ! Let us remember the Lord, at the earliest, as the valuable period of human life is passing away very fast and is coming to an end any moment. (2-1)

Sorath Mahala - 9 (*Ma'n ki ma'n hi ma'hai rehi.....*)

O Brother ! Neither you have worshipped the Lord nor you have served (at the holy places of pilgrimage) the holy

ਤੀਰਥ ਸੇਵੇ ਚੋਟੀ ਕਾਲਿ ਗਹੀ ॥ ੧ ॥ ਰਹਾਉ ॥

ਦਾਰਾ ਮੀਤ ਪੂਤ ਰਥ ਸੰਪਤਿ ਧਨ ਪੂਰਨ ਸਭ

ਮਹੀ ॥ ਅਵਰ ਸਗਲ ਮਿਥਿਆ ਏ ਜਾਨਉ ਭਜਨੁ

ਰਾਮੁ ਕੋ ਸਹੀ ॥ ੧ ॥ ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ

ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਹੀ ॥ ਨਾਨਕ ਕਹਤ

ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ ਕਹਾ ਨਹੀ ॥ ੨

॥ ੨ ॥

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਮਨ ਰੇ ਕਉਨੁ ਕੁਮਤਿ ਤੈ ਲੀਨੀ ॥ ਪਰ ਦਾਰਾ

ਨਿੰਦਿਆ ਰਸ ਰਚਿਓ ਰਾਮ ਭਗਤਿ ਨਹਿ ਕੀਨੀ

॥ ੧ ॥ ਰਹਾਉ ॥ ਮੁਕਤਿ ਪੰਥੁ ਜਾਨਿਓ ਤੈ ਨਾਹਨਿ

ਧਨ ਜੋਰਨ ਕਉ ਧਾਇਆ ॥ ਅੰਤਿ ਸੰਗ ਕਾਹੂ

ਨਹੀ ਦੀਨਾ ਬਿਰਥਾ ਆਪੁ ਬੰਧਾਇਆ ॥ ੧ ॥

ਨਾ ਹਰਿ ਭਜਿਓ ਨ ਗੁਰ ਜਨੁ ਸੇਵਿਓ ਨਹ

ਉਪਜਿਓ ਕਛੁ ਗਿਆਨਾ ॥ ਘਟ ਹੀ ਮਾਹਿ

ਨਿਰੰਜਨੁ ਤੇਰੈ ਤੈ ਖੋਜਤ ਉਦਿਆਨਾ ॥ ੨ ॥

ਬਹੁਤੁ ਜਨਮ ਭਰਮਤ ਤੈ ਹਾਰਿਓ ਅਸਥਿਰ ਮਤਿ

ਨਹੀ ਪਾਈ ॥ ਮਾਨਸ ਦੇਹ ਪਾਇ ਪਦ ਹਰਿ ਭਜੁ

ਨਾਨਕ ਬਾਤ ਬਤਾਈ ॥ ੩ ॥ ੩ ॥

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਮਨ ਰੇ ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਬਿਚਾਰੇ ॥ ਜਿਹ ਸਿਮਰਤ

ਗਨਕਾ ਸੀ ਉਧਰੀ ਤਾ ਕੋ ਜਸੁ ਉਰ ਧਾਰੇ ॥ ੧ ॥

saints and all the hopes and desires of the individual are left unfulfilled in the mind. In the mean time the god of death catches hold of man from his top lock of hair and finally he dies. (Pause-1)

O friend ! The wife, friend, son or other relatives, including all the elephants, horses, chariots are all false (unreal) and the Earth is full of wealth including the household articles. All these things are transient and false except the Lord's True Name which is True. (1)

O Man ! You have (lost all the time) been wandering in this world for ages in different forms of lives and now you have been given this human life with great difficulty.

O Nanak ! Why do you not remember the Lord ! This is the only chance given to you for uniting with the Lord. (2-2)

Sorath Mahala - 9 (Ma'n Re kaun komat tain lini.....)

O my mind ! Where from have you taken this wrong advice and bad mentality ? You are always engrossed either in (the love of) another woman's beauty or someone's wealth or back-biting of others and have never engaged yourself in the remembrance and worship of the Lord. (Pause-1)

O my mind ! You have never realised true knowledge or understood the path of salvation; infact you have been running around only in amassing wealth. You do not appreciate that at the time of death, neither your relatives nor money will come to your rescue and everything will be left behind. You have infact, unnecessarily attached yourself to worldly bondage. (1)

O my mind ! Neither you have worshipped the Lord, nor you have rendered any service to the holy saints, with the result that your (innerself) mind has not been enlightened with knowledge.

O Brother ! The Lord abides within your heart whereas you have been roaming around the jungles in search of Him.(2)

O Nanak ! We are giving you the right advice that you have attained this human form with difficulty, so you should remember the Lord and recite His True Name. You have lost the battle of life earlier also wandering in futile efforts but have not received the right advice to stabilise your position, which could only be attained by reciting Lord's True Name. (3-3)

Sorath Mahala - 9 (Ma'n re prabh ki saran bicharo.....)

O my mind ! Think of taking refuge at the lotus-feet of the Lord, with whose service and recitation of His True Name, even Ganka, the prostitute, had attained salvation. You should inculcate (the love of) the recitation of the Lord's Praises and love in Your heart. (Pause-1)

ਰਹਾਉ ॥ ਅਟਲ ਭਇਓ ਧੂਮ ਜਾ ਕੈ ਸਿਮਰਨਿ
ਅਰੁ ਨਿਰਭੈ ਪਦੁ ਪਾਇਆ ॥ ਦੁਖ ਹਰਤਾ ਇਹ
ਬਿਧਿ ਕੇ ਸੁਆਮੀ ਤੈ ਕਾਹੇ ਬਿਸਰਾਇਆ ॥ ੧ ॥

ਜਬ ਹੀ ਸਰਨਿ ਗਈ ਕਿਰਪਾ ਨਿਧਿ ਗਜ ਗਰਾਹ
ਤੇ ਛੂਟਾ ॥ ਮਹਮਾ ਨਾਮ ਕਹਾ ਲਉ ਬਰਨਉ
ਰਾਮ ਕਹਤ ਬੰਧਨ ਤਿਹ ਤੂਟਾ ॥ ੨ ॥ ਅਜਾਮਲੁ
ਪਾਪੀ ਜਗੁ ਜਾਨੇ ਨਿਮਖ ਮਾਹਿ ਨਿਸਤਾਰਾ ॥ ਨਾਨਕ

ਕਹਤ ਚੇਤ ਚਿੰਤਾਮਨਿ ਤੈ ਭੀ ਉਤਰਹਿ ਪਾਰਾ ॥
੩ ॥ ੪ ॥

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਪ੍ਰਾਨੀ ਕਉਨੁ ਉਪਾਉ ਕਰੈ ॥ ਜਾ ਤੇ ਭਗਤਿ ਰਾਮ
ਕੀ ਪਾਵੈ ਜਮ ਕੋ ਤ੍ਰਾਸੁ ਹਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਉਨੁ ਕਰਮ ਬਿਦਿਆ ਕਹੁ ਕੈਸੀ ਧਰਮੁ ਕਉਨੁ
ਫੁਨਿ ਕਰਈ ॥ ਕਉਨੁ ਨਾਮੁ ਗੁਰ ਜਾ ਕੈ ਸਿਮਰੈ
ਭਵ ਸਾਗਰ ਕਉ ਤਰਈ ॥ ੧ ॥ ਕਲ ਮੈ ਏਕੁ

ਨਾਮੁ ਕਿਰਪਾ ਨਿਧਿ ਜਾਹਿ ਜਪੈ ਗਤਿ ਪਾਵੈ ॥
ਅਉਰ ਧਰਮ ਤਾ ਕੈ ਸਮ ਨਾਹਿਨ ਇਹ ਬਿਧਿ
ਬੇਦੁ ਬਤਾਵੈ ॥ ੨ ॥ ਸੁਖੁ ਦੁਖੁ ਰਹਤ ਸਦਾ ਨਿਰਲੇ

ਪੀ ਜਾ ਕਉ ਕਹਤ ਗੁਸਾਈ ॥ ਸੋ ਤੁਮ ਹੀ ਮਹਿ
ਬਸੈ ਨਿਰੰਤਰਿ ਨਾਨਕ ਦਰਪਨਿ ਨਿਆਈ ॥ ੩
॥ ੪ ॥

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਮਾਈ ਮੈ ਕਿਹਿ ਬਿਧਿ ਲਖਉ ਗੁਸਾਈ ॥ ਮਹਾ

O Brother ! Why have you forgotten the Lord, the destroyer of all sins and sufferings ? The Lord with whose meditation the saint Dhruav had attained self-realisation and attained the state of Equipoise (Salvation), free from all effects of fear-complex (from god of death) which has been forgotten by you. (1)

Just as an elephant caught by the tandua has lost all hope of survival but on remembering the Lord, all his bondage by the captor was removed, by taking the support and shelter at the Lord's lotus-feet, the fountain-head of all hope and the ocean of Grace. How could I explain or sing the praises of the Lord, or His True Name, as the elephant got himself freed from the captor with the support of True Name ? (2)

The whole world knows about the sinner Ajamal, who got freed from the worldly bondage by reciting Lord's True Name, and attained salvation.

O Nanak ! Let us meditate on the Lord, the benefactor of all our cherished goals, so that we may cross this ocean of life successfully. (3-4)

Sorath Mahala - 9 (Prani kaun upav karai.....)

O Guru ! What means or efforts should this human being adopt so as to attain Lord's devotion and love and cast away the fear-complex of the Yama, the god of death ? (Pause-1)

O Lord ! What is the job or function to be performed by Man; what is the education or knowledge which he should gain; and which are the religious rites which he should perform to attain the Lord ? Which is the True Name, by meditating on which, man could be enabled to cross this ocean of life successfully ? (1)

O Brother ! In this age of Kal-Yug, it is only the True Name of the Lord, the fountain-head of all Grace and the treasure of the nectar of True Name, that is the greatest means of attaining the Lord by reciting His True Name, thus achieving salvation. Even the Vedas have elucidated (spread out) the same knowledge and message that nothing else could equal the Lord's True Name as the means of True religion. (2)

O Nanak ! The Lord is not affected by worldly comforts or afflictions, as He is the Master of the whole world and is not (affected) touched by worldly pleasures or sufferings. O Brother ! The Lord abides within your heart and could be seen within (your heart), as You can see an image within a mirror. Similarly, you could perceive the Lord within yourself as He abides within your heart. (3-5)

Sorath Mahala - 9 (Maiee mein keh bidh lakhou ...)

O my mother ! How and with what means could I meet the True Lord ? My mind is fully engrossed in the worldly

ਮੇਹ ਅਗਿਆਨਿ ਤਿਮਰਿ ਮੇ ਮਨੁ ਰਹਿਓ
ਉਰਝਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਗਲ ਜਨਮ
ਭਰਮ ਹੀ ਪਰਮ ਖੇਇਓ ਨਹ ਅਸਥਿਰੁ ਮਤਿ
ਪਾਈ ॥ ਬਿਖਿਆਸਕਤ ਰਹਿਓ ਨਿਸ ਬਾਸੁਰ
ਨਹ ਛੂਟੀ ਅਧਮਾਈ ॥ ੧ ॥ ਸਾਧਸੰਗੁ ਕਬਹੂ
ਨਹੀ ਕੀਨਾ ਨਹ ਕੀਰਤਿ ਪ੍ਰਭੁ ਗਾਈ ॥ ਜਨ
ਨਾਨਕ ਮੈ ਨਾਹਿ ਕੇਉ ਗੁਨੁ ਰਾਖਿ ਲੇਹੁ ਸਰਨਾਈ
॥ ੨ ॥ ੬ ॥

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਮਾਈ ਮਨੁ ਮੇਰੇ ਬਸਿ ਨਾਹਿ ॥ ਨਿਸ ਬਾਸੁਰ
ਬਿਖਿਅਨ ਕਉ ਧਾਵਤ ਕਿਹਿ ਬਿਧਿ ਰੋਕਉ ਤਾਹਿ
॥ ੧ ॥ ਰਹਾਉ ॥ ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਕੇ ਮਤ
ਸੁਨਿ ਨਿਮਖ ਨ ਹੀਏ ਬਸਾਵੈ ॥ ਪਰ ਧਨ ਪਰ
ਦਾਰਾ ਸਿਉ ਰਚਿਓ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਵੈ ॥ ੧
॥ ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੇ ਸੂਝਤ ਨਹ
ਕਛੁ ਗਿਆਨਾ ॥ ਘਟ ਹੀ ਭੀਤਰਿ ਬਸਤ
ਨਿਰੰਜਨੁ ਤਾ ਕੇ ਮਰਮੁ ਨ ਜਾਨਾ ॥ ੨ ॥ ਜਬ ਹੀ
ਸਰਨਿ ਸਾਧ ਕੀ ਆਇਓ ਦੁਰਮਤਿ ਸਗਲ
ਬਿਨਾਸੀ ॥ ਤਬ ਨਾਨਕ ਚੇਤਿਓ ਚਿੰਤਾਮਨਿ ਕਾਟੀ
ਜਮ ਕੀ ਫਾਸੀ ॥ ੩ ॥ ੭ ॥

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਰੇ ਨਰ ਇਹ ਸਾਚੀ ਜੀਅ ਧਾਰਿ ॥ ਸਗਲ ਜਗਤੁ
ਹੈ ਜੈਸੇ ਸੁਪਨਾ ਬਿਨਸਤ ਲਗਤ ਨ ਬਾਰ ॥ ੧
॥ ਰਹਾਉ ॥ ਬਾਰੂ ਭੀਤਿ ਬਨਾਈ ਰਚਿ ਪਚਿ
ਰਹਤ ਨਹੀ ਦਿਨ ਚਾਰਿ ॥ ਤੈਸੇ ਹੀ ਇਹ ਸੁਖ

entanglements, being involved in the darkness of ignorance and worldly attachments. (Pause-1)

I have wasted my whole life in wandering in the pursuit of such futile efforts and whimsical beliefs; without acquiring the sense of stabilising in one place, or in the Lord's attainment. I have been engulfed day and night in vicious thoughts or sinful actions and the mind has always been at a low keel or abysmal depths. (1)

Neither have I joined the company of holy saints nor have I sung the praises of the True Master.

O Nanak ! I have not acquired any good qualities or performed any noble (actions) deeds. I have only taken refuge at the lotus-feet of the Lord and would pray to Him to safeguard my honour ! (2-6)

Sorath Mahala - 9 (Ma'iee ma'n mero bas na'hai.....)

O my mother ! (O Saints !) My mind is not under my control; as it wanders around in vicious thoughts or sinful actions. Pray tell me how to stop this mind from such activities (wanderings) and what means should be adopted to control it? (Pause-1)

My mind does not learn a bit from listening to the Vedas, Puranas or Simritis. Infact, being attracted towards others' wealth and others' (beautiful) women, this man wastes the human life in futile efforts. (1)

O my mind ! Being proud of Your worldly possessions (Maya) and egoism, this man does not listen to reason and is hard of hearing (not listening to sound advice) and has not acquired any knowledge. Neither you have attained any secrets of the Lord, who abides within your heart. (2)

When some one takes His support through the company of holy saints, his mean mentality is washed away (purified).

O Nanak ! If we were to remember the Lord-benefactor, who bestows on us all the desires and hopes, our bondage of Yama's noose will also break open. (3-7)

Sorath Mahala - 9 (Re nar eh sachi jia dha'r.....)

O Man ! Try to grasp the true description of the situation in your heart. This world is like a dream and it does not take long for its destruction. (Pause-1)

Just as someone were to construct a wall of sand and uses lot of means, with great pains to complete it with great love but this wall does not last long and falls within a short time.

O foolish Man ! Why are you so much engrossed in worldly pleasures as these comforts are short-lived like the

ਮਾਇਆ ਕੇ ਉਰਝਿਓ ਕਹਾ ਗਵਾਰ ॥ ੧ ॥

ਅਜਹੂ ਸਮਝਿ ਕਛੁ ਬਿਗਰਿਓ ਨਾਹਿਨਿ ਭਜਿ

ਲੇ ਨਾਮੁ ਮੁਰਾਰਿ ॥ ਕਹੁ ਨਾਨਕ ਨਿਜ ਮਤੁ

ਸਾਧਨ ਕਉ ਭਾਖਿਓ ਤੋਹਿ ਪੁਕਾਰਿ ॥ ੨ ॥ ੮ ॥

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਇਹ ਜਗਿ ਮੀਤੁ ਨ ਦੇਖਿਓ ਕੋਈ ॥ ਸਗਲ

ਜਗਤੁ ਅਪਨੈ ਸੁਖਿ ਲਾਗਿਓ ਦੁਖ ਮੈ ਸੰਗਿ ਨ

ਹੋਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦਾਰਾ ਮੀਤ ਪੂਤ ਸਨਬੰਧੀ

ਸਗਰੇ ਧਨ ਸਿਉ ਲਾਗੇ ॥ ਜਬ ਹੀ ਨਿਰਧਨ

ਦੇਖਿਓ ਨਰ ਕਉ ਸੰਗੁ ਛਾਡਿ ਸਭ ਭਾਗੇ ॥ ੧

॥ ਕਹਉ ਕਹਾ ਯਿਆ ਮਨ ਬਉਰੇ ਕਉ ਇਨ

ਸਿਉ ਨੇਹੁ ਲਗਾਇਓ ॥ ਦੀਨਾ ਨਾਥ ਸਕਲ ਭੈ

ਭੰਜਨ ਜਸੁ ਤਾ ਕੇ ਬਿਸਰਾਇਓ ॥ ੨ ॥ ਸੁਆਨ

ਪੂਛੁ ਜਿਉ ਭਇਓ ਨ ਸੁਧਉ ਬਹੁਤੁ ਜਤਨੁ ਮੈ

ਕੀਨਉ ॥ ਨਾਨਕ ਲਾਜ ਬਿਰਦ ਕੀ ਰਾਖਹੁ ਨਾਮੁ

ਤੁਹਾਰਉ ਲੀਨਉ ॥ ੩ ॥ ੯ ॥

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਮਨ ਰੇ ਗਹਿਓ ਨ ਗੁਰ ਉਪਦੇਸੁ ॥ ਕਹਾ ਭਇਓ

ਜਉ ਮੂਡੁ ਮੁਡਾਇਓ ਭਗਵਉ ਕੀਨੋ ਭੇਸੁ ॥ ੧

॥ ਰਹਾਉ ॥ ਸਾਚ ਛਾਡਿ ਕੈ ਝੂਠਹ ਲਾਗਿਓ

ਜਨਮੁ ਅਕਾਰਬੁ ਖੇਇਓ ॥ ਕਰਿ ਪਰਪੰਚ ਉਦਰ

ਨਿਜ ਪੋਖਿਓ ਪਸੁ ਕੀ ਨਿਆਈ ਸੋਇਓ ॥ ੧ ॥

ਰਾਮ ਭਜਨ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਮਾਇਆ

ਹਾਥਿ ਬਿਕਾਨਾ ॥ ਉਰਝਿ ਰਹਿਓ ਬਿਖਿਅਨ

sand wall and will perish in no time ? So it is no use getting attached to such pleasures which are short-lived. (1)

O Man ! Nothing is spoiled yet and you could realise the truth and remember the Lord's True Name, which has destroyed the demon of egoism (like Lord Krishna destroying the demon Mur). O Nanak ! I have explained the right path for your guidance, and I have explained whatever was considered right by me, O Man ! (2-8)

Sorath Mahala - 9 (*Eh jag meet na dekhio koiee*)

O Brother ! This world is interested in its own comforts and pleasures and there is no true friend to be seen around us. No one gives you company while you are in adversity, and all behave like friends so long their interests demand it. (Pause-1)

All your relatives, like wife, friend and son are posing true love for you but it is all due to Your wealth that they show so much love for you and will desert you as soon as they find you penniless. (1)

What should I tell this foolish mind which has developed affection for such things ? O my mind ! You have forgotten the praises and Greatness of the True Lord, who is the destroyer of the fear complex of the poor (helpless) and is the Master of all. (2)

O Nanak ! This mind remains unstable and in a vicious state just like the tail of a dog which can never be straightened, though I have tried to rectify it with all possible means. O Lord ! I have taken the support of Your True Name and as You have made it Your moral duty to protect Your own principles, so it behoves You to save even the sinners, like me, as per Your principles. (3-9)

Sorath Mahala - 9 (*Ma'n re gehou na Gur updes.....*)

O my mind ! What is the use, if a person has not realised the Guru's message and His instructions and has shaved his head off wearing the sadhus' garments of saffron colour ? (Pause-1)

O Brother ! You have wasted this human form of life instead of leading a Truthful life, You have got engrossed in worldly falsehood; You have been living the life of an animal by filling your belly with all sorts of wicked means and then sleeping most of the time. You have not realised or understood the Lord's worship any time and were always engrossed in worldly falsehood (Maya). You have forgotten the Lord's True Name, the jewel of life, while you were always engulfed by vicious thoughts or sinful life. (2)

ਸੰਗਿ ਬਉਰਾ ਨਾਮੁ ਰਤਨੁ ਬਿਸਰਾਨਾ ॥ ੨ ॥
 ਰਹਿਓ ਅਚੇਤੁ ਨ ਚੇਤਿਓ ਗੋਬਿੰਦ ਬਿਰਥਾ ਅਉਧ
 ਸਿਰਾਨੀ ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਬਿਰਦੁ ਪਛਾਨਉ
 ਭੂਲੇ ਸਦਾ ਪਰਾਨੀ ॥ ੩ ॥ ੧੦ ॥

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਜੇ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥ ਸੁਖ ਸਨੇਹੁ
 ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥ ੧ ॥
 ਰਹਾਉ ॥ ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ
 ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥ ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ
 ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥ ੧ ॥ ਆਸਾ
 ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ
 ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ ਘਟਿ
 ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥ ੨ ॥ ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ
 ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥ ਨਾਨਕ
 ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ
 ਪਾਨੀ ॥ ੩ ॥ ੧੧ ॥

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਪ੍ਰੀਤਮ ਜਾਨਿ ਲੇਹੁ ਮਨ ਮਾਰੀ ॥ ਅਪਨੇ ਸੁਖ
 ਸਿਉ ਹੀ ਜਗੁ ਫਾਂਧਿਓ ਕੇ ਕਾਹੂ ਕੇ ਨਾਹੀ ॥ ੧
 ॥ ਰਹਾਉ ॥ ਸੁਖ ਮੈ ਆਨਿ ਬਹੁਤੁ ਮਿਲਿ ਬੈਠਤ
 ਰਹਤ ਚਹੁ ਦਿਸਿ ਘੇਰੈ ॥ ਬਿਪਤਿ ਪਰੀ ਸਭ ਹੀ
 ਸੰਗੁ ਛਾਡਿਤ ਕੋਹੁ ਨ ਆਵਤ ਨੇਰੈ ॥ ੧ ॥ ਘਰ
 ਕੀ ਨਾਰਿ ਬਹੁਤੁ ਹਿਤੁ ਜਾ ਸਿਉ ਸਦਾ ਰਹਤ
 ਸੰਗ ਲਾਗੀ ॥ ਜਬ ਹੀ ਹੰਸ ਤਜੀ ਇਹ ਕਾਂਇਆ
 ਪ੍ਰੇਤ ਪ੍ਰੇਤ ਕਰਿ ਭਾਗੀ ॥ ੨ ॥ ਇਹ ਬਿਧਿ ਕੇ

O Brother ! The person, being forgetful of True Name, has wasted this life, devoid of True Name, while the life span is nearing its end. O Nanak ! This man has always been forgetful of the Lord. O Lord ! You alone could enable all these sinners to cross this ocean successfully through Your Grace and Your benevolence (duty) as this man is bound to make mistakes. (3-10)

Sorath Mahala - 9 (*Jo nar dukh mein dukh nahi ma'nai..*)

The person who does not feel the pinch of suffering while undergoing or facing afflictions and who is not attached to comforts or a life full of pleasures and is neither having the fear-complex of any higher power in his mind, (or death) nor finds any difference between gold and dust, taking everything on the same equal value, is a real devotee of the Lord. (Pause-1)

Such a person does not indulge in talking ill or backbiting of others nor does he indulge in the praise of others and is totally unaware of greed, worldly love, attachments, or egoism. He is totally removed from happiness and does not feel dejected about anything; infact he does not distinguish between praise or vilification of others, as for him everything has the same value. (1)

Such a person gets rid of all desires and hopes and is always disinterested in worldly pleasures or attachments. The person inculcates the love of the Lord in his heart, and vicious thoughts like sexual desires and anger do not disturb him at all; with the Lord abiding within his (innerself) heart. (2)

O Nanak ! The person, who is bestowed with the Guru's Grace, realises the value of such a disciplined life, and he mingles with the True Lord just as water mixes with water and can never be separated from it. (3-11)

Sorath Mahala - 9 (*Pritam jaan leho ma'n mahi.....*)

O my dear friend ! Let us understand this point clearly in our mind that every person in the world is engrossed in finding comforts for leading this life, being under the influence of worldly falsehood but the real fact is that no one is interested in any other person except his own aggrandisement. (Pause-1)

O Brother ! During (a person's) favourable times, everyone gathers around you from all sides while during adversity no one comes near you for help and everyone runs away from you leaving you alone. (1)

O Brother ! Even the wife, with whom you were in great love and who was attached to you all the time, runs away from you calling you a ghost, as soon as the soul leaves your body at the time of death. (2)

ਬਿਉਹਾਰੁ ਬਨਿਓ ਹੈ ਜਾ ਸਿਉ ਨੇਹੁ ਲਗਾਇਓ
॥ ਅੰਤ ਬਾਰ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਜੀ ਕੋਊ ਕਾਮਿ
ਨ ਆਇਓ ॥ ੩ ॥ ੧੨ ॥ ੧੩੯ ॥

ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੧ ਅਸਟਪਦੀਆ
ਚਉਤੁਕੀ ੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਦੁਬਿਧਾ ਨ ਪੜਉ ਹਰਿ ਬਿਨੁ ਹੋਰੁ ਨ ਪੂਜਉ

ਮੜੈ ਮਸਾਣਿ ਨ ਜਾਈ ॥ ਤ੍ਰਿਸਨਾ ਰਾਚਿ ਨ ਪਰ

ਘਰਿ ਜਾਵਾ ਤ੍ਰਿਸਨਾ ਨਾਮਿ ਬੁਝਾਈ ॥ ਘਰ

ਭੀਤਰਿ ਘਰੁ ਗੁਰੂ ਦਿਖਾਇਆ ਸਹਜਿ ਰਤੇ ਮਨ

ਭਾਈ ॥ ਤੂ ਆਪੇ ਦਾਨਾ ਆਪੇ ਬੀਨਾ ਤੂ ਦੇਵਹਿ

ਮਤਿ ਸਾਈ ॥ ੧ ॥ ਮਨੁ ਬੈਰਾਗਿ ਰਤਉ ਬੈਰਾਗੀ

ਸਬਦਿ ਮਨੁ ਬੋਧਿਆ ਮੇਰੀ ਮਾਈ ॥ ਅੰਤਰਿ ਜੋਤਿ

ਨਿਰੰਤਰਿ ਬਾਣੀ ਸਾਚੇ ਸਾਹਿਬ ਸਿਉ ਲਿਵ

ਲਾਈ ॥ ਰਹਾਉ ॥ ਅਸੰਖ ਬੈਰਾਗੀ ਕਹਹਿ ਬੈਰਾਗ

ਸੇ ਬੈਰਾਗੀ ਜਿ ਖਸਮੈ ਭਾਵੈ ॥ ਹਿਰਦੈ ਸਬਦਿ

ਸਦਾ ਭੈ ਰਚਿਆ ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਵੈ ॥ ਏਕੋ

ਚੇਤੈ ਮਨੁਆ ਨ ਡੋਲੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਵੈ ॥

ਸਹਜੇ ਮਾਤਾ ਸਦਾ ਰੰਗਿ ਰਾਤਾ ਸਾਚੇ ਕੇ ਗੁਣ

ਗਾਵੈ ॥ ੨ ॥ ਮਨੁਆ ਪਉਣੁ ਬਿੰਦੁ ਸੁਖਵਾਸੀ

ਨਾਮਿ ਵਸੈ ਸੁਖ ਭਾਈ ॥ ਜਿਹਬਾ ਨੇਤ੍ਰ ਸੋਤ੍ਰ ਸਚਿ

ਰਾਤੇ ਜਲਿ ਬੂਝੀ ਤੁਝਹਿ ਬੁਝਾਈ ॥ ਆਸ ਨਿਰਾਸ

ਰਹੈ ਬੈਰਾਗੀ ਨਿਜ ਘਰਿ ਤਾੜੀ ਲਾਈ ॥ ਭਿਖਿਆ

O Brother ! This is the way of the world, that everyone with whom you are devoted, leaves you alone while in distress. O Nanak ! Nothing avails us at the time of death except the Lord's True Name, so let us inculcate the love of this Name in our hearts. (33-12-139)

Sorath Mahala - 1 Ghar - 1 Astpadian Chotuki Ik onkar satgur prasad (Dubidha na par'oh har bin hore na poojou mar'ai masan na jaiee.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! I do not study the books, which take away my mind from the Lord's True Name (Lord's worship) and never worship any other power except the Lord and never visit any tombs or graveyard for (my worship) paying obeisance to them. I have never sought the support of another power except the Lord, though engrossed in the worldly desires and have extinguished the fire of my worldly desires by realising the value of Lord's True Name. We are always immersed in the love of the Lord in the state of equipoise, having perceived the Lord's presence within our innerselves, thus developing the love of the Lord in the heart (having attained self-realisation).

O Lord ! You are always in the know of our inner thoughts, being omni-scient, and are always watching our actions even as we are made to function according to the guidance provided by the Lord's Will. (1)

O my mother ! I am always leading a life of detachment, being aloof from worldly pleasures, as I have got enamoured with the Guru's Word. The Lord's light (of knowledge) has enlightened my mind (soul) and I am imbued with the love of the Lord through the Guru's Word (Gurbani). (Pause)

There are innumerable persons, leading a life of detachment (from the world) who give discourses on detachment, but the True recluse is one whom the Lord is pleased with. The person who has inculcated the love of the Guru's Word in his heart, serves the Guru, being imbued with the (love of the) wonder-awe of the Lord (fear and love). Such a person remembers the Lord by controlling the wandering mind and remains immersed in the Lord's love and knowledge effortlessly (automatically) and sings the praises of the Lord imbued with the love of the Lord all the time. (2)

O Brother ! The mind, which is wandering like the wind, attains peace and stability, by reciting True Name by inculcating its love in the heart, thus enjoying eternal bliss. Such a person gets his fire of worldly desires extinguished by immersing in the Lord's love through his senses, keeping his tongue, eyes and ears engaged in Truth all the time. O Brother ! I have imparted the teachings of remaining free from worldly hopes and desires with complete detachment, thus attaining self

ਨਾਮਿ ਰਜੇ ਸੰਤੋਖੀ ਅੰਮ੍ਰਿਤੁ ਸਹਜਿ ਪੀਆਈ ॥
 ੩ ॥ ਦੁਬਿਧਾ ਵਿਚਿ ਬੈਰਾਗੁ ਨ ਹੋਵੀ ਜਬ ਲਗੁ
 ਦੂਜੀ ਰਾਈ ॥ ਸਭੁ ਜਗੁ ਤੇਰਾ ਤੂ ਏਕੋ ਦਾਤਾ
 ਅਵਰੁ ਨ ਦੂਜਾ ਭਾਈ ॥ ਮਨਮੁਖਿ ਜੰਤ ਦੁਖਿ
 ਸਦਾ ਨਿਵਾਸੀ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ ॥ ਅਪਰ
 ਅਪਾਰ ਅਰੀਮ ਅਗੋਚਰ ਕਹਣੈ ਕੀਮ ਨ ਪਾਈ
 ॥ ੪ ॥ ਸੁੰਨ ਸਮਾਧਿ ਮਹਾ ਪਰਮਾਰਥੁ ਤੀਨਿ
 ਭਵਣੁ ਪਤਿ ਨਾਮੰ ॥ ਮਸਤਕਿ ਲੇਖੁ ਜੀਆ ਜਗਿ
 ਜੋਨੀ ਸਿਰਿ ਸਿਰਿ ਲੇਖੁ ਸਹਾਮੰ ॥ ਕਰਮ ਸੁਕਰਮ
 ਕਰਾਏ ਆਪੇ ਆਪੇ ਭਗਤਿ ਦ੍ਰਿੜਾਮੰ ॥ ਮਨਿ
 ਮੁਖਿ ਜੂਠਿ ਲਹੈ ਭੈ ਮਾਨੰ ਆਪੇ ਗਿਆਨੁ ਅਗਾਮੰ
 ॥ ੫ ॥ ਜਿਨ ਚਾਖਿਆ ਸੇਈ ਸਾਦੁ ਜਾਣਨਿ
 ਜਿਉ ਗੁੰਗੇ ਮਿਠਿਆਈ ॥ ਅਕਥੈ ਕਾ ਕਿਆ
 ਕਥੀਐ ਭਾਈ ਚਾਲਉ ਸਦਾ ਰਜਾਈ ॥ ਗੁਰੁ
 ਦਾਤਾ ਮੇਲੇ ਤਾ ਮਤਿ ਹੋਵੈ ਨਿਗੁਰੇ ਮਤਿ ਨ ਕਾਈ
 ॥ ਜਿਉ ਚਲਾਏ ਤਿਉ ਚਾਲਹੁ ਭਾਈ ਹੋਰ ਕਿਆ
 ਕੋ ਕਰੇ ਚਤੁਰਾਈ ॥ ੬ ॥ ਇਕਿ ਭਰਮਿ ਭੁਲਾਏ
 ਇਕਿ ਭਗਤੀ ਰਾਤੇ ਤੇਰਾ ਖੇਲੁ ਅਪਾਰਾ ॥ ਜਿਤੁ
 ਤੁਧੁ ਲਾਏ ਤੇਰਾ ਫਲੁ ਪਾਇਆ ਤੂ ਹੁਕਮਿ
 ਚਲਾਵਣਹਾਰਾ ॥ ਸੇਵਾ ਕਰੀ ਜੇ ਕਿਛੁ ਹੋਵੈ
 ਅਪਣਾ ਜੀਉ ਪਿੰਡੁ ਤੁਮਾਰਾ ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ

realisation, and developing love of the Lord. Such a person becomes contented by getting the boon of Lord's True Name as alms and imparts the same nectar of Lords's True Name to all the companions as well in the normal manner.(3)

O Brother ! We cannot lead a detached life till we get rid of our dual-mindedness, and cannot enjoy the bliss of life even if there is an iota of (a bit of) dual-mindedness. O Lord ! This whole world is under Your control (belonging to You) and You are the only benefactor , and there is no second benefactor of mankind. The self-willed persons are always undergoing sufferings while the Guru-minded persons are bestowed with honour and acclaim. (greatness) The Lord is ever so great, limitless, beyond our reach, whose greatness is beyond our comprehension and no one could evaluate His Greatness just by tall talking . (4)

The Lord, who is the Master of the three worlds with His True Name prevailing all over, is meditating in His detached aloofness and silence and is engaged in spiritual rejuvenation. The Lord is an embodiment of all power and might with His True Name acclaimed throughout.

The Lord, who controls the cycle of births and deaths, is dictating His ordains as pre-destined for each individule by the Lord's Will, while all the human beings undergo either joy or sorrow (sufferings or joy) as per their destiny. In fact, the Lord is controlling good or bad actions by various individuals, thus inculcating the love of the Lord's worship among them. The filth of the mind gets purified by developing the wonder-awe of the Lord, thus enlightening them with His light of knowledge, though He is beyond our comprehension. (5)

The persons, who have tasted (partaken) the nectar of Lord's True Name, have realised its value, but cannot express it like the dumb person, who cannot explain the taste of the sweets.

O Brother ! How to describe the Greatness of the limitless Lord, except by following the ordains of the Lord as per His Will. We could realise and attain the right wisdom, provided we are united with the perfect Guru, since the faithless person, without the Guru's support, remains without any wisdom or understanding. O Brother ! We have to function as ordained by the Lord as per His Will as we cannot avail of our cleverness (clever-moves) against the Lord's Will. (6)

O Lord ! Your worldly drama is really fabulous where some (faithless) persons are completely lost in their whims and fancies while some Guru-minded persons are immersed in reciting the Lord's True Name, engaged in Lord's worship. The human beings have to bear the brunt of their actions as directed by the Lord's Will, as everyone is subjected to the dictates of the Lord Almighty. O Lord ! This body and soul has

ਕਿਰਪਾ ਕੀਨੀ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਅਧਾਰਾ ॥ ੭ ॥
ਗਗਨੰਤਰਿ ਵਾਸਿਆ ਗੁਣ ਪਰਗਾਸਿਆ ਗੁਣ
ਮਹਿ ਗਿਆਨ ਧਿਆਨੰ ॥ ਨਾਮੁ ਮਨਿ ਭਾਵੈ ਕਰੈ
ਕਹਾਵੈ ਤਤੋ ਤਤੁ ਵਖਾਨੰ ॥ ਸਬਦੁ ਗੁਰ ਪੀਰਾ
ਗਹਿਰ ਗੰਭੀਰਾ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਉਰਾਨੰ ॥
ਪੂਰਾ ਬੈਰਾਗੀ ਸਹਜਿ ਸੁਭਾਗੀ ਸਚੁ ਨਾਨਕ ਮਨੁ
ਮਾਨੰ ॥ ੮ ॥ ੧ ॥

ਸੋਰਠਿ ਮਹਲਾ ੧ ਤਿਤੁਕੀ ॥

ਆਸਾ ਮਨਸਾ ਬੰਧਨੀ ਭਾਈ ਕਰਮ ਧਰਮ
ਬੰਧਕਾਰੀ ॥ ਪਾਪਿ ਪੁੰਨਿ ਜਗੁ ਜਾਇਆ ਭਾਈ
ਬਿਨਸੈ ਨਾਮੁ ਵਿਸਾਰੀ ॥ ਇਹ ਮਾਇਆ ਜਗਿ
ਮੋਹਣੀ ਭਾਈ ਕਰਮ ਸਭੇ ਵੇਕਾਰੀ ॥ ੧ ॥ ਸੁਣਿ
ਪੰਡਿਤ ਕਰਮਾ ਕਾਰੀ ॥ ਜਿਤੁ ਕਰਮਿ ਸੁਖ ਊਪਜੈ
ਭਾਈ ਸੁ ਆਤਮ ਤਤੁ ਬੀਚਾਰੀ ॥ ਰਹਾਉ ॥
ਸਾਸਤੁ ਬੇਦੁ ਬਕੈ ਖੜੋ ਭਾਈ ਕਰਮ ਕਰਹੁ
ਸੰਸਾਰੀ ॥ ਪਾਖੰਡਿ ਮੈਲੁ ਨ ਚੁਕਈ ਭਾਈ ਅੰਤਰਿ
ਮੈਲੁ ਵਿਕਾਰੀ ॥ ਇਨ ਬਿਧਿ ਡੂਬੀ ਮਾਰੁਰੀ ਭਾਈ
ਊਡੀ ਸਿਰ ਕੈ ਭਾਰੀ ॥ ੨ ॥ ਦੁਰਮਤਿ ਘਣੀ
ਵਿਗੁਤੀ ਭਾਈ ਦੂਜੈ ਭਾਇ ਖੁਆਈ ॥ ਬਿਨੁ
ਸਤਿਗੁਰ ਨਾਮੁ ਨ ਪਾਈਐ ਭਾਈ ਬਿਨੁ ਨਾਮੈ
ਭਰਮੁ ਨ ਜਾਈ ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਸੁਖ ਪਾਏ

been bestowed by You alone and we have to function as directed by You. We could serve the Lord provided something was under our control. Infact, when we got united with the True Guru, we were blessed with His Grace, and supported with the nectar of True Name. (7)

The Lord is pervading all over the world, having created it through the combination of five elements. When we inculcated His virtues in the heart, we got enlightened by imbibing His love in the heart, through the Guru's guidance. The person, who is imbued with the love of the Lord, recites the True Name himself and enables others as well to repeat True Name, viewing His virtues and His secrets. The man becomes more involved and concentrates on the Lord through the Guru's teachings, as without the Guru's guidance the whole world is behaving madly. O Nanak ! The person who is imbued with the love of the Lord and leads a detached life, is truly fortunate and pre-destined by Lord's Will. (8-1)

Sorath Mahala - 1 Tituki (*Aasa mansa bandhni bhaiee karam dharam bandhkari.....*)

O Brother ! The worldly desires and hopes always keep man engrossed in bondage and even the virtuous deeds of religious type always keep man tied down to this worldly falsehood only.

O Brother ! This world is always engulfed by the so-called considerations of sins or virtuous deeds and man is born with the same thoughts of sins and finally faces death forgetting the real worth of the True Name of the Lord.

O Brother ! This worldly charm (Maya) is so powerful and enticing that the whole world is engaged in vicious thoughts or sinful actions and this man spends this life in futile efforts. (1)

O Pandit ! You are always engrossed in false formal practices of showing off, so listen to me carefully ! One should perform such actions in life which bring peace and solace to the mind; and one should engage himself in such contemplations which bring spiritual bliss, the real aim of life. (Pause)

O Brother ! You are giving discourses on Vedas and Shastras, while in practice your conduct is like other worldly people, engrossed in vicious and sinful actions. The inner filth of the mind is not washed away with these false formal practices (rituals) instead, it increases with your vicious thoughts. O Brother ! The whole world is lost and drowned in this ocean because of these formal practices and religious (formalites) as there is no reality in it just as the spider gets caught within its own cobweb and finally loses its life. (2)

O Brother ! Most of the world is lost with wrong sense of judgment and is following the wrong path and due to its dual mindedness is facing all sorts of difficulties and privations. Infact, our doubts and misgivings cannot be eliminated without

ਭਾਈ ਆਵਣੁ ਜਾਣੁ ਰਹਾਈ ॥ ੩ ॥ ਸਾਰੁ ਸਹਜੁ

ਗੁਰ ਤੇ ਊਪਜੈ ਭਾਈ ਮਨੁ ਨਿਰਮਲੁ ਸਾਚਿ ਸਮਾਈ

॥ ਗੁਰੁ ਸੇਵੇ ਸੇ ਬੁਝੈ ਭਾਈ ਗੁਰ ਬਿਨੁ ਮਗੁ ਨ

ਪਾਈ ॥ ਜਿਸੁ ਅੰਤਰਿ ਲੋਭੁ ਕਿ ਕਰਮ ਕਮਾਵੈ

ਭਾਈ ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਈ ॥ ੪ ॥ ਪੰਡਿਤ

ਦਹੀ ਵਿਲੋਈਐ ਭਾਈ ਵਿਚਹੁ ਨਿਕਲੈ ਤਬੁ ॥

ਜਲੁ ਮਥੀਐ ਜਲੁ ਦੇਖੀਐ ਭਾਈ ਇਹੁ ਜਗੁ

ਏਹਾ ਵਖੁ ॥ ਗੁਰ ਬਿਨੁ ਭਰਮਿ ਵਿਗੁਚੀਐ ਭਾਈ

ਘਟਿ ਘਟਿ ਦੇਉ ਅਲਖੁ ॥ ੫ ॥ ਇਹੁ ਜਗੁ

ਤਾਗੋ ਸੂਤ ਕੋ ਭਾਈ ਦਹ ਦਿਸ ਬਾਧੋ ਮਾਇ ॥

ਬਿਨੁ ਗੁਰ ਗਾਨਿ ਨ ਛੂਟਈ ਭਾਈ ਥਾਕੇ ਕਰਮ

ਕਮਾਇ ॥ ਇਹੁ ਜਗੁ ਭਰਮਿ ਭੁਲਾਇਆ ਭਾਈ

ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥ ੬ ॥ ਗੁਰ ਮਿਲਿਐ

ਭਉ ਮਨਿ ਵਸੈ ਭਾਈ ਭੈ ਮਰਣਾ ਸਚੁ ਲੇਖੁ ॥

ਮਜਨੁ ਦਾਨੁ ਚੰਗਿਆਈਆ ਭਾਈ ਦਰਗਹ ਨਾਮੁ

ਵਿਸੇਖੁ ॥ ਗੁਰੁ ਅੰਕਸੁ ਜਿਨਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ

ਭਾਈ ਮਨਿ ਵਸਿਆ ਚੂਕਾ ਭੇਖੁ ॥ ੭ ॥ ਇਹੁ

ਤਨੁ ਹਾਟੁ ਸਰਾਫ ਕੋ ਭਾਈ ਵਖਰੁ ਨਾਮੁ ਅਪਾਰੁ

॥ ਇਹ ਵਖਰੁ ਵਾਪਾਰੀ ਸੇ ਦ੍ਰਿੜੈ ਭਾਈ ਗੁਰ

ਸਬਦਿ ਕਰੇ ਵੀਚਾਰੁ ॥ ਧਨੁ ਵਾਪਾਰੀ ਨਾਨਕਾ

ਭਾਈ ਮੇਲਿ ਕਰੇ ਵਾਪਾਰੁ ॥ ੮ ॥ ੨ ॥

the help of True Name, but this True Name cannot be attained without the Guru's guidance. O Brother ! It is only through the service of the True Guru that we could attain true bliss and joy of life and escape from the cycle of births and deaths. (3)

O Brother ! The true knowledge is acquired through the Guru's guidance only and with a purified mind alone one could merge with Truth, and this point is appreciated only by a person who serves the Guru, as no one else, except the Guru, could show us the right path. O Brother ! The person, who has greed and lust for more possessions, performs such actions which are futile, being involved in untruth and falsehood and thus drinks the poison of vicious thoughts, full of lies. (4)

O Pandit ! If we churn the Curd, we get butter as its product; similarly we could attain the Lord if we consider the distinction between Truth and Falsehood. O Brother ! If we churn water then we cannot get any result as it remains as water only; similarly by tall talk and jargon we cannot gain anything either. This world is also like the unproductive churning of water and all the comforts of the world are futile, without giving any useful output. O Brother ! Man is lost in confusion without the Guru's teachings but if one happens to meet the True Guru, then one perceives the same Lord within each heart and realises the ultimate Truth. (5)

O Brother ! This world is just like a cotton thread which is held in position (bondage) from all ten directions with the help of worldly veil of falsehood. (Maya) All the human beings have tried their best but none has been able to open this knot without the help of the Guru's guidance and understand the Lord's secrets. O Brother ! The world is engrossed in whims and doubts as per Lord's Will but no one knows, why it happens like this. (6)

O Brother ! We develop love and fear (wonder-awe) through the company of the Guru and the real truth lies in accepting psychological death in this worldly life, being so humble as if, one is dead (without reacting to excesses) which brings spiritual life. This is true death, and after this one does not fear the god of death even. O Brother ! It is worthwhile and more profitable to recite Lord's True Name in the Lord's presence rather than bathing at holy places or giving alms.

O Brother ! The persons, who have meditated on True Name, have got the control of mind like the iron rod (anvil) used for controlling the elephant; thus the mind is kept under control and free from all sorts of formal practices or futile efforts. (7)

O Brother ! This body is like the jeweller's shop of the Guru, where the mind deals with the merchandise of True Name of the Lord. O Brother ! But this type of merchandise is only accepted by the sikh trader who deals in the Guru's Word and its teachings. O Nanak ! Blessed is the trader who deals in the merchandise of True Name in the company of the Guru ! O Brother ! Blessed is the Sikh, who attains Lord's True Name through the Guru's guidance. (8-2)

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

ਜਿਨ੍ਹੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਪਿਆਰੇ ਤਿਨ੍ਹ ਕੇ ਸਾਥ
ਤਰੇ ॥ ਤਿਨ੍ਹਾ ਠਾਕ ਨ ਪਾਈਐ ਪਿਆਰੇ ਅੰਮ੍ਰਿਤ
ਰਸਨ ਹਰੇ ॥ ਬੂਡੇ ਭਾਰੇ ਭੈ ਬਿਨਾ ਪਿਆਰੇ ਤਾਰੇ
ਨਦਰਿ ਕਰੇ ॥ ੧ ॥ ਭੀ ਤੂਹੈ ਸਾਲਾਹਣਾ ਪਿਆਰੇ
ਭੀ ਤੇਰੀ ਸਾਲਾਹ ॥ ਵਿਨੁ ਬੋਹਿਥ ਭੈ ਭੁਬੀਐ
ਪਿਆਰੇ ਕੰਧੀ ਪਾਇ ਕਹਾਹ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸਾਲਾਹੀ ਸਾਲਾਹਦਾ ਪਿਆਰੇ ਦੂਜਾ ਅਵਰੁ ਨ
ਕੋਇ ॥ ਮੇਰੇ ਪ੍ਰਭ ਸਾਲਾਹਨਿ ਸੇ ਭਲੇ ਪਿਆਰੇ
ਸਬਦਿ ਰਤੇ ਰੰਗੁ ਹੋਇ ॥ ਤਿਸ ਕੀ ਸੰਗਤਿ ਜੇ
ਮਿਲੈ ਪਿਆਰੇ ਰਸੁ ਲੈ ਤਤੁ ਵਿਲੋਇ ॥ ੨ ॥
ਪਤਿ ਪਰਵਾਨਾ ਸਾਚ ਕਾ ਪਿਆਰੇ ਨਾਮੁ ਸਚਾ
ਨੀਸਾਣੁ ॥ ਆਇਆ ਲਿਖਿ ਲੈ ਜਾਵਣਾ ਪਿਆਰੇ
ਹੁਕਮੀ ਹੁਕਮੁ ਪਛਾਣੁ ॥ ਗੁਰ ਬਿਨੁ ਹੁਕਮੁ ਨ
ਬੁਝੀਐ ਪਿਆਰੇ ਸਾਚੇ ਸਾਚਾ ਤਾਣੁ ॥ ੩ ॥ ਹੁਕਮੈ
ਅੰਦਰਿ ਨਿੰਮਿਆ ਪਿਆਰੇ ਹੁਕਮੈ ਉਦਰ ਮਝਾਰਿ
॥ ਹੁਕਮੈ ਅੰਦਰਿ ਜੰਮਿਆ ਪਿਆਰੇ ਉਧਰਿ ਸਿਰ
ਕੈ ਭਾਰਿ ॥ ਗੁਰਮੁਖਿ ਦਰਗਹ ਜਾਣੀਐ ਪਿਆਰੇ
ਚਲੈ ਕਾਰਜ ਸਾਰਿ ॥ ੪ ॥ ਹੁਕਮੈ ਅੰਦਰਿ
ਆਇਆ ਪਿਆਰੇ ਹੁਕਮੇ ਜਾਦੇ ਜਾਇ ॥ ਹੁਕਮੇ
ਬੰਨ੍ਹਿ ਚਲਾਈਐ ਪਿਆਰੇ ਮਨਮੁਖਿ ਲਹੈ ਸਜਾਇ
॥ ਹੁਕਮੇ ਸਬਦਿ ਪਛਾਣੀਐ ਪਿਆਰੇ ਦਰਗਹ

Sorath Mahala - 1 (Jini satgur sevia piarai tin ke.....)

O dear friend ! The persons, who have served the True Guru, and followed the Guru's teachings, have not only attained salvation themselves but even their colleagues have crossed this ocean of life successfully. The Guru-minded persons, who have flourished with (tasting) the nectar of True Name with their tongue, have not been hampered in their progress by vicious thoughts or sinful actions or worldly falsehood and its greed. Infact, such Guru-minded persons are bestowed with the Lord's Grace and attain salvation. O dear friend ! However, the persons who are buried under the weight of sins and vices, being devoid of the love of the Lord, have been drowned in this ocean of life. (1)

O dear Lord ! We should always sing Your praises with our heart and praise Your Greatness with our tongue (speech) as well. O dear Lord ! Without the help of Your ship of safety of True Name, man gets drowned in this ocean of life due to his fear complex, as without the help of True Name it is not possible to reach safely the distant shore. (when the saints are crying hoarse from the shore that we should save ourselves by catching hold of True Name while no one listens to this advice. (Pause-1)

O dear friend ! Apart from the Lord there is no other power on Earth worthy of our praise, so we should always sing the praises of the Lord. O dear friend ! The Guru-minded persons, who sing the praises of my True Master, are truly great, and virtuous, as they enjoy the bliss of the Lord's love, being immersed in His True Name all the time. O dear-friend ! The persons, who gain the company of such Guru-minded persons, attain the ideal of life by meditating and contemplating on the value of True Name; and make a success of the life and its aim. (2)

O dear friend ! The persons, who are in possession of a letter (permit) of Lord's True Name as an authority letter, always receive honour in this world and the next world by virtue of this letter. O dear friend ! The person, who has been born in this world has to die one day alongwith details of their doings maintained by Chitra Gupt, (The accountants of Dharam Raj) as such we should follow the dictates of the Lord, the proclaimer of Lord's Will. O dear friend ! Infact, without the Guru's guidance we cannot follow the Lord's Will as everything is controlled by the Lord Himself. (3)

O dear friend ! The body of this human being is also created as per Lord's Will by the conjugal union of the parents and then the body is sustained under His dictates. O friend ! Then this body is born upside down as per Lord's Will. The Guru-minded persons are received with honour in the Lord's Court, having spent this life successfully and they have achieved the ideal of life and leave this world having attained salvation. (4)

O dear friend ! It is with Lord's Will that the human being is born in this world and then proceeds to the next world after death as per Lord's Will. The self-willed persons are (taken to)

ਪੈਧਾ ਜਾਇ ॥ ੫ ॥ ਹੁਕਮੇ ਗਣਤ ਗਣਾਈਐ
ਪਿਆਰੇ ਹੁਕਮੇ ਹਉਮੈ ਦੇਇ ॥ ਹੁਕਮੇ ਭਵੈ
ਭਵਾਈਐ ਪਿਆਰੇ ਅਵਗਣਿ ਮੁਠੀ ਹੋਇ ॥ ਹੁਕਮੁ
ਸਿਵਾਪੈ ਸਾਹ ਕਾ ਪਿਆਰੇ ਸਚੁ ਮਿਲੈ ਵਡਿਆਈ
ਹੋਇ ॥ ੬ ॥ ਆਖਣਿ ਅਉਖਾ ਆਖੀਐ ਪਿਆਰੇ
ਕਿਉ ਸੁਣੀਐ ਸਚੁ ਨਾਉ ॥ ਜਿਨੀ ਸੋ ਸਾਲਾਹਿਆ
ਪਿਆਰੇ ਹਉ ਤਿਨੁ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ਨਾਉ ਮਿਲੈ
ਸੰਤੋਖੀਆਂ ਪਿਆਰੇ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਉ ॥ ੭
॥ ਕਾਇਆ ਕਾਗਦੁ ਜੇ ਥੀਐ ਪਿਆਰੇ ਮਨੁ
ਮਸਵਾਣੀ ਧਾਰਿ ॥ ਲਲਤਾ ਲੇਖਣਿ ਸਚ ਕੀ
ਪਿਆਰੇ ਹਰਿ ਗੁਣ ਲਿਖਹੁ ਵੀਚਾਰਿ ॥ ਧਨੁ ਲੇ
ਖਾਰੀ ਨਾਨਕਾ ਪਿਆਰੇ ਸਾਚੁ ਲਿਖੈ ਉਰਿ ਧਾਰਿ
॥ ੮ ॥ ੩ ॥

ਸੋਰਠਿ ਮਹਲਾ ੧ ਪਹਿਲਾ ਦੁਤਕੀ ॥
ਤੂ ਗੁਣਦਾਤੋ ਨਿਰਮਲੇ ਭਾਈ ਨਿਰਮਲੁ ਨਾ ਮਨੁ
ਹੋਇ ॥ ਹਮ ਅਪਰਾਧੀ ਨਿਰਗੁਣੇ ਭਾਈ ਤੁਝ ਹੀ
ਤੇ ਗੁਣੁ ਸੋਇ ॥ ੧ ॥ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਤੂ ਕਰਤਾ
ਕਰਿ ਵੇਖੁ ॥ ਹਉ ਪਾਪੀ ਪਾਖੰਡੀਆ ਭਾਈ ਮਨਿ
ਤਨਿ ਨਾਮ ਵਿਸੇਖੁ ॥ ਰਹਾਉ ॥ ਬਿਖੁ ਮਾਇਆ
ਚਿਤੁ ਮੋਹਿਆ ਭਾਈ ਚਤੁਰਾਈ ਪਤਿ ਖੋਇ ॥
ਚਿਤ ਮਹਿ ਠਾਕੁਰੁ ਸਚਿ ਵਸੈ ਭਾਈ ਜੇ ਗੁਰ
ਗਿਆਨੁ ਸਮੋਇ ॥ ੨ ॥ ਰੂੜੋ ਰੂੜੋ ਆਖੀਐ ਭਾਈ

thrown into hell in bondage by the Yama, where they are punished; while O friend ! The Guru-minded persons have realised the Lord as per His Will and are given robes of honour and received with acceptance in the Lord's Presence. (5)

O dear friend ! This human being gives an account of his deeds in the world as per Lord's Will and functions with ego and attachment in the world as per His Will. This man is taken through various whims and doubts of dual-mindedness as per His Will. Thus the whole world cries in being subjected to plunder and misdeeds, as per His dictates. O dear friend ! If the human being were to appreciate and realise the Lord's Will, he would merge with the Lord, thus gaining an honourable position both in this world and hereafter. (6)

O dear friend ! It is rather difficult to recite the Lord's True Name or even to repeat or listen to Lord's True Name is not simple and easy. So how could a man listen to such a True Name ? O dear friend ! I would offer myself as a sacrifice to such Guru-minded persons who have sung the praises of the Lord. O dear friend ! The Guru-minded persons, who have developed faith in the Lord, are only blessed with True Name. and the Lord unites them with Himself through His Grace. (7)

O dear friend ! If this body were made of paper, and the intelligence (wisdom) becomes paper, the mind becomes an inkpot of wind and is added the ink of good virtues in it. The tongue is then made a pen for writing truthfulness and the True Name is recited within this human body and then the virtues of the Lord, with great thought and consideration are written (the Virtues of our True Master are written) on the paper of senses, or intelligence. O friend ! O Nanak ! Blessed is the writer who writes after inculcating the love of the Lord in his heart. (8-3)

Sorath Mahala - 1 Pehla dotuki (Tu gun dato nirmalou...)

O Lord ! You are our greatest benefactor bestowing on us all Your benedictions, and are the purest being while our mind, without Your support, is impure and cannot be purified. O Brother ! We are virtueless, and erring human beings, committing all sorts of sins but could gain the virtues and qualities of attaining the Lord through the Lord's unison. (1)

O beloved Lord ! You are the creator of this whole universe and then You sustain all the beings. O Brother ! We are the greatest sinners and hypocrites, trying to show off, but have now inculcated Your pure and virtuous True Name in our hearts. ("Pray, grant us Your pure and virtuous True Name as a boon!") (Pause)

O Brother ! Our mind is engrossed in worldly possessions and the love of worldly falsehood (Maya) and is always busy in worldly pleasures due to its cleverness, thus losing its honour in the bargain. O Brother ! If we were to gain knowledge of Lord's Greatness through the Guru's Grace, then the Lord Himself would inculcate His love within our hearts. (2)

O Lord ! You are most beautiful and dearest to us with a fast hue of love which endears everyone to its fold and we always describe Your beauty. O Brother ! If we were to crave

ਰੂੜੋ ਲਾਲ ਚਲੂਲੁ ॥ ਜੇ ਮਨੁ ਹਰਿ ਸਿਉ
ਬੈਰਾਗੀਐ ਭਾਈ ਦਰਿ ਘਰਿ ਸਾਚੁ ਅਭੂਲੁ ॥ ੩
॥ ਪਾਤਾਲੀ ਆਕਾਸਿ ਤੂ ਭਾਈ ਘਰਿ ਘਰਿ ਤੂ
ਗੁਣ ਗਿਆਨੁ ॥ ਗੁਰ ਮਿਲਿਐ ਸੁਖ ਪਾਇਆ
ਭਾਈ ਚੂਕਾ ਮਨਹੁ ਗੁਮਾਨੁ ॥ ੪ ॥ ਜਲਿ ਮਲਿ
ਕਾਇਆ ਮਾਜੀਐ ਭਾਈ ਭੀ ਮੈਲਾ ਤਨੁ ਹੋਇ ॥
ਗਿਆਨਿ ਮਹਾ ਰਸਿ ਨਾਈਐ ਭਾਈ ਮਨੁ ਤਨੁ
ਨਿਰਮਲੁ ਹੋਇ ॥ ੫ ॥ ਦੇਵੀ ਦੇਵਾ ਪੂਜੀਐ
ਭਾਈ ਕਿਆ ਮਾਗਉ ਕਿਆ ਦੇਹਿ ॥ ਪਾਹਨੁ
ਨੀਰਿ ਪਖਾਲੀਐ ਭਾਈ ਜਲ ਮਹਿ ਬੂਝਹਿ ਤੇਹਿ
॥ ੬ ॥ ਗੁਰ ਬਿਨੁ ਅਲਖੁ ਨ ਲਖੀਐ ਭਾਈ
ਜਗੁ ਬੂਝੈ ਪਤਿ ਖੋਇ ॥ ਮੇਰੇ ਠਾਕੁਰ ਹਾਥਿ
ਵਡਾਈਆ ਭਾਈ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥ ੭ ॥
ਬਈਅਰਿ ਬੋਲੈ ਮੀਠੁਲੀ ਭਾਈ ਸਾਚੁ ਕਹੈ ਪਿਰ
ਭਾਇ ॥ ਬਿਰਹੈ ਬੇਧੀ ਸਚਿ ਵਸੀ ਭਾਈ ਅਧਿਕ
ਰਹੀ ਹਰਿ ਨਾਇ ॥ ੮ ॥ ਸਭੁ ਕੋ ਆਖੈ ਆਪਣਾ
ਭਾਈ ਗੁਰ ਤੇ ਬੁਝੈ ਸੁਜਾਨੁ ॥ ਜੇ ਬੀਧੇ ਸੇ ਉਬਰੇ
ਭਾਈ ਸਬਦੁ ਸਚਾ ਨਿਸਾਨੁ ॥ ੯ ॥ ਈਧਨੁ ਅਧਿਕ
ਸਕੇਲੀਐ ਭਾਈ ਪਾਵਕੁ ਰੰਚਕ ਪਾਇ ॥ ਖਿਨੁ
ਪਲੁ ਨਾਮੁ ਰਿਦੈ ਵਸੈ ਭਾਈ ਨਾਨਕ ਮਿਲਣੁ
ਸੁਭਾਇ ॥ ੧੦ ॥ ੪ ॥

ਸੋਰਠਿ ਮਹਲਾ ੩ ਘਰੁ ੧ ਤਿਤੁਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

for Lord's love having been separated from Him and feeling the pangs of separation, then the love of the Lord automatically gets inculcated in our hearts and thus we get united with the unerring Lord. (3)

O Lord ! You are pervading all the nether lands and the skies and bestow the knowledge and appreciation of the virtues in all human beings. O Brother ! We have enjoyed all the comforts of life through the company of the Guru and have rid ourselves of our egoism. (4)

O Brother ! Even if we were to bathe with lot of effort, the impure body does not get purified. It is only with the help of the nectar of True Name gained through the Guru's guidance and His knowledge, by reciting which we could purify our body and mind. (5)

O Brother ! If we were to worship the gods and goddesses by forsaking the Lord what could we gain from them ?

O Brother ! If we were to cleanse the stone with water what could be the benefit when it sinks itself in water ? (6)

O Brother! The Lord is limitless, beyond our comprehension and we cannot understand Him without the Guru's guidance, rather the individual gets drowned in this ocean of life, having lost his honour.

O Brother ! All the honour and gifts are possessed by the True Master who bestows those (things) virtues on us, as it pleases Him. (7)

O Lord ! The person, who speaks the sweet Gurbani (Guru's Word) in Your Praise and recites the True Name, attains Your love, just like the woman gaining access to her spouse through her sweet tongue. Such a person immerses in Your love with great pining for Your unison and remains imbued with Your love and True Name through great efforts. (8)

O Brother ! Though everyone talks of having the Lord's acceptance, there are few persons only who realise the True value of the Lord through the teachings of the Guru. O Brother! The Guru-minded persons, who are fully immersed in the Guru's message, are imbued with His love and swim across this ocean of life successfully, fully over-coming the fear complex of death even. (9)

O Brother ! Just as a stack of wood gets completely burnt with a touch of the flicker of fire; similarly a touch and remembrance of True Name helps us.

O Nanak ! The remembrance or recitation of True Name of the Lord for a short while turns away all our sins in no time. We get united with, the True Lord in a state of Equipose through meditation of True Name. (10-4)

Sorath Mahala - 3 Ghar - 1 Tituki Ik onkar satgur prasad (Bhagtan di sada tu rakhda har jiu dhur tu)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

ਭਗਤਾ ਦੀ ਸਦਾ ਤੂ ਰਖਦਾ ਹਰਿ ਜੀਉ ਧਰਿ ਤੂ
ਰਖਦਾ ਆਇਆ ॥ ਪ੍ਰਹਿਲਾਦ ਜਨ ਤੁਧੁ ਰਾਖਿ
ਲਏ ਹਰਿ ਜੀਉ ਹਰਣਾਖਸੁ ਮਾਰਿ ਪਚਾਇਆ ॥
ਗੁਰਮੁਖ ਨੋ ਪਰਤੀਤਿ ਹੈ ਹਰਿ ਜੀਉ ਮਨਮੁਖ
ਭਰਮਿ ਭੁਲਾਇਆ ॥ ੧ ॥ ਹਰਿ ਜੀ ਏਹ ਤੇਰੀ
ਵਡਿਆਈ ॥ ਭਗਤਾ ਕੀ ਪੈਜ ਰਖੁ ਤੂ ਸੁਆਮੀ
ਭਗਤ ਤੇਰੀ ਸਰਣਾਈ ॥ ਰਹਾਉ ॥ ਭਗਤਾ ਨੋ
ਜਮੁ ਜੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ਨ ਨੇੜੈ ਜਾਈ ॥ ਕੇਵਲ
ਰਾਮ ਨਾਮੁ ਮਨਿ ਵਸਿਆ ਨਾਮੇ ਹੀ ਮੁਕਤਿ ਪਾਈ
॥ ਰਿਪਿ ਸਿਪਿ ਸਭ ਭਗਤਾ ਚਰਣੀ ਲਾਗੀ ਗੁਰ
ਕੈ ਸਹਜਿ ਸੁਭਾਈ ॥ ੨ ॥ ਮਨਮੁਖਾ ਨੋ ਪਰਤੀਤਿ
ਨ ਆਵੀ ਅੰਤਰਿ ਲੋਭੁ ਸੁਆਉ ॥ ਗੁਰਮੁਖਿ
ਹਿਰਦੈ ਸਬਦੁ ਨ ਭੇਦਿਓ ਹਰਿ ਨਾਮਿ ਨ ਲਾਗਾ
ਭਾਉ ॥ ਕੂੜ ਕਪਟ ਪਾਜੁ ਲਹਿ ਜਾਸੀ ਮਨਮੁਖ
ਫੀਕਾ ਅਲਾਉ ॥ ੩ ॥ ਭਗਤਾ ਵਿਚਿ ਆਪਿ
ਵਰਤਦਾ ਪ੍ਰਭੁ ਜੀ ਭਗਤੀ ਹੂ ਤੂ ਜਾਤਾ ॥ ਮਾਇਆ
ਮੋਹ ਸਭ ਲੋਕ ਹੈ ਤੇਰੀ ਤੂ ਏਕੋ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥
ਹਉਮੈ ਮਾਰਿ ਮਨਸਾ ਮਨਹਿ ਸਮਾਣੀ ਗੁਰ ਕੈ
ਸਬਦਿ ਪਛਾਤਾ ॥ ੪ ॥ ਅਚਿੰਤ ਕੰਮ ਕਰਹਿ
ਪ੍ਰਭੁ ਤਿਨ ਕੇ ਜਿਨ ਹਰਿ ਕਾ ਨਾਮੁ ਪਿਆਰਾ ॥
ਗੁਰ ਪਰਸਾਦਿ ਸਦਾ ਮਨਿ ਵਸਿਆ ਸਭਿ ਕਾਜ
ਸਵਾਰਣਹਾਰਾ ॥ ਓਨਾ ਕੀ ਰੀਸ ਕਰੇ ਸੁ ਵਿਗੁਰੇ
ਜਿਨ ਹਰਿ ਪ੍ਰਭੁ ਹੈ ਰਖਵਾਰਾ ॥ ੫ ॥ ਬਿਨੁ
ਸਤਿਗੁਰ ਸੇਵੇ ਕਿਨੈ ਨ ਪਾਇਆ ਮਨਮੁਖਿ ਭਉਕਿ

O Lord ! You are always protecting Your saints and devotees and this is nothing new, as You have been saving the honour of Your devotees from the very beginning. O Lord ! You have saved Your devotee Prahlad and has taken his side by killing Harnakhash. O Lord ! The Guru-minded persons have faith in Your support while the self-willed persons are wandering around in distrust as they have no appreciation of Your powers. (1)

O Lord ! This is Your Greatness. O True Master ! You protect the honour of Your devotees always, as such they are always taking Your support. (Pause)

O Lord ! Even the Yama dare not touch Your saints and the god of death also shuns going anywhere near Your devotees. Infact, the saints have inculcated the Lord's True Name in their hearts so that they attain salvation with the help of True Name. The hidden occult powers, (like ridhis and sidhis) are always at the beck and call of Your saints, whereas the Guru-minded persons are always received with honour everywhere, through the Guru's guidance and Grace. (2)

The self-willed persons have no faith in the Guru's guidance, as their mind is engrossed in greed and selfish motives. Neither do they understand the Guru's message nor it has any effect on them, as such they do not develop the love of the Lord's True Name. The self-willed persons, who speak crude and unsavoury language, very soon show off their true form, as the curtain of falsehood is removed and their true character is revealed. (3)

O True Master ! Your saints have realised Your True form as You abide in their mind; the whole world is lost in the pursuit of worldly falsehood (Maya). You alone are the perfect being, who controls everything in the world. The persons, who have got over their egoism, have curbed their worldly desires within the (mind) themselves and have finally realised the Lord through the Guru's guidance. (4)

O Brother ! The Lord does complete all the chores and jobs of His saints without the least worry or effort on their part, as they have developed the love of the Lord in their hearts. O Lord ! You are always inculcated in their hearts through the Guru's Grace, and help them to lead all their efforts to successful end. You protect the interests of Your saints and all those persons who try to copy them outwardly come to grief. (without devotion to the Lord) (5)

The self-willed persons, die an ignominious death by

ਮੁਏ ਬਿਲਲਾਈ ॥ ਆਵਹਿ ਜਾਵਹਿ ਠਹੁਰ ਨ
ਪਾਵਹਿ ਦੁਖ ਮਹਿ ਦੁਖਿ ਸਮਾਈ ॥ ਗੁਰਮੁਖਿ
ਹੋਵੈ ਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਸਹਜੇ ਸਾਚਿ ਸਮਾਈ ॥
੬ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜਨਮੁ ਨ ਛੋਡੈ ਜੇ
ਅਨੇਕ ਕਰਮ ਕਰੈ ਅਧਿਕਾਈ ॥ ਵੇਦ ਪੜਹਿ ਤੈ
ਵਾਦ ਵਖਾਣਹਿ ਬਿਨੁ ਹਰਿ ਪਤਿ ਗਵਾਈ ॥
ਸਚਾ ਸਤਿਗੁਰੁ ਸਾਚੀ ਜਿਸੁ ਬਾਣੀ ਭਜਿ ਛੂਟਹਿ
ਗੁਰ ਸਰਣਾਈ ॥ ੭ ॥ ਜਿਨ ਹਰਿ ਮਨਿ ਵਸਿਆ
ਸੇ ਦਰਿ ਸਾਚੇ ਦਰਿ ਸਾਚੈ ਸਚਿਆਰਾ ॥ ਓਨਾ
ਦੀ ਸੇਭਾ ਜੁਗਿ ਜੁਗਿ ਹੋਈ ਕੋਇ ਨ ਮੇਟਣਹਾਰਾ
॥ ਨਾਨਕ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਿਨ ਹਰਿ
ਰਾਖਿਆ ਉਰਿ ਧਾਰਾ ॥ ੮ ॥ ੧ ॥

ਸੋਰਠਿ ਮਹਲਾ ੩ ਦੁਤੁਕੀ ॥

ਨਿਗੁਣਿਆ ਨੋ ਆਪੇ ਬਖਸਿ ਲਏ ਭਾਈ
ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਲਾਇ ॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ
ਉਤਮ ਹੈ ਭਾਈ ਰਾਮ ਨਾਮਿ ਚਿਤੁ ਲਾਇ ॥ ੧
॥ ਹਰਿ ਜੀਉ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇ ॥ ਗੁਣਹੀਣ
ਹਮ ਅਪਰਾਧੀ ਭਾਈ ਪੂਰੈ ਸਤਿਗੁਰਿ ਲਏ
ਰਲਾਇ ॥ ਰਹਾਉ ॥ ਕਉਣ ਕਉਣ ਅਪਰਾਧੀ
ਬਖਸਿਅਨੁ ਪਿਆਰੇ ਸਾਚੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥
ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰਿਅਨੁ ਭਾਈ ਸਤਿਗੁਰ
ਬੇੜੈ ਚਾੜਿ ॥ ੨ ॥ ਮਨੂਰੈ ਤੇ ਕੰਚਨ ਭਏ ਭਾਈ
ਗੁਰੁ ਪਾਰਸੁ ਮੇਲਿ ਮਿਲਾਇ ॥ ਆਪੁ ਛੋਡਿ ਨਉ
ਮਨਿ ਵਸਿਆ ਭਾਈ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥ ੩

wailing and crying hoarse at their failures, as no one could, attain the Lord without serving the True Guru. Such self-willed persons undergo the cycle of births and deaths and spend their lives in utter misery, without getting any support from any(corner) quarter and always undergo sufferings. The Guru-minded persons, however, get merged with the True Lord in the state of equipoise by drinking the nectar of True Name. (6)

No one could ever escape the torture of the cycle of births and deaths by performing all sorts of formal rites but without serving the True Guru. Just as some persons read the Vedas, but are always engaged in some discussions or futile efforts, thus losing their honour, being devoid of Lord's True Name. We could always get away from the cycle of rebirths by taking shelter at the lotus-feet of the Guru as the Guru is True and the Guru's Word (Gurbani) is equally truthful. (7)

The persons, who have inculcated the Lord's love in their hearts, are considered worthy and are received with honour in the Lord's Presence. Such Guru-minded persons are honoured throughout the ages and none could ever stop it. O Nanak ! I am always a sacrifice to such persons, who have devotedly meditated on Lord's True Name. (8-1)

Sorath Mahala - 3 Dutuki (Nirgunia no aapai bakhsh leai bhaiee satgur ki seva laeai.)

O Brother ! The Lord bestows His pardon to the persons, who are virtueless and without any good qualities, by helping them to serve the True Guru. O Brother ! The service of the Guru is of the highest order as through this service one could develop love and devotion for the Lord. (1)

O Brother ! The Lord bestows True Name on us and enables us to unite with Him, whereas we are sinners of the worst type having no virtues at all ; but the Guru has enabled us to unite with Him. (Pause)

O dear friend ! We cannot even comprehend (count) the number of sinners who have been pardoned by the Lord, by following the Guru's true teachings. O Brother ! Most of the devotees have been enabled to cross this ocean of life successfully through the raft of True Name. (2)

O Brother ! Some of these sinners have been transformed completely like converting iron in to gold because they have been brought into the company of the Guru, who functions like the Paras stone (gold-stone).

O Brother ! They have got over their egoism and

॥ ਹਉ ਵਾਰੀ ਹਉ ਵਾਰਣੈ ਭਾਈ ਸਤਿਗੁਰ ਕਉ
ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਜਿਨਿ
ਦਿਤਾ ਭਾਈ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਉ ॥ ੪ ॥
ਗੁਰ ਬਿਨੁ ਸਹਜੁ ਨ ਊਪਜੈ ਭਾਈ ਪੂਛਹੁ
ਗਿਆਨੀਆ ਜਾਇ ॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਦਾ
ਕਰਿ ਭਾਈ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥ ੫ ॥
ਗੁਰਮਤੀ ਭਉ ਊਪਜੈ ਭਾਈ ਭਉ ਕਰਣੀ ਸਚੁ
ਸਾਰੁ ॥ ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਪਾਈਐ ਭਾਈ ਸਚੁ ਨਾਮੁ
ਆਧਾਰੁ ॥ ੬ ॥ ਜੋ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਆਪਣਾ
ਭਾਈ ਤਿਨ ਕੈ ਹਉ ਲਾਗਉ ਪਾਇ ॥ ਜਨਮੁ
ਸਵਾਰੀ ਆਪਣਾ ਭਾਈ ਕੁਲੁ ਭੀ ਲਈ ਬਖਸਾਇ
॥ ੭ ॥ ਸਚੁ ਬਾਣੀ ਸਚੁ ਸਬਦੁ ਹੈ ਭਾਈ ਗੁਰ
ਕਿਰਪਾ ਤੇ ਹੋਇ ॥ ਨਾਨਕ ਨਾਮੁ ਹਰਿ ਮਨਿ ਵਸੈ
ਭਾਈ ਤਿਸੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਇ ॥ ੮ ॥ ੨ ॥
ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

ਹਰਿ ਜੀਉ ਸਬਦੇ ਜਾਪਦਾ ਭਾਈ ਪੂਰੈ ਭਾਗਿ
ਮਿਲਾਇ ॥ ਸਦਾ ਸੁਖੁ ਸੋਹਾਗਣੀ ਭਾਈ ਅਨਦਿਨੁ
ਰਤੀਆ ਰੰਗੁ ਲਾਇ ॥ ਹਰਿ ਜੀ ਤੂ ਆਪੇ ਰੰਗੁ
ਚੜਾਇ ॥ ਗਾਵਹੁ ਗਾਵਹੁ ਰੰਗੁ ਰਾਤਿਹੋ ਭਾਈ
ਹਰਿ ਸੇਤੀ ਰੰਗੁ ਲਾਇ ॥ ਰਹਾਉ ॥ ਗੁਰ ਕੀ
ਕਾਰ ਕਮਾਵਣੀ ਭਾਈ ਆਪੁ ਛੋਡਿ ਚਿਤੁ ਲਾਇ
॥ ਸਦਾ ਸਹਜੁ ਫਿਰਿ ਦੁਖੁ ਨ ਲਗਈ ਭਾਈ
ਹਰਿ ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ ॥ ੨ ॥ ਪਿਰ ਕਾ

inculcated True Name in their hearts so that the Lord has merged their souls with His Prime-soul. (3)

O Brother ! I offer myself as a sacrifice to the Guru, the True Guru, who has bestowed the treasure of True Name on me. So I have been united with the Lord in a state of equipoise through the Guru's guidance. (4)

O Brother ! We cannot gain any knowledge even without the guidance of the Guru, which could be verified from all learned people.

O Brother ! Let us serve the True Guru by getting rid of our egoism from within. (5)

O Brother ! It is through the Guru's instructions (teachings) only that the Lord's wonder-awe is developed so that all the chores which we perform under the Guru's guidance and Lord's fear and love are really worthwhile and true. O Brother ! We could attain the invaluable True Name through the development of love for the Lord. (6)

O Brother ! I would fall at the lotus-feet of such persons who serve the True Guru. O Brother ! Such Guru-minded persons have made a success of this human life, thus helping their whole dynasty (clan), by getting blessings of the Lord. (7)

O Brother ! The Guru's Word (Gurbani) is true and the Guru's teachings are also truthful, but this guidance follows Guru's Grace only. O Nanak ! Whosoever attains True Name and inculcates it in his heart, does not come to grief at all. (8-2)

Sorath Mahala - 3 (*Har jiu sabde japda bha'iee.....*)

O Brother ! We got in touch with the Lord through the Guru's Word, but it is only few fortunate ones, pre-destined by the Lord's Will, who get united with the Lord. The persons, imbued with the love of the Lord, just like the wedded woman enjoying conjugal bliss, are always enjoying eternal bliss as they are always immersed (day and night) in the Lord's Love. (1)

O Lord ! You are always bestowing Your love on the human beings. O Brother ! You should always sing the Praises of the Lord, by developing love of the Lord and by being immersed in His devotion. (Pause)

O Brother ! The persons, who have inculcated the Lord's love in their hearts and have worshipped the Lord by following His Will; always enjoy the eternal bliss in the state of equipoise and never come across any sufferings and the Lord automatically abides in their hearts. (2)

O Brother ! The woman, who does not obey the dictates of her spouse, is considered to be a base woman of low character. O Brother ! Such a woman performs all her actions

ਹੁਕਮੁ ਨ ਜਾਣਈ ਭਾਈ ਸਾ ਕੁਲਖਣੀ ਕੁਨਾਇ
॥ ਮਨਹਨਿ ਕਾਰ ਕਮਾਵਣੀ ਭਾਈ ਵਿਨੁ ਨਾਵੈ

ਕੂੜਿਆਰਿ ॥ ੩ ॥ ਸੇ ਗਾਵਹਿ ਜਿਨ ਮਸਤਕਿ

ਭਾਗੁ ਹੈ ਭਾਈ ਭਾਇ ਸਚੈ ਬੈਰਾਗੁ ॥ ਅਨਦਿਨੁ

ਰਾਤੇ ਗੁਣ ਰਵਹਿ ਭਾਈ ਨਿਰਭਉ ਗੁਰ ਲਿਵ

ਲਾਗੁ ॥ ੪ ॥ ਸਭਨਾ ਮਾਰਿ ਜੀਵਾਲਦਾ ਭਾਈ

ਸੋ ਸੇਵਹੁ ਦਿਨੁ ਰਾਤਿ ॥ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ

ਭਾਈ ਜਿਸ ਦੀ ਵਡੀ ਹੈ ਦਾਤਿ ॥ ੫ ॥ ਮਨਮੁਖਿ

ਮੈਲੀ ਡੁੰਮਣੀ ਭਾਈ ਦਰਗਹ ਨਾਹੀ ਥਾਉ ॥

ਗੁਰਮੁਖਿ ਹੋਵੈ ਤ ਗੁਣ ਰਵੈ ਭਾਈ ਮਿਲਿ ਪ੍ਰੀਤਮ

ਸਾਚਿ ਸਮਾਉ ॥ ੬ ॥ ਏਤੁ ਜਨਮਿ ਹਰਿ ਨ

ਚੇਤਿਓ ਭਾਈ ਕਿਆ ਮੁਹੁ ਦੇਸੀ ਜਾਇ ॥ ਕਿੜੀ

ਪਵੰਦੀ ਮੁਹਾਇਓਨੁ ਭਾਈ ਬਿਖਿਆ ਨੋ ਲੋਭਾਇ

॥ ੭ ॥ ਨਾਮੁ ਸਮਾਲਹਿ ਸੁਖਿ ਵਸਹਿ ਭਾਈ

ਸਦਾ ਸੁਖੁ ਸਾਤਿ ਸਰੀਰ ॥ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ

ਤੂ ਭਾਈ ਅਪਰੰਪਰ ਗੁਣੀ ਗਹੀਰ ॥ ੮ ॥ ੩ ॥

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੧ ਅਸਟਪਦੀਆ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਭੁ ਜਗੁ ਜਿਨਹਿ ਉਪਾਇਆ ਭਾਈ ਕਰਣ

ਕਾਰਣੁ ਸਮਰਥੁ ॥ ਜੀਉ ਪਿੰਡੁ ਜਿਨਿ ਸਾਜਿਆ

ਭਾਈ ਦੇ ਕਰਿ ਅਪਣੀ ਵਥੁ ॥ ਕਿਨਿ ਕਹੀਐ

ਕਿਉ ਦੇਖੀਐ ਭਾਈ ਕਰਤਾ ਏਕੁ ਅਕਥੁ ॥ ਗੁਰੁ

according to her own (self) will and her obstinate nature, similarly man does all his functions, without reciting True Name, and is considered to be leading a false and untruthful life. (3)

O Brother ! It is only those persons, who are fortunate and sing the Lord's Praises, and remain detached from the world due to true love of the Lord. O Brother ! Such persons are always engrossed in the Lord's remembrance and engaged in singing Lord's Praises day and night and their heart is always immersed at the lotus-feet of the fearless Guru. (4)

O Brother ! Let us serve the True Master day and night, who is capable of destroying all beings and then making them alive. O Brother ! Why should we forsake the Lord who has bestowed on us this invaluable human life itself ? (5)

O Brother ! The self-willed person remains always in distress like the woman with a filthy mind due to her sins and due to her dual-attachment. Such persons do not find a place of honour in the Lord's Presence. O Brother ! If someone were to become Guru-minded he would praise the Lord and finally merge with the Lord having united with the True beloved and having enjoyed His company. (6)

O Brother ! How will such a person face the Lord in the next world, when he has not recited the Lord's True Name in this life ? Infact, the saintly persons tried their best by shouting (explaining) at this man, who was being misled due to his attachment with the worldly falsehood (Maya) to save him from following the wrong path and in an effort to put him on the right path; but he was possessed by his baser elements (attachments.)

He leaves this world having lost all his spiritual bliss and peace to the thieves like the vicious thoughts or sinful actions, based on sexual desires. (7)

O Brother ! The persons, who have cared to safeguard the Lord's True Name, always enjoy comforts in life and then their mind is full of peace and joy. O Nanak ! Let us safeguard the Lord's True Name. O Brother ! You should remember the Lord and recite the True Name of the Lord who is an ocean of virtues, (beyond this world even). (8-3)

Sorath Mahala - 5 Ghar - 1 Astpadia Ik onkar satgur prasad (Sabh jag jineh upaya bhaiee.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! The True Master, who has created this whole world and controls (the causes of) putting all the beings in various professions (chores) after creation. O Brother ! Let us worship (remember) the Lord, who has created the body and soul of the human beings through His power. O Brother ! The Lord-creator is beyond any description, being limitless, but if

ਗੋਵਿੰਦੁ ਸਲਾਹੀਐ ਭਾਈ ਜਿਸ ਤੇ ਜਾਪੈ ਤਬੁ ॥

੧ ॥ ਮੇਰੇ ਮਨ ਜਪੀਐ ਹਰਿ ਭਗਵੰਤਾ ॥ ਨਾਮ

ਦਾਨੁ ਦੇਇ ਜਨ ਅਪਨੇ ਦੂਖ ਦਰਦ ਕਾ ਹੰਤਾ ॥

ਰਹਾਉ ॥ ਜਾ ਕੈ ਘਰਿ ਸਭੁ ਕਿਛੁ ਹੈ ਭਾਈ ਨਉ

ਨਿਧਿ ਭਰੇ ਭੰਡਾਰ ॥ ਤਿਸ ਕੀ ਕੀਮਤਿ ਨਾ ਪਵੈ

ਭਾਈ ਊਚਾ ਅਗਮ ਅਪਾਰ ॥ ਜੀਅ ਜੰਤ

ਪ੍ਰਤਿਪਾਲਦਾ ਭਾਈ ਨਿਤ ਨਿਤ ਕਰਦਾ ਸਾਰ ॥

ਸਤਿਗੁਰੁ ਪੂਰਾ ਭੇਟੀਐ ਭਾਈ ਸਬਦਿ

ਮਿਲਾਵਣਹਾਰ ॥ ੨ ॥ ਸਚੇ ਚਰਣ ਸਰੇਵੀਅਹਿ

ਭਾਈ ਕ੍ਰਮੁ ਭਉ ਹੋਵੈ ਨਾਸੁ ॥ ਮਿਲਿ ਸੰਤ ਸਭਾ

ਮਨੁ ਮਾਂਜੀਐ ਭਾਈ ਹਰਿ ਕੈ ਨਾਮਿ ਨਿਵਾਸੁ ॥

ਮਿਟੈ ਅੰਧੇਰਾ ਅਗਿਆਨਤਾ ਭਾਈ ਕਮਲ ਹੋਵੈ

ਪਰਗਾਸੁ ॥ ਗੁਰ ਬਚਨੀ ਸੁਖ ਊਪਜੈ ਭਾਈ ਸਭਿ

ਫਲ ਸਤਿਗੁਰ ਪਾਸਿ ॥ ੩ ॥ ਮੇਰਾ ਤੇਰਾ ਛੋਡੀਐ

ਭਾਈ ਹੋਈਐ ਸਭ ਕੀ ਧੂਰਿ ॥ ਘਟਿ ਘਟਿ

ਬ੍ਰਹਮੁ ਪਸਾਰਿਆ ਭਾਈ ਪੇਖੈ ਸੁਣੈ ਹਜੂਰਿ ॥

ਜਿਤੁ ਦਿਨਿ ਵਿਸਰੈ ਪਾਰਬ੍ਰਹਮੁ ਭਾਈ ਤਿਤੁ ਦਿਨਿ

ਮਰੀਐ ਝੂਰਿ ॥ ਕਰਨ ਕਰਾਵਨ ਸਮਰਥੇ ਭਾਈ

ਸਰਬ ਕਲਾ ਭਰਪੂਰਿ ॥ ੪ ॥ ਪ੍ਰੇਮ ਪਦਾਰਥੁ

ਨਾਮੁ ਹੈ ਭਾਈ ਮਾਇਆ ਮੋਹ ਬਿਨਾਸੁ ॥ ਤਿਸੁ

ਭਾਵੈ ਤਾ ਮੇਲਿ ਲਏ ਭਾਈ ਹਿਰਦੈ ਨਾਮ ਨਿਵਾਸੁ

॥ ਗੁਰਮੁਖਿ ਕਮਲੁ ਪ੍ਰਗਾਸੀਐ ਭਾਈ ਰਿਦੈ ਹੋਵੈ

someone tries to describe Him, it would be rather impossible as He is beyond our comprehension. O Brother ! We should sing the praises of the Guru and the True Lord so that the True form of the Lord could be realised by us. (1)

O my mind ! We should recite the True Name of the Lord, who is the creator of all the beings, and bestows the True Name on his devotees and casts away (is the destroyer of) their ills and afflictions. (Pause)

O Brother ! The Lord, who is all powerful, and has all the nine treasures of the world in the form of True Name with Him, is the Greatest of all and no one could really evaluate His Greatness or Vastness. He is beyond our reach, being limitless and arranges for the sustenance and maintenance of all the beings every day. O Brother ! Let us unite with the perfect Guru, who would enable us to merge with the True Lord through the Guru's guidance in the company of holy saints. (2)

O Brother ! Let us worship the lotus-feet of the True Lord, who would cast away all our doubts and dual-mindedness including the fear of the death. O Brother ! Let us purify our heart in the company of the holy saints so that we could inculcate the Lord's True Name in our heart. O Brother ! The Lord would cast away the darkness of our ignorance (through True Name) so that the mind gets enlightened with the light of knowledge (like the blossoming of the lotus-flower within water). O Brother ! By realising the Truth through the Guru's Word, we could enjoy the bliss of life as the Guru would bestow all the treasures of the world (like Dharam, Arth and Kam, Mokh), being the benefactor of all this wealth to us. (3)

O Brother ! Let us first of all become humble ridding us of our egoism and I-am-ness, and feel (humble) like the dust of the lotus-feet of all.

O Brother ! The Lord pervades all the beings in equal measure as such He is watching every action of ours, perceiving everything and listening to all our talk. O Brother ! The day we forget His True Name, it would amount to our spiritual death, fretting and fuming due to our helplessness, and nothing seems to be pleasing to us. O Brother ! The Lord is the cause and effect of everthing happening around us and everything is under His control as He is all powerful. (4)

O Brother ! The fact is that True Name is born out (inculcated in us) of the invaluable love of the True Lord and by imbibing True Name in our-heart we could cast away the love of worldly falsehood (Maya) and worldly pleasures. O Brother ! If the Lord Wills and it so pleases Him, He could merge us with Himself by imparting the love of True Name. O

ਪਰਗਾਸੁ ॥ ਪ੍ਰਗਟੁ ਭਇਆ ਪਰਤਾਪੁ ਪ੍ਰਭ ਭਾਈ
ਮਉਲਿਆ ਧਰਤਿ ਅਕਾਸੁ ॥ ੫ ॥ ਗੁਰਿ ਪੂਰੈ
ਸੰਤੋਖਿਆ ਭਾਈ ਅਹਿਨਿਸਿ ਲਾਗਾ ਭਾਉ ॥
ਰਸਨਾ ਰਾਮੁ ਰਵੈ ਸਦਾ ਭਾਈ ਸਾਚਾ ਸਾਦੁ
ਸੁਆਉ ॥ ਕਰਨੀ ਸੁਣਿ ਸੁਣਿ ਜੀਵਿਆ ਭਾਈ
ਨਿਹਚਲੁ ਪਾਇਆ ਥਾਉ ॥ ਜਿਸੁ ਪਰਤੀਤਿ ਨ
ਆਵਈ ਭਾਈ ਸੋ ਜੀਅੜਾ ਜਲਿ ਜਾਉ ॥ ੬ ॥
ਬਹੁ ਗੁਣ ਮੇਰੇ ਸਾਹਿਬੈ ਭਾਈ ਹਉ ਤਿਸ ਕੈ
ਬਲਿ ਜਾਉ ॥ ਓਹੁ ਨਿਰਗੁਣੀਆਰੇ ਪਾਲਦਾ
ਭਾਈ ਦੇਇ ਨਿਬਾਣੇ ਥਾਉ ॥ ਰਿਜਕੁ ਸੰਬਾਹੇ ਸਾਸਿ
ਸਾਸਿ ਭਾਈ ਗੂੜਾ ਜਾ ਕਾ ਨਾਉ ॥ ਜਿਸੁ ਗੁਰੁ
ਸਾਚਾ ਭੇਟੀਐ ਭਾਈ ਪੂਰਾ ਤਿਸੁ ਕਰਮਾਉ ॥ ੭ ॥
॥ ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵੀਐ ਭਾਈ ਸਰਬ
ਕਲਾ ਭਰਪੂਰਿ ॥ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਭਾਈ
ਪੇਖਉ ਸਦਾ ਹਜੂਰਿ ॥ ਸਾਧੂ ਸੰਗਿ ਮਿਲਾਇਆ
ਭਾਈ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰਿ ॥ ਜਿਨਾ ਪ੍ਰੀਤਿ ਨ
ਲਗੀਆ ਭਾਈ ਸੇ ਨਿਤ ਨਿਤ ਮਰਦੇ ਝੂਰਿ ॥ ੮ ॥
॥ ਅੰਚਲਿ ਲਾਇ ਤਰਾਇਆ ਭਾਈ ਭਉਜਲੁ
ਦੁਖੁ ਸੰਸਾਰੁ ॥ ਕਰਿ ਕਿਰਪਾ ਨਦਰਿ ਨਿਹਾਲਿਆ
ਭਾਈ ਕੀਤੇਨੁ ਅੰਗੁ ਅਪਾਰੁ ॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ
ਹੋਇਆ ਭਾਈ ਭੋਜਨੁ ਨਾਮੁ ਅਪਾਰੁ ॥ ਨਾਨਕ
ਤਿਸੁ ਸਰਣਾਗਤੀ ਭਾਈ ਜਿ ਕਿਲਬਿਖ
ਕਾਟਣਹਾਰੁ ॥ ੯ ॥ ੧ ॥

Brother ! Thus when the lotus of our heart blossoms forth through the Guru's guidance and we are enlightened (within) with the light of knowledge, we would enjoy the eternal bliss and the might of the Lord is perceivable everywhere. O Brother! Then we could see greenery and progress everywhere, including the Earth and the sky. (5)

O Brother ! Whosoever is bestowed with peace and contentment, is immersed in the love of the Lord day and night. O Brother ! They always recite the Lord's True Name with the tongue, thus enjoying the bliss of life through fulfilment of their ideal of life. O Brother ! Such a person listens to the Lord's True Name with his ears, and finds a peaceful and blissful place in the Lord's presence.

O Brother ! The person, who loses his faith and confidence in the Lord's (power) Greatness, leads a fruitless life in this world. (6)

O Brother ! My Lord is full of virtues and good qualities as such I offer myself as a sacrifice to such a Lord, whose Greatness lies in the fact that the Lord sustains and maintains virtuous persons like us, who are replete with shortcomings and flaws and blesses us with His support, who have no other place to go and seek his help. O Brother ! The Lord provides sustenance and food to the world (with each breath) all the time, and His True Name is most beautiful and blissful. O Brother ! The person, who is united with the True Guru, is really fortunate and pre-destined by the Lord's Will. (7)

O Brother ! It is rather impossible to exist even for a moment (live) without the support of the True Name of the Lord, who is all powerful. O Brother ! I always perceive the Lord within me and close by, as He is always by my side whether taking breath or a morsel of food.

O Brother ! I have attained the Lord, who is pervading everywhere in equal measure and with perfection, in the company of the holy saints.

O Brother ! The faithless persons, without the love of the Lord, die a spiritual death, everyday fretting and fuming at their helplessness. (8)

O Brother ! The Lord has enabled me to cross this ocean of life successfully which is full of sufferings and afflictions, by taking me under His care. The Lord has blessed me with all the joy and bliss and united me with Himself completely through His Grace, making me a part of His own. O Brother ! I have attained peace and tranquillity of both body and mind and become fully satisfied and satiated with the food of True Name. O Nanak ! I have no worry now, having taken refuge at the lotus-feet of the Lord, who has rid us of all our sins. (9-1)

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Sorath Mahala - 5 (*Ma't garbh dukh sa'gro piarai.....*)

ਮਾਤ ਗਰਭ ਦੁਖ ਸਾਗਰੋ ਪਿਆਰੇ ਤਹ ਅਪਣਾ

O beloved Lord ! You had imbued us with the love of Your True Name even in the mother's womb, which was like a tortuous ocean, and then protected us through Your Grace.

ਨਾਮੁ ਜਪਾਇਆ ॥ ਬਾਹਰਿ ਕਾਢਿ ਬਿਖੁ ਪਸਰੀਆ

O dear beloved (Lord) ! As soon as we were (born) brought out of the mother's womb, the human beings get engrossed in the love of the poison of worldly pleasures and vices, thus we got enamoured by the love of this worldly falsehood. O Lord ! But whosoever is bestowed with Your Grace, is united with the perfect Guru.

ਪਿਆਰੇ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਆ ॥ ਜਿਸ ਨੋ

O True Master ! Such a person then recites Your True Name (with each breath) all the time, being imbued with the love of the Lord. (1)

ਕੀਤੋ ਕਰਮੁ ਆਪਿ ਪਿਆਰੇ ਤਿਸੁ ਪੂਰਾ ਗੁਰੂ

O beloved Lord ! I have Your support only in my body (heart) and soul and my body and mind is sustained in this world through Your support only. O beloved Lord ! There is none other than You, who controls and is the cause of everything, as You alone know the failings of each individual, being omni-scient. (Pause)

ਮਿਲਾਇਆ ॥ ਸੋ ਆਰਾਧੇ ਸਾਸਿ ਸਾਸਿ ਪਿਆਰੇ

O beloved Lord ! This human being has been bestowed with this human form after passing through many forms of life in the cycle of births and deaths. O Lord ! If this man were to forsake Your True Name even now, then he will have to face all sufferings as punishment. Whosoever is united with the perfect Guru, gets imbued with the love of True Name. We could also get away from the cycle of births and deaths by taking refuge at the lotus-feet of those persons who have sought Your support. (2)

ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਇਆ ॥ ੧ ॥ ਮਨਿ ਤਨਿ

O beloved Lord ! The worldly pleasures, which we were enjoying, considering them as (sweet) pleasant, later on proved to be the harbingers of body afflictions and maladies. All those joys and sorrows have appeared just the opposite to what we had thought, thus producing sufferings for us. O beloved Lord ! The persons, who have forsaken the Lord while enjoying the worldly pleasures, remain separated from the Lord for ever whereas the persons, who have been enabled by You to cross this ocean successfully through the Guru's guidance were fortunate enough and pre-destined by the Lord's Will from the very beginning to attain the Lord's love, through Your Grace. (3)

ਤੇਰੀ ਟੇਕ ਹੈ ਪਿਆਰੇ ਮਨਿ ਤਨਿ ਤੇਰੀ ਟੇਕ ॥

O beloved Lord ! The person, who is engrossed in the love of the worldly falsehood, can never develop the love of the Lord in their heart.

ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕਰਨਹਾਰੁ ਪਿਆਰੇ

ਅੰਤਰਜਾਮੀ ਏਕ ॥ ਰਹਾਉ ॥ ਕੋਟਿ ਜਨਮ ਭ੍ਰਮਿ

ਆਇਆ ਪਿਆਰੇ ਅਨਿਕ ਜੋਨਿ ਦੁਖੁ ਪਾਇ ॥

ਸਾਚਾ ਸਾਹਿਬੁ ਵਿਸਰਿਆ ਪਿਆਰੇ ਬਹੁਤੀ ਮਿਲੈ

ਸਜਾਇ ॥ ਜਿਨ ਭੇਟੈ ਪੂਰਾ ਸਤਿਗੁਰੂ ਪਿਆਰੇ ਸੇ

ਲਾਗੇ ਸਾਚੈ ਨਾਇ ॥ ਤਿਨਾ ਪਿਛੈ ਛੁਟੀਐ ਪਿਆਰੇ

ਜੋ ਸਾਚੀ ਸਰਣਾਇ ॥ ੨ ॥ ਮਿਠਾ ਕਰਿ ਕੈ

ਖਾਇਆ ਪਿਆਰੇ ਤਿਨਿ ਤਨਿ ਕੀਤਾ ਰੋਗੁ ॥

ਕਉੜਾ ਹੋਇ ਪਤਿਸਟਿਆ ਪਿਆਰੇ ਤਿਸ ਤੇ

ਉਪਜਿਆ ਸੋਗੁ ॥ ਭੋਗ ਭੁੰਚਾਇ ਭੁਲਾਇਅਨੁ

ਪਿਆਰੇ ਉਤਰੈ ਨਹੀ ਵਿਜੋਗੁ ॥ ਜੋ ਗੁਰ ਮੇਲਿ

ਉਧਾਰਿਆ ਪਿਆਰੇ ਤਿਨ ਪੁਰੇ ਪਾਇਆ ਸੰਜੋਗੁ ॥

੩ ॥ ਮਾਇਆ ਲਾਲਚਿ ਅਟਿਆ ਪਿਆਰੇ ਚਿਤਿ

ਨ ਆਵਹਿ ਮੂਲਿ ॥ ਜਿਨ ਤੂ ਵਿਸਰਹਿ

ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਸੇ ਤਨ ਹੋਏ ਧੂੜਿ ॥
 ਬਿਲਲਾਟ ਕਰਹਿ ਬਹੁਤੇਰਿਆ ਪਿਆਰੇ ਉਤਰੈ
 ਨਾਹੀ ਸੂਲੁ ॥ ਜੋ ਗੁਰ ਮੇਲਿ ਸਵਾਰਿਆ
 ਪਿਆਰੇ ਤਿਨ ਕਾ ਰਹਿਆ ਮੂਲੁ ॥ ੪ ॥ ਸਾਕਤ
 ਸੰਗੁ ਨ ਕੀਜਈ ਪਿਆਰੇ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ
 ॥ ਜਿਸੁ ਮਿਲਿਐ ਹਰਿ ਵਿਸਰੈ ਪਿਆਰੇ ਸੁੇ
 ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਇ ॥ ਮਨਮੁਖਿ ਢੋਈ
 ਨਹ ਮਿਲੈ ਪਿਆਰੇ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥
 ਜੋ ਗੁਰ ਮੇਲਿ ਸਵਾਰਿਆ ਪਿਆਰੇ ਤਿਨਾ
 ਪੂਰੀ ਪਾਇ ॥ ੫ ॥ ਸੰਜਮ ਸਹਸ ਸਿਆਣਪਾ
 ਪਿਆਰੇ ਇਕ ਨ ਚਲੀ ਨਾਲਿ ॥ ਜੋ ਬੇਮੁਖ
 ਗੋਬਿੰਦ ਤੇ ਪਿਆਰੇ ਤਿਨ ਕੁਲਿ ਲਾਗੈ ਗਾਲਿ
 ॥ ਹੋਦੀ ਵਸਤੁ ਨ ਜਾਤੀਆ ਪਿਆਰੇ ਕੂੜੁ ਨ
 ਚਲੀ ਨਾਲਿ ॥ ਸਤਿਗੁਰੁ ਜਿਨਾ ਮਿਲਾਇਓਨੁ
 ਪਿਆਰੇ ਸਾਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥ ੬ ॥ ਸਤੁ
 ਸੰਤੋਖੁ ਗਿਆਨੁ ਧਿਆਨੁ ਪਿਆਰੇ ਜਿਸ ਨੋ
 ਨਦਰਿ ਕਰੇ ॥ ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਗੁਣ ਰਵੈ
 ਪਿਆਰੇ ਅੰਮ੍ਰਿਤਿ ਪੂਰ ਭਰੇ ॥ ਦੁਖ ਸਾਗਰੁ
 ਤਿਨ ਲੰਘਿਆ ਪਿਆਰੇ ਭਵਜਲੁ ਪਾਰਿ ਪਰੇ ॥
 ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਮੇਲਿ ਲੈਹਿ ਪਿਆਰੇ ਸੇਈ
 ਸਦਾ ਖਰੇ ॥ ੭ ॥ ਸੰਮ੍ਰਿਥ ਪੁਰਖੁ ਦਇਆਲ ਦੇ
 ਉ ਪਿਆਰੇ ਭਗਤਾ ਤਿਸ ਕਾ ਤਾਣੁ ॥ ਤਿਸੁ

O True Master ! The body of the persons, who have forgotten the Lord, is mingled with the dust but they could never find relief from their sufferings notwithstanding their wailings and cries for help. O beloved Lord ! On the other hand, the Guru-minded persons, who have purified themselves through the Guru's guidance have attained the ideal of life, in getting united with You. (have led a fruitful life). (4)

O beloved Lord ! So far it is possible, we should avoid the company of those persons, who are engrossed in the love of the (Maya) worldly falsehood. O Lord ! Such faithless persons, whose company takes us away from the Lord's love and devotion, proceed from this world with (blackened faces) disgrace to face the punishment of Yama (the god of death). Such self-willed persons do not find any respect in the presence of the holy saints and have to face disgust and punishment in the Lord's presence. O Lord ! The Guru-minded persons, however, who have lived a fruitful life by reciting Lord's True Name through the Guru's guidance, are received with honour in the Lord's presence as their worship and service is accepted by the Lord. (5)

O beloved Lord ! The persons, who are used to their clever moves and deceitful actions in this life, do not benefit from any of these moves in the next world and such persons bring disgrace to their family and clan, having turned away from the worship and service of the Lord. O Lord ! These persons, having developed love of this transient and unreal (perishable) body, have never realised the value and efficacy of Lord's True Name and are always engrossed in the love of worldly falsehood. However, the persons, who have been united with the True Guru, have attained the Lord's True Name and enjoyed a blissful life. (6)

O beloved Lord ! The persons, who are blessed with Your Grace and favours, inculcate the virtues of knowledge, truth, contentment and love of the Lord in their hearts and cross this ocean of life successfully by singing the praises of the Lord and reciting True Name; alongwith many other colleagues. They have attained salvation and crossed this tortuous ocean. O beloved Lord ! The persons, whose service and love has been accepted by the Lord, are united by the Lord with Himself and proceed with flying colours to the Lord's presence; being acclaimed as True devotees. (7)

O beloved Lord ! The holy saints always depend on Your support as You are all powerful and their greatest benefactor.

ਸਰਣਾਈ ਢਹਿ ਪਏ ਪਿਆਰੇ ਜਿ ਅੰਤਰਜਾਮੀ
ਜਾਣੁ ॥ ਹਲਤੁ ਪਲਤੁ ਸਵਾਰਿਆ ਪਿਆਰੇ
ਮਸਤਕਿ ਸਚੁ ਨੀਸਾਣੁ ॥ ਸੋ ਪ੍ਰਭੁ ਕਦੇ ਨ ਵੀਸਰੈ
ਪਿਆਰੇ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣੁ ॥ ੮ ॥ ੨ ॥
ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ਅਸਟਪਦੀਆ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Let us seek refuge at the lotus-feet of the Lord, who knows our inner feelings, beings omni-scient. O Lord ! The persons who were fortunate enough, being pre-destined by the Lord's Will, have been honoured both in this world and the next. O Nanak ! May I never forsake the True Master, our Lord-benefactor ! I always offer myself as a sacrifice (surrender my self completely) to the beloved Lord, (who has blessed me with His Grace). (8-2)

Sorath Mahala - 5 Ghar - 2 Astpadian Ik onkar satgur prasad (Path pa'riou or Baid bichariou.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

ਪਾਨੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ
ਭੁਅੰਗਮ ਸਾਧੇ ॥ ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ
ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਭੁਧਿ ਬਾਧੇ ॥ ੧ ॥ ਪਿਆਰੇ
ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ
ਅਨੇਕਾ ॥ ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ
ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥ ਰਹਾਉ ॥ ਮੋਨਿ ਭਇਓ
ਕਰਪਾਤੀ ਰਹਿਓ ਨਗਨ ਫਿਰਿਓ ਬਨ ਮਾਹੀ ॥
ਤਟ ਤੀਰਥ ਸਭ ਧਰਤੀ ਭ੍ਰਮਿਓ ਦੁਬਿਧਾ ਛੁਟਕੈ
ਨਾਹੀ ॥ ੨ ॥ ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਜਾਇ ਬਸਿਓ
ਸਿਰਿ ਕਰਵਤ ਧਰਾਏ ॥ ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ
ਇਹ ਬਿਧਿ ਜੇ ਲਖ ਜਤਨ ਕਰਾਏ ॥ ੩ ॥ ਕਨਿਕ
ਕਾਮਿਨੀ ਹੈਵਰ ਗੈਵਰ ਬਹੁ ਬਿਧਿ ਦਾਨੁ ਦਾਤਾਰਾ
॥ ਅੰਨ ਬਸਤ੍ਰ ਭੂਮਿ ਬਹੁ ਅਰਪੇ ਨਹ ਮਿਲੀਐ
ਹਰਿ ਦੁਆਰਾ ॥ ੪ ॥ ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ
ਡੰਡਉਤ ਖਟੁ ਕਰਮਾ ਰਤੁ ਰਹਤਾ ॥ ਹਉ ਹਉ
ਕਰਤ ਬੰਧਨ ਮਹਿ ਪਰਿਆ ਨਹ ਮਿਲੀਐ ਇਹ

O Brother ! Having studied all the Vedas and Shastras alongwith meditation, or having performed all the Yogic exercises (by inhaling water inside and then blowing it out for purification) or straightening the snake-like tilted artery (for stopping breath) we could not get rid of our vicious thoughts or sinful actions like sexual desires. Instead, we get engrossed in the worldly bondage of egoistic tendencies, and pride. O beloved Lord ! We cannot get united with the Lord by practising such rituals or formal religious practices. I have performed various acts of this nature including certain rituals but to no useful purpose. (1)

O Lord ! May I be bestowed with the right type of thinking! I have sought the support of the Lord finally, having failed to gain peace of mind by practising all the ten types of rituals. (Pause)

Then I practised meditation in complete silence, making my body as a utensil; I practised penance without sparing any effort, even roaming around the jungles naked and wandered all over the world including all the holy places of pilgrimage, but could not get rid of my worries and dual-mindedness. (2)

I settled down at holy places having high hopes, with the ritual of placing a brass saw on my head (to indicate sacrifice) but could not purify my mind (of vicious thoughts) inspite of many other formal observances (practices) of this nature. (3)

Then I gave away gold, wife, horses and elephants in alms (to Brahmins) like a great benefactor, including distributing grains, clothes and land in alms; but could not attain the Lord, as these acts are of no avail. (4)

Then I worshipped various (stone) statues (idols) including gods and goddesses; by lying prostrate before the idols I did lot of worship and developed love of the six types of virtues. But all these efforts at uniting myself with the Lord were not successful as I was still caught in the bondage of egoism and I-am-ness. (5)

I have carried out the various Yogic exercises (eighty four

ਜੁਗਤਾ ॥ ੫ ॥ ਜੋਗ ਸਿਧ ਆਸਣ ਚਉਰਾਸੀਹ
 ਏ ਭੀ ਕਰਿ ਕਰਿ ਰਹਿਆ ॥ ਵਡੀ ਆਰਜਾ
 ਫਿਰਿ ਫਿਰਿ ਜਨਮੈ ਹਰਿ ਸਿਉ ਸੰਗੁ ਨ ਗਹਿਆ
 ॥ ੬ ॥ ਰਾਜ ਲੀਲਾ ਰਾਜਨ ਕੀ ਰਚਨਾ ਕਰਿਆ
 ਹੁਕਮੁ ਅਫਾਰਾ ॥ ਸੇਜ ਸੋਹਨੀ ਚੰਦਨੁ ਚੋਆ
 ਨਰਕ ਘੋਰ ਕਾ ਦੁਆਰਾ ॥ ੭ ॥ ਹਰਿ ਕੀਰਤਿ
 ਸਾਧਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥
 ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ ਪੁਰਖ
 ਲਿਖੇ ਕਾ ਲਹਨਾ ॥ ੮ ॥ ਤੇਰੇ ਸੇਵਕੁ ਇਹੁ
 ਰੰਗਿ ਮਾਤਾ ॥ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ
 ਭੰਜਨੁ ਹਰਿ ਹਰਿ ਕੀਰਤਨਿ ਇਹੁ ਮਨੁ ਰਾਤਾ
 ॥ ਰਹਾਉ ਦੂਜਾ ॥ ੧ ॥ ੩ ॥

ਰਾਗੁ ਸੋਰਠਿ ਵਾਰ ਮਹਲੇ ੪ ਕੀ
 ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਸਲੋਕੁ ਮ: ੧ ॥
 ਸੋਰਠਿ ਸਦਾ ਸੁਹਾਵਣੀ ਜੇ ਸਚਾ ਮਨਿ ਹੋਇ ॥
 ਦੰਦੀ ਮੈਲੁ ਨ ਕਤੁ ਮਨਿ ਜੀਭੈ ਸਚਾ ਸੋਇ ॥
 ਸਸੁਰੈ ਪੇਈਐ ਭੈ ਵਸੀ ਸਤਿਗੁਰੁ ਸੇਵਿ ਨਿਸੰਗ
 ॥ ਪਰਹਰਿ ਕਪੜੁ ਜੇ ਪਿਰ ਮਿਲੈ ਖੁਸੀ ਰਾਵੈ
 ਪਿਰੁ ਸੰਗਿ ॥ ਸਦਾ ਸੀਗਾਰੀ ਨਾਉ ਮਨਿ ਕਦੇ
 ਨ ਮੈਲੁ ਪਤੰਗੁ ॥ ਦੇਵਰ ਜੇਠ ਮੁਏ ਦੁਖਿ ਸਸੁ
 ਕਾ ਡਰੁ ਕਿਸੁ ॥ ਜੇ ਪਿਰ ਭਾਵੈ ਨਾਨਕਾ ਕਰਮ
 ਮਣੀ ਸਭੁ ਸਚੁ ॥ ੧ ॥

in number) for performing Yoga (in order to control the mind) which helped me to lengthen my span of life but could not help me out of the cycle of births and deaths; and notwithstanding all these efforts, I could not get united with the Lord. (6)

The hunting programmes of the Kings or Rajas in going out on hunting (pleasures), expeditions or building of gardens or palatial buildings with everyone carrying out their commands while ruling over a country as an independent King, could not lead them to peace. They enjoyed the comforts of beautiful beds with sprinkled fragrance of various scents alongwith many other modes of comforts, but all this led them to the doors of hell and all these actions were of no avail and were useless. In fact, only True Name of the Lord could bring peace and bliss of life, in the company of the holy saints. (7)

The greatest service to the Lord would be to sing the praises of the Lord in the company of holy saints. O Nanak ! Such virtuous deeds are performed by a person who is destined to gain the fruit of his earlier good deeds, and we could unite with him through the Guru's guidance. O Lord ! Your (slave) devotee is imbued with the love of the Lord and is always immersed in True Name. O Lord-benefactor, destroyer of the sufferings of the helpless (people) ! The persons, who are blessed with Your Grace, are always engaged in singing Your praises with love and devotion. (Pause-2)-1-3.

Rag Sorath Vaar Mahalai - 4 Ki Ik onkar satgur prasad
Slok M - 1 : (Sorath sada suhavani je sachā ma'n hoiai.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Nanak ! If a wedded woman wins the love of her spouse, then her fortune shines forth with the jewel on her forehead and looks most beautiful and truthful. Similarly if someone inculcates the love of the Lord in his heart, then the Sorath Rag looks beautiful like the woman and he neither feels any filth in the teeth, or the tongue, as he recites True Name with his tongue and such a person enjoys the bliss of life in unison with the Lord-spouse like the wedded woman enjoying conjugal bliss of her spouse. Such a person has served the True Guru without hesitation and has developed the love and fear (wonder-awe) of the Lord-spouse in both the worlds, here and hereafter (in the parents and in-laws' house), such a person could enjoy the eternal bliss provided he inculcates true love for the Lord-spouse, ridding himself of all formal appearance and outwardly show just like the woman meeting her spouse with love and humility, giving up her egoism or outwardly show. He embellishes himself with inculcating True Name at

ਮ: ੪ ॥ ਸੋਰਠਿ ਤਾਮਿ ਸੁਹਾਵਣੀ ਜਾ ਹਰਿ
ਨਾਮੁ ਢੰਢੇਲੇ ॥ ਗੁਰ ਪੁਰਖੁ ਮਨਾਵੈ ਆਪਣਾ
ਗੁਰਮਤੀ ਹਰਿ ਹਰਿ ਬੋਲੇ ॥ ਹਰਿ ਪ੍ਰੇਮਿ ਕਸਾਈ
ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਰਤੀ ਹਰਿ ਰੰਗਿ ਚੋਲੇ ॥
ਹਰਿ ਜੈਸਾ ਪੁਰਖੁ ਨ ਲਭਈ ਸਭੁ ਦੇਖਿਆ ਜਗਤੁ
ਮੈ ਟੋਲੇ ॥ ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ
ਮਨੁ ਅਨਤ ਨ ਕਾਹੂ ਡੋਲੇ ॥ ਜਨੁ ਨਾਨਕੁ
ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਗੁਰ ਸਤਿਗੁਰ ਕੇ ਗੋਲ ਗੋਲੇ
॥ ੨ ॥
ਪਉੜੀ ॥ ਤੂ ਆਪੇ ਸਿਸਟਿ ਕਰਤਾ
ਸਿਰਜਣਹਾਰਿਆ ॥ ਤੁਧੁ ਆਪੇ ਖੋਲ੍ਹ ਰਚਾਇ
ਤੁਧੁ ਆਪਿ ਸਵਾਰਿਆ ॥ ਦਾਤਾ ਕਰਤਾ ਆਪਿ
ਆਪਿ ਭੋਗਣਹਾਰਿਆ ॥ ਸਭੁ ਤੇਰਾ ਸਬਦੁ ਵਰਤੈ
ਉਪਾਵਣਹਾਰਿਆ ॥ ਹਉ ਗੁਰਮੁਖਿ ਸਦਾ
ਸਲਾਹੀ ਗੁਰ ਕਉ ਵਾਰਿਆ ॥ ੧ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਹਉਮੈ ਜਲਤੈ ਜਲਿ ਮੁਏ ਭ੍ਰਮਿ ਆਏ ਦੂਜੈ ਭਾਇ
॥ ਪੂਰੈ ਸਤਿਗੁਰਿ ਰਾਖਿ ਲੀਏ ਆਪਣੇ ਪੰਨੈ ਪਾਇ
॥ ਇਹੁ ਜਗੁ ਜਲਤਾ ਨਦਰੀ ਆਇਆ ਗੁਰ ਕੈ
ਸਬਦਿ ਸੁਭਾਇ ॥ ਸਬਦਿ ਰਤੇ ਸੇ ਸੀਤਲ ਭਏ
ਨਾਨਕ ਸਚੁ ਕਮਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਸਫਲਿਓ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਧੰਨੁ

heart, without being affected even slightly with the worldly falsehood, or the filth of vicious thoughts. Once the brother-in-laws (big and small) have passed away suffering various afflictions, then who is worried or scared of the mother-in-law. (Who is scared of the death, once the vicious thoughts and sinful actions have been cast-away.)

O Nanak ! Such a person then enjoys the eternal bliss both in this world and the next by reciting True Name (like the wedded woman in the company of her spouse).

M - 4 : If some person were to seek the Lord's True Name, then he possesses wisdom of a high order, and if Sikh were to accept the Guru as his Lord-spouse and sing the praises of the Lord by reciting the Guru's Word (Gurbani) through the Guru's teachings, he also is praiseworthy. Then such a person is imbued with the love and devotion of the Lord (True Name) during day and night (all the time) with body and soul. I have practically gone around the whole world and found the Lord as the greatest and highest power without any parallel. Now the Guru has impressed on us the love of the Lord's True Name so convincingly that the mind is not destabilised anymore. O Nanak! I am the slave of the slaves of the Guru and a devotee of the Lord. (2)

Pour'i : O Lord-creator ! You have created this universe, having enacted the worldly drama of creation, and then sustain the whole world after its creation, including its protection. O Lord ! You are the benefactor, creator, and in the garb of a human being You are enjoying all the joys and sufferings Yourself, as You are omni-present. O Lord-creator ! Your Will prevails throughout. (the world). O Lord ! I sing Your praises in the company of the Guru-minded person (through the Guru's guidance) and am a sacrifice to the True Guru. (1)

Slok M- 3 (Homain jaltai jal moaie bhram aie....)

O Brother ! This human being fretting and fuming with his egoism has faced death due to his dual-mindedness and after passing through many forms of life in the cycle of births and deaths has taken birth again as a human being. Then we have got united with the Lord through the Guru's Grace by taking refuge at His lotus-feet and we have been saved (protected) by the Guru. This whole world was seen burning in the fire of worldly desires so we got absorbed (engaged) in the Guru's teachings through the Guru's Word in a state of equipoise. O Nanak ! The persons, who are immersed in the Guru's Word and engaged in Truth, are truly involved in the service of the Guru with devotion . (1)

M - 3 : The persons, who have served the True Guru,

ਜਨਮੁ ਪਰਵਾਣੁ ॥ ਜਿਨਾ ਸਤਿਗੁਰੁ ਜੀਵਦਿਆ

ਮੁਇਆ ਨ ਵਿਸਰੈ ਸੇਈ ਪੁਰਖ ਸੁਜਾਣ ॥ ਕੁਲੁ

ਉਧਾਰੇ ਆਪਣਾ ਸੋ ਜਨੁ ਹੋਵੈ ਪਰਵਾਣੁ ॥

ਗੁਰਮੁਖਿ ਮੁਦੇ ਜੀਵਦੇ ਪਰਵਾਣੁ ਹਰਿ ਮਨਮੁਖ

ਜਨਮਿ ਮਰਾਹਿ ॥ ਨਾਨਕ ਮੁਦੇ ਨ ਆਖੀਅਹਿ

ਜਿ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਹਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਸੇਵਿ ਹਰਿ

ਨਾਮੁ ਧਿਆਈਐ ॥ ਸਤਸੰਗਤਿ ਸਾਧੂ ਲਗਿ ਹਰਿ

ਨਾਮਿ ਸਮਾਈਐ ॥ ਹਰਿ ਤੇਰੀ ਵਡੀ ਕਾਰ ਮੈ

ਮੂਰਖ ਲਾਈਐ ॥ ਹਉ ਗੋਲਾ ਲਾਲਾ ਤੁਧੁ ਮੈ

ਹੁਕਮੁ ਫੁਰਮਾਈਐ ॥ ਹਉ ਗੁਰਮੁਖਿ ਕਾਰ

ਕਮਾਵਾ ਜਿ ਗੁਰਿ ਸਮਝਾਈਐ ॥ ੨ ॥

ਸਭੋਕੁ ਮ: ੩ ॥

ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਜਿ ਕਰਤੈ ਆਪਿ

ਲਿਖਿਆਸੁ ॥ ਮੇਰੁ ਠਗਉਲੀ ਪਾਈਅਨੁ

ਵਿਸਰਿਆ ਗੁਣਤਾਸੁ ॥ ਮਤੁ ਜਾਣਹੁ ਜਗੁ

ਜੀਵਦਾ ਦੂਜੈ ਭਾਇ ਮੁਇਆਸੁ ॥ ਜਿਨੀ ਗੁਰਮੁਖਿ

ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਬਹਣਿ ਨ ਮਿਲਨੀ ਪਾਸਿ ॥

ਦੁਖੁ ਲਾਗਾ ਬਹੁ ਅਤਿ ਘਣਾ ਪੁਤੁ ਕਲਤੁ ਨ

ਸਾਥਿ ਕੋਈ ਜਾਸਿ ॥ ਲੋਕਾ ਵਿਚਿ ਮੁਹੁ ਕਾਲਾ

ਹੋਆ ਅੰਦਰਿ ਉਭੇ ਸਾਸ ॥ ਮਨਮੁਖਾ ਨੋ ਕੇ ਨ

ਵਿਸਹੀ ਚੁਕਿ ਗਇਆ ਵੇਸਾਸੁ ॥ ਨਾਨਕ

have lived a fruitful life and their life has been praise-worthy and they have been accepted (with honour) in the Lord's presence.

The Guru-minded persons, who do not forsake the True Guru either while living this life or after death, are considered wise and full of knowledge. Infact, they help their whole family and clan towards attaining salvation, and are acclaimed in the Lord's presence as well. The Guru-minded persons are accepted in the Lord's presence whether alive or after death even, whereas the faithless persons are passed through the cycle of births and deaths only. O Nanak ! The persons, who enjoy the eternal bliss of life by following the Guru's Word through the Guru's guidance, are never considered dead as they become immortal and never face (spiritual) death.

Pour'i : O Brother ! We should serve the Lord, who is not affected by (Maya) the worldly falsehood and recite the Lord's True Name all the time. Let us get immersed in the Lord's True Name in the company of holy saints. O Lord ! May I be enabled to engage myself in Your worship, which is the greatest and highest service (job) for us. O Lord ! I am a slave of Your slaves as such I may be directed to act according to Your Will, as it pleases You. I am now engaged in the functions of a Guru-minded person through the Guru's guidance, provided I am blessed with the right type of wisdom and guidance through the Guru's Grace. (I would serve the Lord like a Guru-minded person through His Grace).

Slok M - 3 (Poorab likhia kama'vna je kartai aap.....)

O Brother ! The person, who is fortunate enough from the beginning, being pre-destined by the Lord's Will, gets united with the Lord and recites His Name. It is only when this human being forsakes the True Name of the Lord, the treasure of all virtues, that he gets engrossed in the love of the worldly falsehood (Maya), like the deceitful (drug) plant. Infact, such a person should not be considered as alive (living an active life) as he has suffered his spiritual death due to his dual-mindedness. Such persons, who have not recited True Name in the company of the Guru-minded persons, are not provided a chance to join the company of the Lord's presence. (to sit in His presence). At the time of death such (faithless) persons undergo lot of sufferings as the son and wife (or other near and dear ones) do not accompany him (to the next world). Such a person heaves sighs of helplessness and misery and gets disgraced in the world also (gets his face blackened). No

ਗੁਰਮੁਖਾ ਨੋ ਸੁਖੁ ਅਗਲਾ ਜਿਨਾ ਅੰਤਰਿ ਨਾਮ
ਨਿਵਾਸੁ ॥ ੧ ॥

ਮ: ੩ ॥ ਸੇ ਸੈਣ ਸੇ ਸਜਣਾ ਜਿ ਗੁਰਮੁਖਿ
ਮਿਲਹਿ ਸੁਭਾਇ ॥ ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ
ਅਨਦਿਨੁ ਕਰਹਿ ਸੇ ਸਚਿ ਰਹੇ ਸਮਾਇ ॥ ਦੂਜੈ
ਭਾਇ ਲਗੇ ਸਜਣ ਨ ਆਖੀਅਹਿ ਜਿ ਅਭਿਮਾਨੁ
ਕਰਹਿ ਵੇਕਾਰ ॥ ਮਨਮੁਖ ਆਪ ਸੁਆਰਥੀ ਕਾਰਜੁ
ਨ ਸਕਹਿ ਸਵਾਰਿ ॥ ਨਾਨਕ ਪੂਰਬਿ ਲਿਖਿਆ
ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੇਟਣਹਾਰੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਤੁਧੁ ਆਪੇ ਜਗਤੁ ਉਪਾਇ ਕੈ ਆਪਿ
ਖੇਲੁ ਰਚਾਇਆ ॥ ਤੈ ਗੁਣ ਆਪਿ ਸਿਰਜਿਆ
ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਆ ॥ ਵਿਚਿ ਹਉਮੈ ਲੇਖਾ
ਮੰਗੀਐ ਫਿਰਿ ਆਵੈ ਜਾਇਆ ॥ ਜਿਨਾ ਹਰਿ
ਆਪਿ ਕ੍ਰਿਪਾ ਕਰੇ ਸੇ ਗੁਰਿ ਸਮਝਾਇਆ ॥
ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦਾ ਸਦਾ ਘੁਮਾਇਆ
॥ ੩ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਮਾਇਆ ਮਮਤਾ ਮੋਹਣੀ ਜਿਨਿ ਵਿਣੁ ਦੰਤਾ
ਜਗੁ ਖਾਇਆ ॥ ਮਨਮੁਖ ਖਾਧੇ ਗੁਰਮੁਖਿ ਉਬਰੇ
ਜਿਨੀ ਸਚਿ ਨਾਮਿ ਚਿਤੁ ਲਾਇਆ ॥ ਬਿਨੁ ਨਵੈ
ਜਗੁ ਕਮਲਾ ਫਿਰੈ ਗੁਰਮੁਖਿ ਨਦਰੀ ਆਇਆ
॥ ਧੰਧਾ ਕਰਤਿਆ ਨਿਹਫਲੁ ਜਨਮੁ ਗਵਾਇਆ
ਸੁਖਦਾਤਾ ਮਨਿ ਨ ਵਸਾਇਆ ॥ ਨਾਨਕ ਨਾਮੁ

one has any faith in such self-willed (faithless) persons as they have lost all confidence in him. O Nanak ! The Guru-minded persons, however, enjoy the eternal bliss and joy, by reciting and inculcating the love of True Name in their hearts. (1)

M - 3 : The persons, who serve the Lord and recite True Name in the company of the Guru-minded persons in the state of equipoise, are our true friends and real companions, as they are always (day and night) carrying out the ordains of the Guru as per His Will, and are immersed in the Lord's True Name. However, the faithless persons, who are engrossed in their egoism due to dual mindedness, cannot be considered as our true friends. Infact, the faithless person are so selfish that they cannot help anyone else in their need. O Nanak ! We function as pre-destined by the Lord's Will and according to our fortune (luck) and no one has any power to alter our fate. (2)

Pour'i : O Lord ! You have created this universe Yourself and have enacted this wonderful worldly drama. You have Yourself only created the three-pronged (Maya) worldly falsehood (based on three things- lust for power, greed or jealousy, and partial peace) and have engrossed the whole world in the love of this Maya. The persons, who lead a life under the influence of their egoistic tendencies, have to account for their actions before the Lord (through the god of justice) and are subjected to the torture of the cycle of births and deaths. But the persons, who are blessed with His Grace (Lord's Grace) and benevolence are enabled to realise the secrets of Nature and the Truth. I would offer myself as a sacrifice to the Guru, and surrender myself completely to Him. (3)

Slok M - 3 (*Maya mamta mohani jin vin danta jag.....*)

O Brother ! The love of the worldly falsehood (Maya) has enamoured and enchanted the whole world so much (in its love) that it has devoured the whole world (without any teeth) without any apparent effects. Infact, the self-willed persons have been enamoured (devoured) by the worldly falsehood whereas the Guru-minded persons have been saved from its deadly effects by reciting Lord's True Name. Infact, without the support of True Name, the whole world is behaving like a mad person, completely lost in the wilderness, whereas the Guru-minded persons have realised this fact clearly. The self-willed (faithless) persons have wasted this human life, being engrossed in worldly bondage (of Maya) without inculcating

ਤਿਨਾ ਕਉ ਮਿਲਿਆ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿ
ਪਾਇਆ ॥ ੧ ॥

ਮ: ੩ ॥ ਘਰ ਹੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਭਰਪੂਰੁ ਹੈ
ਮਨਮੁਖਾ ਸਾਦੁ ਨ ਪਾਇਆ ॥ ਜਿਉ ਕਸਤੂਰੀ
ਮਿਰਗੁ ਨ ਜਾਣੈ ਭ੍ਰਮਦਾ ਭਰਮਿ ਭੁਲਾਇਆ ॥
ਅੰਮ੍ਰਿਤੁ ਤਜਿ ਬਿਖੁ ਸੰਗ੍ਰਹੈ ਕਰਤੈ ਆਪਿ
ਖੁਆਇਆ ॥ ਗੁਰਮੁਖਿ ਵਿਰਲੇ ਸੋਝੀ ਪਈ ਤਿਨਾ
ਅੰਦਰਿ ਬ੍ਰਹਮੁ ਦਿਖਾਇਆ ॥ ਤਨੁ ਮਨੁ ਸੀਤਲੁ
ਹੋਇਆ ਰਸਨਾ ਹਰਿ ਸਾਦੁ ਆਇਆ ॥ ਸਬਦੇ
ਹੀ ਨਾਉ ਉਪਜੈ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਇਆ ॥
ਬਿਨੁ ਸਬਦੈ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ ਬਿਰਥਾ ਜਨਮੁ
ਗਵਾਇਆ ॥ ਅੰਮ੍ਰਿਤੁ ਏਕੇ ਸਬਦੁ ਹੈ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਪਾਇਆ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸੋ ਹਰਿ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਕਹੁ ਕਿਤੁ
ਬਿਧਿ ਪਾਈਐ ॥ ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖ ਅਦ੍ਰਿਸਟੁ ਕਹੁ
ਜਨ ਕਿਉ ਧਿਆਈਐ ॥ ਨਿਰੰਕਾਰੁ ਨਿਰੰਜਨੁ ਹਰਿ
ਅਗੰਮੁ ਕਿਆ ਕਹਿ ਗੁਣ ਗਾਈਐ ॥ ਜਿਸੁ
ਆਪਿ ਬੁਝਾਏ ਆਪਿ ਸੁ ਹਰਿ ਮਾਰਗਿ ਪਾਈਐ ॥
ਗੁਰਿ ਪੂਰੈ ਵੇਖਾਲਿਆ ਗੁਰ ਸੇਵਾ ਪਾਈਐ ॥ ੪ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਜਿਉ ਤਨੁ ਕੋਲੂ ਪੀੜੀਐ ਰਤੁ ਨ ਭੇਰੀ ਭੋਹਿ ॥
ਜੀਉ ਵੰਞੈ ਚਉ ਖੰਨੀਐ ਸਚੇ ਸੰਦੜੈ ਨੋਹਿ ॥

the love of the Lord -benefactor, the bestower of all bliss. O Nanak ! The Lord's True Name is attained by those fortunate persons who are pre-destined by Lord's Will from the birth itself. (1)

M - 3 : Infact, the nectar of Lord's True Name is present within our hearts but the faithless persons cannot avail of it and partake it, just as the deer, having the essence (of Kasturi) within himself, is running around in its search, being influenced by his doubts and misgivings. Such a person has been led astray by the Lord Himself, and goes on collecting the poison (of worldly pleasures) leaving aside the nectar of True Name. But few Guru-minded persons, have got this realisation and have been enabled by the Guru to perceive a glimpse of the Lord within themselves (through self-realisation) They have attained peace and tranquillity of mind and they have enjoyed the bliss of True Name by reciting it. (they have tasted its pleasant taste within) It is through the Guru's Word that the True Name is generated, and it is through the Guru's Word alone that we get united with the Lord. But without the Guru's guidance and teachings the whole world is completely lost in madness, thus leading a wasteful and fruitless life.

O Nanak ! The nectar of True Name has been attained by the Guru-minded person alone, as it was his lot only to partake this nectar. (2)

Pour'i : The Lord is beyond our reach and comprehension as such it is rather difficult to attain Him. Tell me, how could we unite with Him ?

O Brother ! How to worship the Lord, who is having no form, physical symbols, and is not perceivable either ? The Lord is formless, free from the effects of Maya (worldly falsehood) and is too deep for a probe. How to sing His praises? The person, whom the Lord is pleased with, is led by Him on the right path. However, the perfect Guru has made us realise and shown us clearly that we could attain the Lord only through the service of the Guru. (4)

Slok M - 3 (Jiu tan kouloo pee'riai ra't na bhoi deh.....)

O Nanak ! Even if we were to undergo lot of sufferings (make our body to suffer) just as the mustard (seed) is passed through the rotating rollers for oil-extraction, there will be no outcome (like no blood coming out of the body due to its suffering) and we cannot develop love for the worldly people.

ਨਾਨਕ ਮੇਲੁ ਨ ਚੁਕਈ ਰਾਤੀ ਅਤੈ ਡੇਹ ॥ ੧ ॥

ਮ: ੩ ॥ ਸਜਣੁ ਮੈਡਾ ਰੰਗੁਲਾ ਰੰਗੁ ਲਾਏ ਮਨੁ

ਲੇਇ ॥ ਜਿਉ ਮਾਜੀਠੈ ਕਪੜੇ ਰੰਗੇ ਭੀ ਪਾਹੇਹਿ

॥ ਨਾਨਕ ਰੰਗੁ ਨ ਉਤਰੈ ਬਿਆ ਨ ਲਗੈ ਕੇਹ ॥

੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਆਪਿ ਵਰਤੈ ਆਪਿ ਹਰਿ ਆਪਿ

ਬੁਲਾਇਦਾ ॥ ਹਰਿ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਵਾਰਿ ਸਿਰਿ

ਧੰਧੈ ਲਾਇਦਾ ॥ ਇਕਨਾ ਭਗਤੀ ਲਾਇ ਇਕਿ

ਆਪਿ ਖੁਆਇਦਾ ॥ ਇਕਨਾ ਮਾਰਗਿ ਪਾਇ ਇਕਿ

ਉਝੜਿ ਪਾਇਦਾ ॥ ਜਨੁ ਨਾਨਕੁ ਨਾਮੁ ਧਿਆਏ

ਗੁਰਮੁਖਿ ਗੁਣ ਗਾਇਦਾ ॥ ੫ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲੁ ਹੈ ਜੇ ਕੇ ਕਰੇ ਚਿਤੁ

ਲਾਇ ॥ ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਵਣਾ ਹਉਮੈ

ਵਿਚਹੁ ਜਾਇ ॥ ਬੰਧਨ ਤੋੜੈ ਮੁਕਤਿ ਹੋਇ ਸਚੇ

ਰਹੈ ਸਮਾਇ ॥ ਇਸੁ ਜਗ ਮਹਿ ਨਾਮੁ ਅਲਭੁ ਹੈ

ਗੁਰਮੁਖਿ ਵਸੈ ਮਨਿ ਆਇ ॥ ਨਾਨਕ ਜੋ ਗੁਰੁ

ਸੇਵਹਿ ਆਪਣਾ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ੧ ॥

ਮ: ੩ ॥ ਮਨਮੁਖ ਮੰਨੁ ਅਜਿਤੁ ਹੈ ਦੂਜੈ ਲਗੈ

ਜਾਇ ॥ ਤਿਸ ਨੋ ਸੁਖੁ ਸੁਪਨੈ ਨਹੀ ਦੁਖੇ ਦੁਖਿ

ਵਿਹਾਇ ॥ ਘਰਿ ਘਰਿ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਥਕੇ

However, the persons who sacrifice everything over the love of the Lord, never break off their link from the Lord. (and break off their relationship of love, with the Lord) (during day and night). (1)

M - 3: My True Master is a wonderful friend and companion, who controls our mind after imbibing His love within our heart. We have to deviate our mind from the vicious thoughts or sinful actions with the starch of True Name just as for dyeing some cloth with the fast colour of Majeeth we have to use starch for it, then no other colour (dye) could cover this fast dye. O Nanak ! The hue of True Name is as fast and everlasting as the colour of Majeeth is fast and no other dye could change its hue (colour) again. (2)

Pour'i : The Lord is pervading everywhere in equal measure and makes all of us speak a particular language as it pleases Him. The Lord Himself creates the beings in the world and then engages them in various worldly chores (functions) as it pleases Him. (as per His Will). Some Guru-minded persons are enabled to worship the Lord whereas the self-willed persons (faithless persons) are made to forsake the Lord. Some people are made to follow the right path while some others are led astray from the path by the Lord. O Nanak ! This (slave) devotee of the Lord sings the praises of the Lord in the company of the Guru-minded persons and recites the Lord's True Name. (5)

Slok M - 3 (*Satgur ki seva saphal hai je ko karai chit ...*)

O Brother ! The service of the Guru is the highest form of worship, provided this is done with love and devotion and is the only mode (means) of leading a successful and fruitful life. Thus all our desires and needs are fulfilled through the worship of the Lord as we have got rid of our egoism from within. The human being thus attains salvation by breaking off the worldly bondage and is always imbued with the love of the Lord, rather immersed in it. In this world the nectar of True Name is invaluable, which is available to few fortunate persons only and is not attained normally by many persons. However, the Guru-minded persons get the love of the True Name inculcated in their hearts automatically and effortlessly. O Nanak ! I would offer myself as a sacrifice to those Guru-minded persons, who serve their True Guru. (1)

M - 3 : It is rather difficult to win over the hearts of faithless persons, as they are always engrossed in dual-mindedness and such persons spend their lives in undergoing lot of sufferings as they cannot enjoy peace and tranquillity of mind even in their dreams. The pandits are fed up with giving discourses on

ਸਿਧ ਸਮਾਧਿ ਲਗਾਇ ॥ ਇਹੁ ਮਨੁ ਵਸਿ ਨ
ਆਵਈ ਥਕੇ ਕਰਮ ਕਮਾਇ ॥ ਭੇਖਧਾਰੀ ਭੇਖ
ਕਰਿ ਥਕੇ ਅਨਿਸਠਿ ਤੀਰਥ ਨਾਇ ॥ ਮਨ ਕੀ
ਸਾਰ ਨ ਜਾਣਨੀ ਹਉਮੈ ਭਰਮਿ ਭੁਲਾਇ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਭਉ ਪਇਆ ਵਡਭਾਗਿ ਵਸਿਆ ਮਨਿ
ਆਇ ॥ ਭੈ ਪਇਐ ਮਨੁ ਵਸਿ ਹੋਆ ਹਉਮੈ
ਸਬਦਿ ਜਲਾਇ ॥ ਸਚਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਜੋਤੀ
ਜੋਤਿ ਮਿਲਾਇ ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਾਉ
ਪਾਇਆ ਨਾਨਕ ਸੁਖਿ ਸਮਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਏਹੁ ਭੂਪਤਿ ਰਾਣੇ ਰੰਗ ਦਿਨ ਚਾਰਿ
ਸੁਹਾਵਣਾ ॥ ਏਹੁ ਮਾਇਆ ਰੰਗੁ ਕਸੁੰਭ ਖਿਨ
ਮਹਿ ਲਹਿ ਜਾਵਣਾ ॥ ਚਲਦਿਆ ਨਾਲਿ ਨ
ਚਲੈ ਸਿਰਿ ਪਾਪ ਲੈ ਜਾਵਣਾ ॥ ਜਾਂ ਪਕੜਿ
ਚਲਾਇਆ ਕਾਲਿ ਤਾਂ ਖਰਾ ਡਰਾਵਣਾ ॥ ਓਹ ਵੇ
ਲਾ ਹਥਿ ਨ ਆਵੈ ਫਿਰਿ ਪਛੁਤਾਵਣਾ ॥ ੬ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਸਤਿਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫਿਰੇ ਸੇ ਬਧੇ ਦੁਖ ਸਹਾਹਿ
॥ ਫਿਰਿ ਫਿਰਿ ਮਿਲਣੁ ਨ ਪਾਇਨੀ ਜੰਮਹਿ ਤੈ
ਮਰਿ ਜਾਹਿ ॥ ਸਹਸਾ ਰੋਗੁ ਨ ਛੋਡਈ ਦੁਖ ਹੀ
ਮੋਹਿ ਦੁਖ ਪਾਹਿ ॥ ਨਾਨਕ ਨਦਰੀ ਬਖਸਿ ਲੇਹਿ
ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਹਿ ॥ ੧ ॥

ਮ: ੩ ॥ ਜੋ ਸਤਿਗੁਰ ਤੇ ਮੁਹ ਫਿਰੇ ਤਿਨਾ
ਠਉਰ ਨ ਠਾਉ ॥ ਜਿਉ ਛੁਟੜਿ ਘਰਿ ਘਰਿ ਫਿਰੈ

Vedas by going from house to house and then meditating in silence also they are tired of it. They are unable to control the mind and are tired of doing various functions. They have assumed many forms of life by wearing different roles, which are all useless and are tired of visiting all the sixty-eight holy places of pilgrimage which are equally fruitless. Infact, they are beset with many doubts and whims (due to dual-mindedness) without knowing the true state of the mind. However, the persons, through the Grace of the Guru, who have developed the love and fear (wonder-awe) of the Lord due to their good fortune, have attained the True Name effortlessly. Once the love of the Lord is inculcated in the heart, the mind gets controlled automatically and the egoism gets cast away by following the Guru's Word. The persons, who are immersed in the love of Truth, have purified themselves, and their soul has been mingled with the prime-soul of the Lord. O Nanak ! We have attained the True Name and enjoyed the eternal bliss through the Guru's guidance. (2)

Pour'i : The bliss of the kings and Rajas is temporary and short-lived and worthless, whereas the love and hue of Maya (worldly falsehood) is temporary and unreal (false) like the colour of kusumbha flower, and gets faded in no time. This thing does not accompany us after death even and we carry our sins alongwith us. When someone is caught by the (god of) death then it appears very dreadful. This time is not in our hands and one repents later when the time is gone. (6)

Slok M - 3(*Satgur te jo moh phirai se badhe*)

O Nanak ! The persons, who are engrossed in the love of the worldly falsehood, having turned (their face) away from the True Guru, have to undergo sufferings, being caught in the worldly bondage. Such persons are born many times in this world, while going through the cycle of births and deaths but never get a chance of uniting with the Lord. They are always (engrossed) labouring under doubts and misgivings due to their dual mindedness, as such they suffer the torture of many afflictions. O Nanak ! The persons, who are bestowed with the grace and benevolence of the Lord, get united with the Lord through the Guru's guidance. (1)

M - 3 : The persons, who turn their back away from the Guru, never care (to listen to) for the Guru's Word, do not find peace and tranquillity of mind or any honourable place in the

ਦੁਹਚਾਰਣਿ ਬਦਨਾਉ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ
ਬਖਸੀਅਹਿ ਸੇ ਸਤਿਗੁਰ ਮੇਲਿ ਮਿਲਾਉ ॥੨॥
ਪਉੜੀ ॥ ਜੇ ਸੇਵਹਿ ਸਤਿ ਮੁਗਰਿ ਸੇ ਭਵਜਲ
ਤਰਿ ਗਇਆ ॥ ਜੇ ਬੋਲਹਿ ਹਰਿ ਹਰਿ ਨਾਉ
ਤਿਨ ਜਮੁ ਛਡਿ ਗਇਆ ॥ ਸੇ ਦਰਗਹ ਪੈਥੇ
ਜਾਹਿ ਜਿਨਾ ਹਰਿ ਜਪਿ ਲਇਆ ॥ ਹਰਿ
ਸੇਵਹਿ ਸੇਈ ਪੁਰਖ ਜਿਨਾ ਹਰਿ ਤੁਧੁ ਮਇਆ ॥
ਗੁਣ ਗਾਵਾ ਪਿਆਰੇ ਨਿਤ ਗੁਰਮੁਖਿ ਕ੍ਰਮਿ ਭਉ
ਗਇਆ ॥ ੭ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਥਾਲੈ ਵਿਚਿ ਤੈ ਵਸਤੂ ਪਈਓ ਹਰਿ ਭੋਜਨੁ
ਅੰਮ੍ਰਿਤੁ ਸਾਰੁ ॥ ਜਿਤੁ ਖਾਧੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ
ਪਾਈਐ ਮੇਖ ਦੁਆਰੁ ॥ ਇਹੁ ਭੋਜਨੁ ਅਲਭੁ ਹੈ
ਸੰਤਹੁ ਲਭੈ ਗੁਰ ਵੀਚਾਰਿ ॥ ਏਹ ਮੁਦਾਵਣੀ
ਕਿਉ ਵਿਚਹੁ ਕਵੀਐ ਸਦਾ ਰਖੀਐ ਉਰਿ ਧਾਰਿ
॥ ਏਹ ਮੁਦਾਵਣੀ ਸਤਿਗੁਰੁ ਪਾਈ ਗੁਰਸਿਖਾ
ਲਧੀ ਭਾਲਿ ॥ ਨਾਨਕ ਜਿਸੁ ਬੁਝਾਏ ਸੁ ਬੁਝਸੀ
ਹਰਿ ਪਾਇਆ ਗੁਰਮੁਖਿ ਘਾਲਿ ॥ ੧ ॥

ਮ: ੩ ॥ ਜੇ ਧੁਰਿ ਮੇਲੇ ਸੇ ਮਿਲਿ ਰਹੇ ਸਤਿਗੁਰ
ਸਿਉ ਚਿਤੁ ਲਾਇ ॥ ਆਪਿ ਵਿਛੋੜੇਨੁ ਸੇ ਵਿਛੋੜੇ
ਦੂਜੈ ਭਾਇ ਖੁਆਇ ॥ ਨਾਨਕ ਵਿਨੁ ਕਰਮਾ ਕਿਆ
ਪਾਈਐ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਇ ॥ ੨ ॥

Lord's presence, just as a deserted (wife) woman wanders around (from house to house) and gets a bad name due to her villainous character. O Nanak ! The Guru-minded persons, who are blessed with the Guru's Grace, enjoy the eternal bliss in the Lord's unison through the Guru's guidance. (2)

Pour'i : The persons, who serve the True Lord, the destroyer of the devil of egoism, are enabled by Him to cross this ocean of life successfully. The persons, who recite the True Name of the Lord, get emancipated from the punishment of the Yama (god of death) as even the Yama keeps away from such persons. (dreads them). Such Guru-minded persons proceed to the Lord's presence with flying colours, as they recite the Lord's True Name.

O Lord ! The persons, who are bestowed with Your Grace, are engaged in the service of the Lord. O beloved Lord ! The Guru-minded persons cast away all their doubts, whims and fear-complex as they are always engaged in singing the praises of the Lord. (7)

Slok M - 3 (*Thalai vitch tai vastu paieou har bhojan*)

O Brother ! In the salver of our hearts there are three things, which include the nectar of True Name (as the food for thought) apart from Truth, contentment and meditation, which satiate our mind completely and we are fully satisfied, thus opening the door towards salvation. O saints ! This food of the nectar of True Name is attained with great difficulty but is not easily realised, being beyond reach, except through deliberation of the Guru's Word, and these teachings are imparted through the Guru's message, which has been realised (maintained) by the Gursikhs (Guru's followers) which should always be inculcated in the heart and never forsaken from the mind. This riddle has been included by the Guru in the Guru's Word (Gurbani) which has been solved by the devotees (Gursikhs) through great efforts. O Nanak ! Whosoever is enabled by the Guru, realises the secrets of the Lord, however, the Guru-minded persons have attained the Lord with great labour and efforts. (1)

M - 3: The persons, who have been enabled and pre-destined by the Lord's Will (from the beginning) have united with the Lord through the Guru's guidance, whereas the self-willed (faithless) persons who have been separated from the Lord by the Guru due to their dual-mindedness, remain aloof and separated from the Lord. O Nanak ! No one has ever attained anything fruitful in life without performing certain virtuous deeds during the previous life, which has been pre-destined for him as per Lord's Will. (One gets whatever is in his fortune). (2)

ਪਉੜੀ ॥ ਬਹਿ ਸਖੀਆ ਜਸੁ ਗਾਵਹਿ
ਗਾਵਣਹਾਰੀਆ ॥ ਹਰਿ ਨਾਮੁ ਸਲਾਹਿਹੁ ਨਿਤ
ਹਰਿ ਕਉ ਬਲਿਹਾਰੀਆ ॥ ਜਿਨੀ ਸੁਣਿ ਮੰਨਿਆ
ਹਰਿ ਨਾਉ ਤਿਨਾ ਹਉ ਵਾਰੀਆ ॥ ਗੁਰਮੁਖੀਆ
ਹਰਿ ਮੇਲੁ ਮਿਲਾਵਣਹਾਰੀਆ ॥ ਹਉ ਬਲਿ ਜਾਵਾ
ਦਿਨੁ ਰਾਤਿ ਗੁਰ ਦੇਖਣਹਾਰੀਆ ॥ ੮ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਵਿਣੁ ਨਾਵੈ ਸਭਿ ਭਰਮਦੇ ਨਿਤ ਜਗਿ ਤੋਟਾ
ਸੈਸਾਰਿ ॥ ਮਨਮੁਖਿ ਕਰਮ ਕਮਾਵਣੇ ਹਉਮੈ ਅੰਧੁ
ਗੁਬਾਰੁ ॥ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਣਾ ਨਾਨਕ
ਸਬਦੁ ਵੀਚਾਰਿ ॥ ੧ ॥

ਮ: ੩ ॥ ਸਹਜੇ ਜਾਗੈ ਸਹਜੇ ਸੋਵੈ ॥ ਗੁਰਮੁਖਿ
ਅਨਦਿਨੁ ਉਸਤਤਿ ਹੋਵੈ ॥ ਮਨਮੁਖ ਭਰਮੈ
ਸਹਸਾ ਹੋਵੈ ॥ ਅੰਤਰਿ ਚਿੰਤਾ ਨੀਦ ਨ ਸੋਵੈ ॥
ਗਿਆਨੀ ਜਾਗਹਿ ਸਵਹਿ ਸੁਭਾਇ ॥ ਨਾਨਕ
ਨਾਮਿ ਰਤਿਆ ਬਲਿ ਜਾਉ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸੇ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ਜੋ ਹਰਿ
ਰਤਿਆ ॥ ਹਰਿ ਇਕੁ ਧਿਆਵਹਿ ਇਕੁ ਇਕੋ
ਹਰਿ ਸਤਿਆ ॥ ਹਰਿ ਇਕੋ ਵਰਤੈ ਇਕੁ ਇਕੋ
ਉਤਪਤਿਆ ॥ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ਤਿਨ
ਡਰੁ ਸਟਿ ਘਤਿਆ ॥ ਗੁਰਮਤੀ ਦੇਵੈ ਆਪਿ
ਗੁਰਮੁਖਿ ਹਰਿ ਜਪਿਆ ॥ ੯ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਆਇਓ ਜਿਤੁ ਕਿਛੁ ਸੋਝੀ

Pour'i : The saintly persons sing the praises of the Lord in the company of the holy saints, as they always recite the Lord's True Name and offer themselves as a sacrifice to the True Name. I would offer myself as a sacrifice (in self-surrender) to such Guru-minded persons, who have listened to the Lord's True Name and have followed the Guru's message (teachings) by reciting the True Name. The Guru-minded friends always help us to unite with the Lord. I would surrender myself completely to such Guru-minded persons who have perceived (a glimpse of) the Guru and then merged with the Lord. (8)

Slok M - 3 (Vin Naavai sabh bharmde' nit jag)

O Brother! The whole world (mankind) is wandering, lost in doubts and dual- mindedness, and such faithless persons are always engrossed in egoism due to the darkness of their ignorance and lead a losing battle of life due to their sinful actions. O Nanak! The Guru-minded persons, however, partake of the nectar of True Name by meditating on the Guru's Word (1)

M - 3 : The Guru-minded persons get honoured and acclaimed day and night as they are awakened(from their ignorance) from the slumber in the state of equipoise while enjoying the sleep also in the routine (for a short while). However, the self- willed persons always suffer from doubts and misgivings and are always lost in their whims and fancies or dual- mindedness. They never get a peaceful sleep and always suffer from various worries, whereas the learned and wise persons always wake up or go to sleep in complete peace in a normal manner. (in the state of equipoise). O Nanak! I would offer myself as a sacrifice to such Guru-minded persons who are always imbued with love of the Lord.(2)

Pour'i : The persons, who are immersed in the love of the Lord, sing the Lord's praises by reciting the True Name. They always recite the Name of the one Lord-Sublime, as they consider the same Lord pervading within each being through His power. There is only one Lord pervading all over the world and He alone is the creator of us all. The persons, who recite the Lord's True Name, have cast away their fear complex (of the death). The Guru-minded persons, bestowed with the Guru's teachings (guidance), always recite the Lord's True Name. (9)

Slok M - 3 (Antar gyan na a'iyau jit kichh)

The person, without the enlightenment through the true knowledge, does not realise the Lord's secrets. Infact, without

ਪਾਇ ॥ ਵਿਨੁ ਡਿਠਾ ਕਿਆ ਸਾਲਾਹੀਐ ਅੰਧਾ
ਅੰਧੁ ਕਮਾਇ ॥ ਨਾਨਕ ਸਬਦੁ ਪਛਾਣੀਐ ਨਾਮੁ
ਵਸੈ ਮਨਿ ਆਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕੋ ਸਬਦੁ
ਵੀਚਾਰਿ ॥ ਸਚਾ ਸਉਦਾ ਹਟੁ ਸਚੁ ਰਤਨੀ ਭੋਵੈ
ਭੰਡਾਰ ॥ ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਪਾਈਅਨਿ ਜੇ ਦੇਵੈ
ਦੇਵਣਹਾਰੁ ॥ ਸਚਾ ਸਉਦਾ ਲਾਭੁ ਸਦਾ ਖਟਿਆ
ਨਾਮੁ ਅਪਾਰੁ ॥ ਵਿਖੁ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਗਟਿਆ
ਕਰਮਿ ਪੀਆਵਣਹਾਰੁ ॥ ਨਾਨਕ ਸਚੁ ਸਲਾਹੀਐ
ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜਿਨਾ ਅੰਦਰਿ ਕੂੜੁ ਵਰਤੈ ਸਚੁ ਨ
ਭਾਵਈ ॥ ਜੇ ਕੋ ਬੋਲੈ ਸਚੁ ਕੂੜਾ ਜਲਿ ਜਾਵਈ
॥ ਕੂੜਿਆਰੀ ਰਜੈ ਕੂੜਿ ਜਿਉ ਵਿਸਟਾ ਕਾਗੁ
ਖਾਵਈ ॥ ਜਿਸੁ ਹਰਿ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਸੋ ਨਾਮੁ
ਧਿਆਵਈ ॥ ਹਰਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਰਾਧਿ ਕੂੜੁ
ਪਾਪੁ ਲਹਿ ਜਾਵਈ ॥ ੧੦ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਸੇਖਾ ਚਉਚਕਿਆ ਚਉਵਾਇਆ ਏਹੁ ਮਨੁ ਇਕਤੁ
ਘਰਿ ਆਣਿ ॥ ਏਹੜ ਤੇਹੜ ਛਡਿ ਤੂ ਗੁਰੁ ਕਾ
ਸਬਦੁ ਪਛਾਣੁ ॥ ਸਤਿਗੁਰੁ ਅਗੈ ਢਰਿ ਪਉ
ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਜਾਣੁ ॥ ਆਸਾ ਮਨਸਾ ਜਲਾਇ
ਤੂ ਹੋਇ ਰਹੁ ਮਿਹਮਾਣੁ ॥ ਸਤਿਗੁਰੁ ਕੈ ਭਾਣੈ ਭੀ
ਚਲਹਿ ਤਾ ਦਰਗਹ ਪਾਵਹਿ ਮਾਣੁ ॥ ਨਾਨਕ
ਜਿ ਨਾਮੁ ਨ ਚੇਤਨੀ ਤਿਨ ਧਿਗੁ ਪੈਨਣੁ ਧਿਗੁ
ਖਾਣੁ ॥ ੧ ॥

perceiving the Lord, how could anyone praise the Lord, and such a person leads a fruitless life in ignorance, like a blind man. O Nanak ! It is through the Guru's Word alone, that one could gain some realisation of the Lord by inculcating the love of the True Name in one's heart. (1)

M - 3: There is only one Guru, alongwith (one) the Guru's Word, which deals with only one Lord-Almighty. The company of holy saints, like the outlet of the Lord, is real and true, filled with the merchandise of virtues and the jewels of True Name. But this jewel of True Name is attained through the Guru's Grace, provided the Lord bestows this nectar on us Himself. The Guru-minded persons, always gain the profits in life, who have dealt in the true merchandise of True Name of the limitless Lord. O Nanak ! The Guru-minded persons have realised the nectar of True Name from this (poisonous) world, full of poison (of vicious thoughts) and they partake of this nectar of True Name through the Guru's guidance due to their good (earlier) deeds. Blessed are the mothers and fathers of such persons, who have sung the praises of the True Lord, having realised the Truth !

Pour'i : The faithless (self-willed) persons, who are engrossed in worldly falsehood, do not like (love) the True Name; and the faithless person frets and fumes if someone deals in Truth. (speaks Truth) as the faithless person takes pleasure in telling a lie, like the crow enjoying in eating filth only. The person, blessed with the Lord's Grace, recites True Name. However, the Guru-minded persons always recite True Name and have cast away their sins or falsehood. (10)

Slok M - 3: (Sekha chouchakia chouva'ya eh ma'n.....)

O Sheikh, lacking knowledge, though acclaimed by the world! Try to bring your mind towards stability by concentrating on the Lord within Your heart ! Try to realise Truth through the Guru's Word by ridding yourself of a tilted and misconceived mind. Then salute the Lord (True Guru) as He is omni-scient and knows your inner feelings. Let us live in the world, like a traveller (guest) and burn away all our worldly hopes (desires) and worldly pursuits. O Nanak ! Cursed be this life including the (wearing) clothes or delicious foods, if we do not recite True Name ! (1)

M - 3: By describing the virtues of the Lord, there is no negative effect (deficiency) on His virtues, and no one could

ਮ: ੩ ॥ ਹਰਿ ਗੁਣ ਤੋਟਿ ਨ ਆਵਈ ਕੀਮਤਿ
ਕਹਣੁ ਨ ਜਾਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ
ਰਵਹਿ ਗੁਣ ਮਹਿ ਰਹੈ ਸਮਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਚੋਲੀ ਦੇਹ ਸਵਾਰੀ ਕਵਿ ਪੈਧੀ
ਭਗਤਿ ਕਰਿ ॥ ਹਰਿ ਪਾਟੁ ਲਗਾ ਅਧਿਕਾਈ
ਬਹੁ ਬਹੁ ਬਿਧਿ ਭਾਤਿ ਕਰਿ ॥ ਕੋਈ ਬੂਝੈ
ਬੂਝਣਹਾਰਾ ਅੰਤਰਿ ਬਿਬੇਕੁ ਕਰਿ ॥ ਸੋ ਬੂਝੈ
ਏਹੁ ਬਿਬੇਕੁ ਜਿਸੁ ਬੁਝਾਏ ਆਪਿ ਹਰਿ ॥ ਜਨੁ
ਨਾਨਕ ਕਹੈ ਵਿਚਾਰਾ ਗੁਰਮੁਖਿ ਹਰਿ ਸਤਿ ਹਰਿ
॥ ੧੧ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਪਰਥਾਇ ਸਾਖੀ ਮਹਾ ਪੁਰਖ ਬੋਲਦੇ ਸਾਖੀ ਸਗਲ
ਜਹਾਨੈ ॥ ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਭਉ ਕਰੇ ਆਪਣਾ
ਆਪੁ ਪਛਾਣੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਤਾ
ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਾਨੈ ॥ ਜਿਨ ਕਉ ਮਨ ਕੀ
ਪਰਤੀਤਿ ਨਾਹੀ ਨਾਨਕ ਸੇ ਕਿਆ ਕਥਹਿ
ਗਿਆਨੈ ॥ ੧ ॥

ਮ: ੩ ॥ ਗੁਰਮੁਖਿ ਚਿਤੁ ਨ ਲਾਇਓ ਅੰਤਿ
ਦੁਖੁ ਪਹੁਤਾ ਆਇ ॥ ਅੰਦਰਹੁ ਬਾਹਰਹੁ ਅੰਧਿਆਂ
ਸੁਧਿ ਨ ਕਾਈ ਪਾਇ ॥ ਪੰਡਿਤ ਤਿਨ ਕੀ ਬਰਕਤੀ
ਸਭੁ ਜਗਤੁ ਖਾਇ ਜੋ ਰਤੇ ਹਰਿ ਨਾਇ ॥ ਜਿਨ
ਗੁਰ ਕੈ ਸਬਦਿ ਸਲਾਹਿਆ ਹਰਿ ਸਿਉ ਰਹੇ
ਸਮਾਇ ॥ ਪੰਡਿਤ ਦੂਜੈ ਭਾਇ ਬਰਕਤਿ ਨ ਹੋਵਈ
ਨ ਧਨੁ ਪਲੈ ਪਾਇ ॥ ਪੜਿਥਕੇ ਸੰਤੋਖੁ ਨ ਆਇਓ
ਅਨਇਨੁ ਜਲਤ ਵਿਹਾਇ ॥ ਕੂਕ ਪੂਕਾਰ ਨ

realise the real (true) Greatness or Status of the Lord or evaluate His real worth. O Nanak ! The Guru-minded persons sing the praises of the Lord by discussing His virtues, while they are imbued with the love of the Lord, being immersed in His virtues.(2)

Pour'i : This human frame (body) is like a small (shirt) wear, produced by the Lord, with the embroidery of the Lord's worship on it, so as to make it beautiful and thus embroidered with many beautiful flowers, it appears as an embodiment of the Lord. But hardly any learned person realises this secret, whosoever is enabled by the Lord Himself. O Nanak ! I have my considered opinion that the Guru-minded persons always considered the Lord as Truth personified and being present there as ever-existent, and omni-present. (11)

Slok M - 3 (*Parthaie sakhi maha purkh boldai sanji.....*)

The great and noble persons always impart their teachings with reference to certain particular situations, though those instructions are meant for the whole world, and applicable to all men. The Guru-minded person gets imbued with love by listening to these teachings and attains self-realisation. When such a person attains extreme humility through the Guru's guidance and he behaves like a dead person (unaffected by praise or slander) according to worldly standards, then he attains peace and tranquillity of mind.

O Nanak ! What knowledge can be gained by such persons, who do not develop faith and love for the Guru in their hearts ? (1)

M - 3: The persons, who have not meditated on the Lord in the company of the holy saints (Guru-minded persons), undergo lot of sufferings at the time of death (in the end), since such blind ignorant and faithless persons have not realised Truth either within or without (their hearts) O (Pandit) learned Man ! The whole world benefits from the experiences and Grace of the persons, who are imbued with the love of the Lord. Infact, Such Guru-minded persons, who have sung the praises of the Lord through the Guru's Word are always immersed in the (love of the) Lord. O Pandit ! Neither there is any gain from practising dual-mindedness nor one attains Lord's True Name. (the real wealth). Such self-willed persons have tired themselves out with their studies (of Vedas) without gaining peace and tranquillity of mind, and spend their lives (days and nights) burning within themselves due to egoism, without any

ਚੁਕਈ ਨ ਸੰਸਾ ਵਿਚਹੁ ਜਾਇ ॥ ਨਾਨਕ ਨਾਮ
ਵਿਹੁਣਿਆ ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਇ ॥ ੨ ॥
ਪਉੜੀ ॥ ਹਰਿ ਸਜਣ ਮੇਲਿ ਪਿਆਰੇ ਮਿਲਿ
ਪੰਥੁ ਦਸਾਈ ॥ ਜੇ ਹਰਿ ਦਸੇ ਮਿਤੁ ਤਿਸੁ ਹਉ
ਬਲਿ ਜਾਈ ॥ ਗੁਣ ਸਾਝੀ ਤਿਨ ਸਿਉ ਕਰੀ
ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥ ਹਰਿ ਸੇਵੀ ਪਿਆਰਾ ਨਿਤ
ਸੇਵਿ ਹਰਿ ਸੁਖੁ ਪਾਈ ॥ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ
ਤਿਸੁ ਜਿਨਿ ਸੋਝੀ ਪਾਈ ॥ ੧੨ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਪੰਡਿਤ ਮੈਲੁ ਨ ਚੁਕਈ ਜੇ ਵੇਦ ਪੜੈ ਜੁਗ ਚਾਰਿ ॥
ਤ੍ਰੈਗੁਣ ਮਾਇਆ ਮੂਲੁ ਹੈ ਵਿਚਿ ਹਉਮੈ ਨਾਮੁ ਵਿਸਾਰਿ
॥ ਪੰਡਿਤ ਭੂਲੇ ਦੂਜੈ ਲਾਗੇ ਮਾਇਆ ਕੈ ਵਾਪਾਰਿ ॥
ਅੰਤਰਿ ਤ੍ਰਿਸਨਾ ਭੁਖ ਹੈ ਮੂਰਖ ਭੁਖਿਆ ਮੁਏ ਗਵਾਰ
॥ ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਸੁਖੁ ਪਾਇਆ ਸਚੈ ਸਬਦਿ
ਵੀਚਾਰਿ ॥ ਅੰਦਰਹੁ ਤ੍ਰਿਸਨਾ ਭੁਖ ਗਈ ਸਚੈ ਨਾਇ
ਪਿਆਰਿ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਹਜੇ ਰਜੇ ਜਿਨਾ
ਹਰਿ ਰਖਿਆ ਉਚਿ ਧਾਰਿ ॥ ੧ ॥

ਮ: ੩ ॥ ਮਨਮੁਖ ਹਰਿ ਨਾਮੁ ਨ ਸੇਵਿਆ ਦੁਖ
ਲਗਾ ਬਹੁਤਾ ਆਇ ॥ ਅੰਤਰਿ ਅਗਿਆਨੁ
ਅੰਧੇਰੁ ਹੈ ਸੁਧਿ ਨ ਕਾਈ ਪਾਇ ॥ ਮਨਹਨਿ
ਸਹਜਿ ਨ ਬੀਜਿਓ ਭੁਖਾ ਕਿ ਅਗੈ ਖਾਇ ॥ ਨਾਮੁ
ਨਿਧਾਨੁ ਵਿਸਾਰਿਆ ਦੂਜੈ ਲਗਾ ਜਾਇ ॥ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਮਿਲਹਿ ਵਡਿਆਈਆ ਜੇ ਆਪੇ

peace of mind. No one hears their cries and wails even, as they cannot get rid of their whims and fancies (dual-mindedness) or misgivings. O Nanak ! Such faithless persons proceed to the Lord's presence (leaving this world) with (blackened faces) disgust and dishonoured completely. (2)

Pour'i : O beloved Lord ! May we be enabled to join the company of such (holy saints) dear friends (who would guide us on the right path) ! Infact, I would seek their advice towards following the right path towards Lord's attainment; and I would offer myself as a sacrifice to such persons and then join them reciting True Name as my co-partners and companions. Infact, I would always serve my beloved Lord as one could enjoy the bliss of life through this service only. I would surrender myself completely (offer myself as a sacrifice) to such a True Guru, who has enabled me to realise this truth (Lord's secret). (12)

Slok M - 3 (Pandit Mael na chukiee je ved pa'rai jug char..)

O Pandit ! (O learned Man !) You cannot purify yourself even if you continue reciting the four Vedas throughout the four ages. This world is based on the three-pronged Maya (worldly falsehood) i.e. lust for power, greed or jealousy and peace, whereas you have forsaken the True Name of the Lord due to your attachment to egoism. O Pandit ! The whole world is lost due to its dual-mindedness and is engrossed in various worldly chores and functions just to amass wealth. All the men are suffering from the hunger for more worldly possessions (burning in the fire of worldly desires) and such foolish persons finally face death with this hunger. However, the Guru-minded persons who have served the True Guru, have enjoyed the eternal bliss, by meditating on the Guru's Word. Whenever they have developed love for the True Name, they have enjoyed peace and bliss.

O Nanak ! The persons, who have inculcated the love of the Lord in their hearts, are fully satiated in the state of equipoise, being imbued with the love of True Name. (1)

M - 3 : The self-willed persons always undergo sufferings since they have never served (recited) the True Name of the Lord. Such persons neither have any sense of their own existence nor any realisation of the Lord due to the darkness of their ignorance. Such persons due to the perseverance of their mind never sow the seed of peaceful bliss or equipoise and remain always hungry. What will they gain (have for food) in the next world ? They are engrossed in dual mindedness

ਮੇਲਿ ਮਿਲਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਰਸਨਾ ਹਰਿ ਜਸੁ ਗਾਵੈ ਖਰੀ

ਸੁਹਾਵਣੀ ॥ ਜੋ ਮਨਿ ਤਨਿ ਮੁਖਿ ਹਰਿ ਬੋਲੈ ਸਾ

ਹਰਿ ਭਾਵਣੀ ॥ ਜੋ ਗੁਰਮੁਖਿ ਚਖੈ ਸਾਦੁ ਸਾ

ਤ੍ਰਿਪਤਾਵਣੀ ॥ ਗੁਣ ਗਾਵੈ ਪਿਆਰੇ ਨਿਤ ਗੁਣ

ਗਾਇ ਗੁਣੀ ਸਮਝਾਵਣੀ ॥ ਜਿਸੁ ਹੋਵੈ ਆਪਿ

ਦਇਆਲੁ ਸਾ ਸਤਿਗੁਰੁ ਗੁਰੁ ਬੁਲਾਵਣੀ ॥੧੩॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਹਸਤੀ ਸਿਰਿ ਜਿਉ ਅੰਕਸੁ ਹੈ ਅਹਰਣਿ ਜਿਉ

ਸਿਰੁ ਦੇਇ ॥ ਮਨੁ ਤਨੁ ਆਰੈ ਰਾਖਿ ਕੈ ਊਭੀ

ਸੇਵ ਕਰੇਇ ॥ ਇਉ ਗੁਰਮੁਖਿ ਆਪੁ ਨਿਵਾਰੀਐ

ਸਭੁ ਰਾਜੁ ਸ੍ਰਿਸਟਿ ਕਾ ਲੇਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ

ਬੁਝੀਐ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਜਿਨ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ

ਆਏ ਤੇ ਪਰਵਾਣੁ ॥ ਨਾਨਕ ਕੁਲ ਉਧਾਰਹਿ

ਆਪਣਾ ਦਰਗਹ ਪਾਵਹਿ ਮਾਣੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਗੁਰਮੁਖਿ ਸਖੀਆ ਸਿਖ ਗੁਰੂ

ਮੇਲਾਈਆ ॥ ਇਕਿ ਸੇਵਕ ਗੁਰ ਪਾਸਿ ਇਕਿ

ਗੁਰਿ ਕਾਰੈ ਲਾਈਆ ॥ ਜਿਨਾ ਗੁਰੁ ਪਿਆਰਾ

ਮਨਿ ਚਿਤਿ ਤਿਨਾ ਭਾਉ ਗੁਰੂ ਦੇਵਾਈਆ ॥

ਗੁਰ ਸਿਖਾ ਇਕੋ ਪਿਆਰੁ ਗੁਰ ਮਿਤਾ ਪੁਤਾ

ਭਾਈਆ ॥ ਗੁਰੁ ਸਤਿਗੁਰੁ ਬੋਲਹੁ ਸਭਿ ਗੁਰੁ

ਆਖਿ ਗੁਰੁ ਜੀਵਾਈਆ ॥ ੧੪ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਨਾਨਕ ਨਾਮੁ ਨ ਚੇਤਨੀ ਅਗਿਆਨੀ ਅੰਧੁਲੇ

having forsaken the treasure of True Name. O Nanak ! The Guru-minded persons, who have been enabled by the Lord Himself, to join the company of holy saints, get honoured and acclaimed. (here and hereafter). (2)

Pour'i : The tongue, which sings the praises of the Lord, is really beautiful and pure. The Lord likes and loves the tongue which recites the True Name of the Lord with love and devotion (with body and soul) and the tongue which sings the praises of the Lord alongwith the nectar of True Name in the company of the Guru-minded persons, gets satiated and satisfied. Such a tongue, which sings the praises of the Lord brings realisation of the virtuous Lord along with all His virtues. The tongue, which is blessed with the Guru's Grace, sings the praises of the Guru and is praiseworthy. (13)

Slok M - 3 : (*Hasti sir jiun ankas hai ahran jiun.....*)

O Man ! Let us serve the True Guru with love and devotion (by surrendering our body and mind) just as the elephant is controlled (by the mahout) with the anvil. Similarly the person who casts away his egoism like the Guru-minded person, controls the whole world (kingdom of world).

O Nanak ! It is through the Lord's Grace that we attain full realisation (of Lord's secrets) in the company of the Guru-minded persons. (holy saints). (1)

M- 3: The Guru-minded persons, who recite True Name in this life, have led a purposeful life in this world. O Nanak ! Such persons, (who have recited True Name) have enabled the whole (clan) family to attain salvation and are received with honour in the Lord's presence. (2)

Pour'i : The Lord has enabled friendly (Guru-minded) sikhs to join the company of the Guru. Some of them are made to serve the Guru, while some others are enabled to perform other routine functions. (chores). The Guru has blessed some persons, who have inculcated the Lord in their hearts, with His love through His Grace. The Guru loves His sikhs (disciples) just as He loves His friends, sons or brothers. So let us praise the Guru, whose glimpse would enable us to lead an honourable and fruitful life. (14)

Slok M - 3 (*Nanak Naam na chetni agyani andhle.....*)

O Nanak ! The foolish, blind and ignorant persons do not recite True Name of the Lord but are engrossed in the love

ਅਵਰੇ ਕਰਮ ਕਮਾਹਿ ॥ ਜਮ ਦਰਿ ਬਧੇ
ਮਾਰੀਅਹਿ ਫਿਰਿ ਵਿਸਟਾ ਮਾਹਿ ਪਚਾਹਿ ॥੧॥

ਮ: ੩ ॥ ਨਾਨਕ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਅਪਣਾ ਸੇ
ਜਨ ਸਚੇ ਪਰਵਾਣੁ ॥ ਹਰਿ ਕੈ ਨਾਇ ਸਮਾਇ
ਰਹੇ ਚੂਕਾ ਆਵਣੁ ਜਾਣੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਧਨੁ ਸੰਪੈ ਮਾਇਆ ਸੰਚੀਐ ਅੰਤੇ
ਦੁਖਦਾਈ ॥ ਘਰ ਮੰਦਰ ਮਹਲ ਸਵਾਰੀਅਹਿ
ਕਿਛੁ ਸਾਥਿ ਨ ਜਾਈ ॥ ਹਰ ਰੰਗੀ ਤੁਰੇ ਨਿਤ
ਪਾਲੀਅਹਿ ਕਿਤੈ ਕਾਮਿ ਨ ਆਈ ॥ ਜਨ
ਲਾਵਹੁ ਚਿਤੁ ਹਰਿ ਨਾਮ ਸਿਉ ਅੰਤਿ ਹੋਇ ਸਖਾਈ
॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮੁਖਿ ਸੁਖ
ਪਾਈ ॥ ੧੫ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਬਿਨੁ ਕਰਮੈ ਨਾਉ ਨ ਪਾਈਐ ਪੂਰੈ ਕਰਮਿ ਪਾਇਆ
ਜਾਇ ॥ ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ
ਗੁਰਮਤਿ ਮੇਲਿ ਮਿਲਾਇ ॥ ੧ ॥

ਮ: ੧ ॥ ਇਕ ਦਝਹਿ ਇਕ ਦਬੀਅਹਿ ਇਕਨਾ
ਕੁਤੇ ਖਾਹਿ ॥ ਇਕਿ ਪਾਣੀ ਵਿਚਿ ਉਸਟੀਅਹਿ
ਇਕਿ ਭੀ ਫਿਰਿ ਹਸਣਿ ਪਾਹਿ ॥ ਨਾਨਕ ਏਵ ਨ
ਜਾਪਈ ਕਿਥੈ ਜਾਇ ਸਮਾਹਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਤਿਨ ਕਾ ਖਾਧਾ ਪੈਧਾ ਮਾਇਆ ਸਭੁ
ਪਵਿਤੁ ਹੈ ਜੋ ਨਾਮਿ ਹਰਿ ਰਾਤੇ ॥ ਤਿਨ ਕੇ ਘਰ
ਮੰਦਰ ਮਹਲ ਸਰਾਈ ਸਭਿ ਪਵਿਤੁ ਹਰਿ ਜਿਨੀ
ਗੁਰਮੁਖਿ ਸੇਵਕ ਸਿਖ ਅਭਿਆਗਤ ਜਾਇ
ਵਰਸਾਤੇ ॥ ਤਿਨ ਕੇ ਤੁਰੇ ਜੀਨ ਖੁਰਗੀਰ ਸਭਿ
ਪਵਿਤੁ ਹਰਿ ਜਿਨੀ ਗੁਰਮੁਖਿ ਸਿਖ ਸਾਧ ਸੰਤ

of the worldly falsehood (Maya) and then function accordingly. (with whims and fancies). Such persons are taken by the Yama (god of death) bound in chains, and then face many punishments in the dungeon (filth) of hell, at the hands of Yama.

M - 3: O Nanak ! The persons, who serve the True Guru, are received with honour in the Lord's court and are a personification of Truth. Such persons have attained salvation, having been emancipated from the cycle of births and deaths, by reciting the True Name of the Lord. (2)

Pour'i : This worldly wealth and possessions, which human beings continue amassing in this life, finally are the source and cause of our ills and sufferings. All the palatial buildings and material wealth which we continue amassing, do not accompany us at the end of this life. (to the next world). All the horses (or elephants) which we rear (keep) in this life (with great care and pride) are not of any avail in the end. O dear friends ! Let us recite the Lord's True Name by imbibing its love in the heart, as this alone would accompany us after death, and would be helpful. O Nanak ! The Guru-minded persons who have recited Lord's True Name, in the company of the holy saints, (Guru), enjoy the bliss of life. (15)

Slok M - 3 (Bin karmai nao No' paiyeeai poorai karam....)

O Brother ! Without good fortune (as pre-destined by Lord's Will) based on our past actions, we cannot attain the (wealth of) True Name, which is attained only through the Lord's Will. O Nanak ! When the Lord bestows us with His Grace, then we are enabled to join the company of the holy saints, or the Guru-minded persons through the Guru's guidance. (1)

M - 3 : O Nanak ! Some people bury the dead bodies while some other corpses are eaten away by dogs, and yet some others throw the dead bodies in the rivers and some more throw them in the well of death (by Parsis) But the fact remains that no one knows (where this man goes after death) what happens to man after his death. (2)

Pour'i : O Brother ! The persons, who are imbued with the love of the Lord's True Name, lead a purposeful life as their use of food, drinks, clothes or even wealth (Maya) is pure and fruitful. The place (house) of the persons, where Guru-minded persons, disciples or sikhs and saints dwell (stay) are pure and praiseworthy. Even their horses, saddles and other embellishments are worthwhile, which are used by the faithful

ਚੜ੍ਹ ਜਾਤੇ ॥ ਤਿਨ ਕੇ ਕਰਮ ਧਰਮ ਕਾਰਜ ਸਭਿ
ਪਵਿਤ੍ਰ ਹਰਿ ਜੋ ਬੋਲਹਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹਰਿ
ਸਾਤੇ ॥ ਜਿਨ ਕੈ ਧੋਤੈ ਪੁੰਨੁ ਹੈ ਸੇ ਗੁਰਮੁਖਿ ਸਿਖ
ਗੁਰੂ ਪਹਿ ਜਾਤੇ ॥ ੧੬ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਨਾਨਕ ਨਾਵਹੁ ਘੁਬਿਆ ਹਲਤੁ ਪਲਤੁ ਸਭੁ
ਜਾਇ ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਭੁ ਹਿਰਿ ਲਇਆ
ਮੁਨੀ ਦੂਜੈ ਭਾਇ ॥ ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ
ਬਹੁਤੀ ਮਿਲੈ ਸਜਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਸੰਤਾ ਨਾਲਿ ਵੈਰੁ ਕਮਾਵਦੇ ਦੁਸਟਾ
ਨਾਲਿ ਮੋਹੁ ਪਿਆਰੁ ॥ ਅਗੈ ਪਿਛੈ ਸੁਖੁ ਨਹੀ
ਮਰਿ ਜੰਮਹਿ ਵਾਰੋ ਵਾਰ ॥ ਤ੍ਰਿਸਨਾ ਕਦੇ ਨ ਬੁਝਈ
ਦੁਬਿਧਾ ਹੋਇ ਖੁਆਰੁ ॥ ਮੁਹ ਕਾਲੇ ਤਿਨਾ ਨਿੰਦਕਾ
ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥ ਨਾਨਕ ਨਾਮ ਵਿਹੁਣਿਆ
ਨਾ ਉਰਵਾਰਿ ਨ ਪਾਰਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਸੇ ਹਰਿ
ਹਰਿ ਨਾਮਿ ਰਤੇ ਮਨ ਮਾਹੀ ॥ ਜਿਨਾ ਮਨਿ ਚਿਤਿ
ਇਕੁ ਅਰਾਧਿਆ ਤਿਨਾ ਇਕਸ ਬਿਨੁ ਦੂਜਾ ਕੇ
ਨਾਹੀ ॥ ਸੇਈ ਪੁਰਖ ਹਰਿ ਸੇਵਦੇ ਜਿਨ ਧੁਰਿ
ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਹੀ ॥ ਹਰਿ ਕੇ ਗੁਣ ਨਿਤ
ਗਾਵਦੇ ਹਰਿ ਗੁਣ ਗਾਇ ਗੁਣੀ ਸਮਝਾਹੀ ॥
ਵਡਿਆਈ ਵਡੀ ਗੁਰਮੁਖਾ ਗੁਰ ਪੂਰੈ ਹਰਿ ਨਾਮਿ
ਸਮਾਹੀ ॥ ੧੭ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਗਾਖੜੀ ਸਿਰੁ ਦੀਜੈ ਆਪੁ
ਗਵਾਇ ॥ ਸਬਦਿ ਮਰਹਿ ਫਿਰਿ ਨਾ ਮਰਹਿ ਤਾ
ਸੇਵਾ ਪਵੈ ਸਭ ਥਾਇ ॥ ਪਾਰਸ ਪਰਸਿਐ ਪਾਰਸੁ

(Guru-minded) persons All the functions and chores of such persons, who recite the Lord's True Name, are considered pure and worthwhile. So the fortunate and virtuous (Gur sikhs) persons are enabled to join the company of the True Guru. (16)

Slok M - 3 (Nanak Navoh ghuthia halat palat sabh ja'ai..)

O Nanak ! We are completely lost (robbed) in both the worlds, without the support of True Name, as all our meditation and penance is finally wasted due to our vicious and sinful actions, being engrossed in dual-mindedness. Then we are taken to the gates of hell, caught in chains by the Yama (god of death) and face all sorts of punishments and sufferings. (1)

M - 3: The persons, who are inimical to the saints or Guru-minded persons are friendly towards the sinners, devils or demons, engrossed in sinful actions, do not have peace of mind either in this world or the next, and undergo the cycle of births and deaths. They are completely lost in the love of worldly desires (worldly pleasures) and are dishonoured due to their dual-mindedness. They face lot of disgrace in the Lord's Presence, due to their slander, and are taken around with blackened faces and disgrace.

O Nanak ! Such sinners, devoid of True Name, get drowned in this ocean of life and can never reach safely either this end or across to the other side. (2)

Pour'i : The Guru-minded persons, engaged in recitation of True Name, are imbued with the love of the Lord. The persons, who have worshipped the Lord alone, with peace and concentration of mind do not worship anybody else except the Lord. Such fortunate persons, pre-destined by the Lord's Will, serve the Lord and sing the praises of the Lord always and help some others as well to worship the Lord in the company of holy saints. Such Guru minded persons, are honoured and praised everywhere as they are immersed in the Lord, by reciting True Name in the company of the Guru (and enjoy the bliss of life). (17)

Slok M - 3 (Satgur ki seva gakhri sir deejai aap.....)

O Brother ! It is rather tough and difficult to serve the Guru, as it involves the surrender of the body and mind, ridding one self of one's egoism, and then serve the Lord. The persons who have behaved with extreme humility (like the dead person)

ਹੋਵੈ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥ ਜਿਸੁ ਪੂਰਬਿ ਹੋਵੈ
ਲਿਖਿਆ ਤਿਸੁ ਸਤਿਗੁਰੁ ਮਿਲੈ ਪ੍ਰਭੁ ਆਇ ॥
ਨਾਨਕ ਗਣਤੈ ਸੇਵਕੁ ਨ ਮਿਲੈ ਜਿਸੁ ਬਖਸੇ ਸੇ
ਪਵੈ ਥਾਇ ॥੧॥

ਮ: ੩ ॥ ਮਹਲੁ ਕੁਮਹਲੁ ਨ ਜਾਣਨੀ ਮੂਰਖ
ਅਪਣੈ ਸੁਆਇ ॥ ਸਬਦੁ ਚੀਨਹਿ ਤਾ ਮਹਲੁ
ਲਹਹਿ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥ ਸਦਾ ਸਚੇ ਕਾ
ਭਉ ਮਨਿ ਵਸੈ ਤਾ ਸਭਾ ਸੋਝੀ ਪਾਇ ॥ ਸਤਿਗੁਰੁ
ਅਪਣੈ ਘਰਿ ਵਰਤਦਾ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥
ਨਾਨਕ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਭ ਪੂਰੀ ਪਈ ਜਿਸ
ਨੋ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥ ੨॥

ਪਉੜੀ ॥ ਧੰਨੁ ਧਨੁ ਭਾਗ ਤਿਨਾ ਭਗਤ ਜਨਾ
ਜੋ ਹਰਿ ਨਾਮਾ ਹਰਿ ਮੁਖਿ ਕਹਤਿਆ ॥ ਧਨੁ
ਧਨੁ ਭਾਗ ਤਿਨਾ ਸੰਤ ਜਨਾ ਜੋ ਹਰਿ ਜਸੁ ਸ੍ਰਵਣੀ
ਸੁਣਤਿਆ ॥ ਧਨੁ ਧਨੁ ਭਾਗ ਤਿਨਾ ਸਾਧ ਜਨਾ
ਹਰਿ ਕੀਰਤਨੁ ਗਾਇ ਗੁਣੀ ਜਨ ਬਣਤਿਆ ॥
ਧਨੁ ਧਨੁ ਭਾਗ ਤਿਨਾ ਗੁਰਮੁਖਾ ਜੋ ਗੁਰਸਿਖ ਲੈ
ਮਨੁ ਜਿਣਤਿਆ ॥ ਸਭ ਦੂ ਵਡੇ ਭਾਗ ਗੁਰਸਿਖਾ
ਕੇ ਜੋ ਗੁਰ ਚਰਣੀ ਸਿਖ ਪੜਤਿਆ ॥ ੧੮ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਬ੍ਰਹਮੁ ਬਿੰਦੈ ਤਿਸ ਦਾ ਬ੍ਰਹਮਤੁ ਰਹੈ ਏਕ ਸਬਦਿ
ਲਿਵ ਲਾਇ ॥ ਨਵ ਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ
ਲਗੀਆ ਫਿਰਹਿ ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ

with the Guru's guidance, do not face death again and the service of such Guru-minded persons, is acceptable in the Lord's Court. We could purify ourselves by reciting Lord's True Name by imbibing His love just as gold-stone (paras) converts ordinary iron into gold with its touch. The fortunate person, pre-destined by the Lord's Will, gets united with the Lord through His Grace. O Nanak ! No disciple (devotee) could get united with the Lord by keeping an account of one's virtues and good deeds (like alms giving). Infact, the person blessed with the Lord's Grace alone, gets acceptance in the Lord's court and attains (self-realisation) True Name or other favours. (1)

M - 3: This foolish man is so much engrossed in the worldly pleasures, falsehood and his selfish motives that he cannot see anything further and does not distinguish between good or bad actions. However, the persons, who have followed the Guru's Word, are acceptable in the Lord's presence and finally merge with the Lord by uniting their soul with the Prime-soul. One realises the Lord's secrets, when one develops love and awe (wonder-awe) of the Lord in one's heart and all the hidden secrets of Nature are revealed to him. The Guru is always abiding with the Lord as such He helps His Sikhs to unite with the Lord. O Nanak ! The person, blessed with the Guru's Grace, gets united with the Lord, and leads a fruitful life by following the Lord's Will. (makes a success of this life).

Pour'i : Blessed are the Guru's sikhs who are fortunate enough and recite with their tongue the Lord's True Name and are imbued with its love. The saints, who listen with their ears, to the singing of the Lord's praises and even the Sadhus are praiseworthy (fortunate) who have gained the virtue of singing the praises of the Lord. Blessed are the Guru-minded persons, who have controlled their mind through the Guru's guidance (teachings) and they are equally praiseworthy. Blessed and most praiseworthy are those Gursikhs who have sought refuge at the lotus-feet of the Guru, and have surrendered their all (body and mind) to the Guru. (18)

Slok M - 3 (*Brahm bindai tis da brahmat rehai.....*)

The person, who is immersed in the (love of the) Guru's Word (sabad) and realises the Lord and continues to develop his knowledge. The person, who inculcates the love of the Lord in his heart, always finds all the nine treasures (nine ridhis) including eighteen sidhis following him. Infact, if someone

॥ ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਉ ਨ ਪਾਈਐ ਬੁਝਹੁ ਕਰਿ
ਵੀਚਾਰੁ ॥ ਨਾਨਕ ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ
ਸੁਖੁ ਪਾਏ ਜੁਗ ਚਾਰਿ ॥ ੧ ॥

ਮ: ੩ ॥ ਕਿਆ ਗਭਰੂ ਕਿਆ ਬਿਰਧਿ ਹੈ ਮਨਮੁਖ
ਤ੍ਰਿਸਨਾ ਭੁਖ ਨ ਜਾਇ ॥ ਗੁਰਮੁਖਿ ਸਬਦੇ ਰਤਿਆ
ਸੀਤਲੁ ਹੋਏ ਆਪੁ ਗਵਾਇ ॥ ਅੰਦਰੁ ਤ੍ਰਿਪਤਿ
ਸੰਤੋਖਿਆ ਫਿਰਿ ਭੁਖ ਨ ਲਗੈ ਆਇ ॥ ਨਾਨਕ
ਜਿ ਗੁਰਮੁਖਿ ਕਰਹਿ ਸੋ ਪਰਵਾਣੁ ਹੈ ਜੋ ਨਾਮਿ
ਰਹੇ ਲਿਵ ਲਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜੋ
ਗੁਰਮੁਖਿ ਸਿਖਾ ॥ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਇਏ
ਤਿਨ ਦਰਸਨੁ ਪਿਖਾ ॥ ਸੁਣਿ ਕੀਰਤਨੁ ਹਰਿ ਗੁਣ
ਰਵਾ ਹਰਿ ਜਸੁ ਮਨਿ ਲਿਖਾ ॥ ਹਰਿ ਨਾਮੁ ਸਲਾਹੀ
ਰੰਗੁ ਸਿਉ ਸਭਿ ਕਿਲਵਿਖ ਕ੍ਰਿਖਾ ॥ ਧਨੁ ਧੰਨੁ
ਸੁਹਾਵਾ ਸੋ ਸਰੀਰੁ ਥਾਨੁ ਹੈ ਜਿਥੈ ਮੇਰਾ ਗੁਰੁ ਧਰੇ
ਵਿਖਾ ॥ ੧੯ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਵਈ ਨਾ ਸੁਖੁ ਵਸੈ
ਮਨਿ ਆਇ ॥ ਨਾਨਕ ਨਾਮ ਵਿਹੂਣੈ ਮਨਮੁਖੀ
ਜਾਸਨਿ ਜਨਮੁ ਗਵਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਸਿਧ ਸਾਧਿਕ ਨਾਵੈ ਨੋ ਸਭਿ ਖੋਜਦੇ
ਬਕਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ
ਨ ਪਾਇਓ ਗੁਰਮੁਖਿ ਮਿਲੈ ਮਿਲਾਇ ॥ ਬਿਨੁ
ਨਾਵੈ ਪੈਨਣੁ ਖਾਣੁ ਸਭੁ ਬਾਦਿ ਹੈ ਧਿਗੁ ਸਿਧੀ

were to deliberate (meditate) on the Lord, then it would be clear that no one could attain True Name without the Guru's guidance. O Nanak ! The person, who is fortunate enough, being pre-destined by Lord's Will, and gets (the company) united with the True Guru, enjoys the eternal bliss during all the four ages (Yugas). (1)

M - 3 : The faithless person (self-willed person) whether he is young or old, is always asking for more and more of worldly possessions as his fire of worldly desires is never extinguished and his hunger is never satiated. However, the Guru-minded person, imbued with the love of the Guru's Word, attains peace and tranquillity of mind having rid himself of his egoism. He gets satiated with his hunger satisfied and attains contentment within his innerself, thus getting free from having more of worldly possessions. O Nanak ! The Guru-minded persons, who are immersed in the Lord's True Name, enjoy the bliss of life and whatever they do is accepted by the Lord as they have won His favour. (2)

Pour'i : I offer myself as a sacrifice to such a Guru-minded person, (Gursikh) who follows the Guru's teachings and I feel thrilled by perceiving (a glimpse of) such a person, who recites the Lord's True Name. I would listen to their singing of the Lord's praises (Kirtan) and confirm my faith in the True Name and join them in singing the praises of the Lord. Thus I would cast away all my sins and vices by reciting True Name of the Lord with love and devotion. Blessed is the place and praiseworthy is the human frame, wherein my Guru abides (places his lotus-feet) ! (19)

Slok M - 3 (Gur bin gyan na hoviee na sukh vasai.....)
O Nanak ! No one attains the (Lord's knowledge) enlightenment or peace of mind without the Guru's guidance. Thus the self-willed (faithless) persons depart from the world wasting this human life, being devoid of True Name, by following their own wisdom (instead of the Guru's guidance).

M - 3: The whole world, including sidhas and Sadaks (mendicants) have tired themselves out in the pursuit of True Name by imbibing the love of the Lord, but without the Guru's guidance. Infact, no one has gained unison with the Lord without the support of the True Guru, as it is only through the company of the Guru-minded persons that we could unite with the Lord. All our activities like eating and drinking (dainty

ਪਿਗੁ ਕਰਮਾਤਿ ॥ ਸਾ ਸਿਧਿ ਸਾ ਕਰਮਾਤਿ ਹੈ
ਅਚਿੰਤੁ ਕਰੇ ਜਿਸੁ ਦਾਤਿ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ
ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਏਹਾ ਸਿਧਿ ਏਹਾ ਕਰਮਾਤਿ
॥ ੨ ॥

ਪਉੜੀ ॥ ਹਮ ਢਾਢੀ ਹਰਿ ਪ੍ਰਭ ਖਸਮ ਕੇ
ਨਿਨ ਗਾਵਹੁ ਹਰਿ ਗੁਣ ਛੰਤਾ ॥ ਹਰਿ ਕੀਰਤਨੁ
ਕਰਹੁ ਹਰਿ ਜਸੁ ਸੁਣਹੁ ਤਿਸੁ ਕਵਲਾ ਕੰਤਾ ॥
ਹਰਿ ਦਾਤਾ ਸਭੁ ਜਗਤੁ ਭਿਖਾਰੀਆ ਮੰਗਤ
ਜਨ ਜੰਤਾ ॥ ਹਰਿ ਦੇਵਹੁ ਦਾਨੁ ਦਇਆਲ ਹੋਇ
ਵਿਚਿ ਪਾਥਰ ਕ੍ਰਿਮ ਜੰਤਾ ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ
ਧਿਆਇਆ ਗੁਰਮੁਖਿ ਧਨਵੰਤਾ ॥ ੨੦ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਪੜਣਾ ਗੁੜਣਾ ਸੰਸਾਰ ਕੀ ਕਾਰ ਹੈ ਅੰਦਰਿ
ਤ੍ਰਿਸਨਾ ਵਿਕਾਰੁ ॥ ਹਉਮੈ ਵਿਚਿ ਸਭਿ ਪੜਿ
ਥਕੇ ਦੂਜੈ ਭਾਇ ਖੁਆਰੁ ॥ ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤੁ
ਬੀਨਾ ਗੁਰ ਸਬਦਿ ਕਰੇ ਵੀਚਾਰੁ ॥ ਅੰਦਰੁ ਖੋਜੈ
ਤਤੁ ਲਹੈ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥ ਗੁਣ ਨਿਧਾਨੁ
ਹਰਿ ਪਾਇਆ ਸਹਜਿ ਕਰੇ ਵੀਚਾਰੁ ॥ ਧੰਨੁ
ਵਾਪਾਰੀ ਨਾਨਕਾ ਜਿਸੁ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਧਾਰੁ
॥ ੧ ॥

ਮ: ੩ ॥ ਵਿਣੁ ਮਨੁ ਮਾਰੇ ਕੋਇ ਨ ਸਿਝਈ
ਵੇਖਹੁ ਕੇ ਲਿਵ ਲਾਇ ॥ ਭੇਖਧਾਰੀ ਤੀਰਥੀ ਭਵਿ
ਥਕੇ ਨਾ ਏਹੁ ਮਨੁ ਮਾਰਿਆ ਜਾਇ ॥ ਗੁਰਮੁਖਿ
ਏਹੁ ਮਨੁ ਜੀਵਤੁ ਮਰੈ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ
॥ ਨਾਨਕ ਇਸੁ ਮਨ ਕੀ ਮਲੁ ਇਉ ਉਤਰੇ

foods and drinks) and wearing rich apparels are a total loss, being completely fruitless. Cursed are the people, who are always engrossed in acquiring occult powers (ridhis and sidhis) for performing miracles. The greatest miracle comprises the attainment of the boon of the Lord's True Name effortlessly (in the state of equipoise) O Nanak ! Thus the real miracle is the imbibing of the Lord's True Name in one's heart by the Guru-minded persons. (2)

Pour'i : We are like the singers or musicians, who are always singing the praises of the Lord. We eulogise the greatest and limitless Lord, the Lord-spouse of Maya, by singing His praises. The Lord is our only benefactor, whereas the whole world is like beggars seeking His favours in alms. The Lord is bestowing, through His Grace, all the favours on the whole world just as He sustains with food even the small worms or beings present in the stones. O Nanak ! We are reciting the Lord's True Name in the company of the (wealthy) virtuous Guru-minded persons. (20)

Slok M - 3 (Par'na gur'na sansar ki kar hai.....)

It has become a common practice for the world to study and read lot of religious literature or meditate on the Lord, but our vicious thoughts or sinful actions including worldly desires cannot be got rid of by studying alone. But all the learned persons including Pandits and gyanis have exhausted themselves out by reading books of lore with egoistic tendencies. Infact, they get disgraced and discredited due to their dual-mindedness. The real Pandit or learned person is one, who meditates on the Guru's Word and realises the Lord through self-realisation and finally attains (the door to) salvation. Infact, the person, who (meditates) deliberates on the Guru's Word in the fourth state of Equipoise attains the Lord, the fountain-head (treasure) of all virtues. O Nanak ! Blessed and praiseworthy is the dealer in the True Name, the Guru-minded person, who has sought the support of the Lord's True Name alone. (1)

M - 3: Even if someone were to try to meditate and imbibe the love of the Lord without curbing (controlling) his mind, he cannot have peace of mind. Even the persons, engaged in visiting holy places of pilgrimage or in rituals or other activities (for showing off) cannot control (subdue) the mind. However, the Guru-minded persons are successful in curbing this mind and following Truth by leading a life of extreme humility like

ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਹਰਿ ਸੰਤ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ

ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵਹੁ ਇਕ ਕਿਨਕਾ ॥ ਹਰਿ ਹਰਿ

ਸੀਗਾਰੁ ਬਨਾਵਹੁ ਹਰਿ ਜਨ ਹਰਿ ਕਾਪੜੁ

ਪਹਿਰਹੁ ਖਿਮ ਕਾ ॥ ਐਸਾ ਸੀਗਾਰੁ ਮੇਰੇ ਪ੍ਰਭ

ਭਾਵੈ ਹਰਿ ਲਾਗੈ ਪਿਆਰਾ ਪ੍ਰਿਮ ਕਾ ॥ ਹਰਿ ਹਰਿ

ਨਾਮੁ ਬੋਲਹੁ ਦਿਨੁ ਰਾਤੀ ਸਭਿ ਕਿਲਬਿਖ ਕਾਟੈ

ਇਕ ਪਲਕਾ ॥ ਹਰਿ ਹਰਿ ਦਇਆਲੁ ਹੋਵੈ ਜਿਸੁ

ਉਪਰਿ ਸੋ ਗੁਰਮੁਖਿ ਹਰਿ ਜਪਿ ਜਿਣਕਾ ॥ ੨੧ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ

ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ ॥ ਖੰਨਲੀ ਧੋਤੀ ਉਜਲੀ ਨ

ਹੋਵਈ ਜੇ ਸਉ ਧੋਵਣਿ ਪਾਹੁ ॥ ਗੁਰ ਪਰਸਾਦੀ

ਜੀਵਤੁ ਮਰੈ ਉਲਟੀ ਹੋਵੈ ਮਤਿ ਬਦਲਾਹੁ ॥ ਨਾਨਕ

ਮੈਲੁ ਨ ਲਗਈ ਨਾ ਫਿਰਿ ਜੋਨੀ ਪਾਹੁ ॥ ੧ ॥

ਮ: ੩ ॥ ਚਹੁ ਜੁਗੀ ਕਲਿ ਕਾਲੀ ਕਾਂਢੀ ਇਕ

ਉਤਮ ਪਦਵੀ ਇਸੁ ਜੁਗ ਮਾਹਿ ॥ ਗੁਰਮੁਖਿ

ਹਰਿ ਕੀਰਤਿ ਫਲੁ ਪਾਈਐ ਜਿਨ ਕਉ ਹਰਿ

ਲਿਖਿ ਪਾਹਿ ॥ ਨਾਨਕ ਗੁਰ ਪਰਸਾਦੀ ਅਨਦਿਨੁ

ਭਗਤਿ ਹਰਿ ਉਚਰਹਿ ਹਰਿ ਭਗਤੀ ਮਾਹਿ

ਸਮਾਹਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਹਰਿ ਮੇਲਿ ਸਾਧ ਜਨ ਸੰਗਤਿ

ਮੁਖਿ ਬੋਲੀ ਹਰਿ ਹਰਿ ਭਲੀ ਬਾਣਿ ॥ ਹਰਿ ਗੁਣ

the dead person. O Nanak ! We could purify this mind (heart) by casting away (burning) our egoism through the Guru's Word. (Guru's guidance). (Though leading a householder's life, one could attain the Lord by being humble like a dead person by reciting True Name with love and devotion). (2)

Pour'i : O Brother ! May the Lord bless me with the company of the holy saints (of the Lord) so as to imbibe the love of the Lord's True Name in the heart !

O the devotees of the Lord ! Let us embellish ourselves by reciting True Name and wear the apparel of pardoning others (of their flaws) through the Grace of the Lord. The Lord loves this sort of ornamental and beauty-aid when one is imbued with His love, and worships Him with devotion. Let us recite the Lord's True Name all the time which could wash away all our sins in a moment. The Guru-minded person, who is blessed with the Lord's Grace and benevolence, wins the battle of life by reciting True Name and crosses this ocean of life successfully. (21)

Slok M - 3 (*Janam janam ki iss ma'n kau mal la'gi....*)

This mind (of ours) has become filthy with the sins of various ages (various forms of life in the cycle of rebirths, it has become blackened). This mind cannot be purified even by washing it umpteen times like the oil-extractors' rag which cannot be cleaned even after a hundred washes. But if the Guru blesses us with His Grace, so that we behave with extreme humility (like a dead person) by getting rid of our egoism, we could divert this mind towards God-wards from the present state of Maya-wards. O Nanak ! Thus the mind cannot become impure with the worldly falsehood (Maya) and the man escapes from going through the cycle of rebirths. (1)

M - 3: Out of the four ages (of Sat Yug, Kal Yug, Treta and Doapar) Kal Yug is supposed to be full of the black deeds of our dual-mindedness, but even during this Yuga (age) we could attain the highest status of (Nirvana) Salvation. We could join the company of the Guru-minded persons, who are fortunate enough, being pre-destined by Lord's Will, and attain the benefit (boon) of unison with the Lord. O Nanak ! Such holy saints (Guru minded persons) recite the True Name day and night through the Guru's Grace and are always imbued with the love of the Lord's worship. (2)

Pour'i : O Lord ! May I be enabled to join the company of holy saints so that I could also sing the Lord's praises

ਗਾਵਾ ਹਰਿ ਨਿਤ ਚਵਾ ਗੁਰਮਤੀ ਹਰਿ ਰੰਗੁ
ਸਦਾ ਮਾਣਿ ॥ ਹਰਿ ਜਪਿ ਜਪਿ ਅਉਖਧ ਖਾਧਿਆ
ਸਭਿ ਰੋਗ ਗਵਾਤੇ ਦੁਖਾ ਘਾਣਿ ॥ ਜਿਨਾ ਸਾਸਿ
ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਸੇ ਹਰਿ ਜਨ ਪੂਰੇ ਸਹੀ ਜਾਣਿ
॥ ਜੋ ਗੁਰਮੁਖਿ ਹਰਿ ਆਰਾਧਦੇ ਤਿਨ ਚੂਕੀ ਜਮ
ਕੀ ਜਗਤ ਕਾਣਿ ॥ ੨੨ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਰੇ ਜਨ ਉਥਾਰੈ ਦਬਿਓਹੁ ਸੁਤਿਆ ਗਈ ਵਿਹਾਇ
॥ ਸਤਿਗੁਰ ਕਾ ਸਬਦੁ ਸੁਣਿ ਨ ਜਾਗਿਓ ਅੰਤਰਿ
ਨ ਉਪਜਿਓ ਚਾਉ ॥ ਸਰੀਰੁ ਜਲਉ ਗੁਣ ਬਾਹਰਾ
ਜੋ ਗੁਰ ਕਾਰ ਨ ਕਮਾਇ ॥ ਜਗਤੁ ਜਲੰਦਾ ਡਿਠੁ
ਮੈ ਹਉਮੈ ਦੂਜੈ ਭਾਇ ॥ ਨਾਨਕ ਗੁਰ ਸਰਣਾਈ
ਉਬਰੇ ਸਚੁ ਮਨਿ ਸਬਦਿ ਧਿਆਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਸਬਦਿ ਰਤੇ ਹਉਮੈ ਗਈ ਸੋਭਾਵੰਤੀ
ਨਾਰਿ ॥ ਪਿਰ ਕੈ ਭਾਣੈ ਸਦਾ ਚਲੈ ਤਾ ਬਨਿਆ
ਸੀਗਾਰੁ ॥ ਸੇਜ ਸੁਹਾਵੀ ਸਦਾ ਪਿਰੁ ਰਾਵੈ ਹਰਿ
ਵਰੁ ਪਾਇਆ ਨਾਰਿ ॥ ਨਾ ਹਰਿ ਮਰੈ ਨ ਕਦੇ
ਦੁਖੁ ਲਾਰੈ ਸਦਾ ਸੁਹਾਗਣਿ ਨਾਰਿ ॥ ਨਾਨਕ ਹਰਿ
ਪ੍ਰਭ ਮੇਲਿ ਲਈ ਗੁਰ ਕੈ ਹੋਤਿ ਪਿਆਰਿ ॥ ੨ ॥
ਪਉੜੀ ॥ ਜਿਨਾ ਗੁਰੁ ਗੋਪਿਆ ਆਪਣਾ ਤੇ
ਨਰ ਬੁਰਿਆਰੀ ॥ ਹਰਿ ਜੀਉ ਤਿਨ ਕਾ ਦਰਸਨੁ
ਨਾ ਕਰਹੁ ਪਾਪਿਸਟ ਹਤਿਆਰੀ ॥ ਓਹਿ ਘਰਿ
ਘਰਿ ਫਿਰਹਿ ਕੁਸੁਧ ਮਨਿ ਜਿਉ ਧਰਕਟ ਨਾਰੀ

through the Guru's Word ! May I be enabled to enjoy the eternal bliss by singing the Lord's praises through the recitation of the True Name with the Guru's Grace ! Then I could cast away all my sufferings and horrible afflictions with the panacea of all ills, the Lord's True Name. The persons, who never forsake the Lord's True Name even with each breath or each morsel of food, are considered perfect saints. Such Guru-minded persons, with the support of True Name, are not afraid of the Yama (god of death) and never bother to placate the Yama during this life. (22)

Slok M - 3 (*Re jan utharai dabioh sutia' gaiee....*)

O Brother ! You have spent your whole life by sleeping in the slumber of ignorance and inactivity, being engrossed in the love of (Maya) worldly falsehood, (just as someone gets frightened while sleeping with his hand on the chest) without reciting True Name (even for a moment); neither you have awakened from the slumber of (love of) the worldly falsehood and ignorance through the Guru's Word, nor you have got the urge and thrill of the recitation of Lord's True Name. (of the Lord's worship) The body, which is not used in the service of the Guru or such other virtuous functions, deserves to be burnt. (in the fire of separation) I have seen this whole world burning in the fire of worldly desires and engrossed in egoism, worldly attachments, and dual-mindedness. O Nanak ! The Guru-minded persons, who have recited the True Name through the Guru's Word, have saved themselves (from this fire) by seeking refuge at the lotus-feet of the Guru. (1)

M - 3: The sikh, who gets rid of his egoism and I-ness, being imbued with the love of the Guru's Word, deserves all praise and status in this world (like the woman who develops love of her spouse). The beauty and other embellishments of the person, who follows the Lord's Will (like the woman who obeys her spouse) are all worthwhile, as such a person enjoys the conjugal bliss of the Lord's unison having gained the love of the Lord-spouse. Such a sikh enjoys immortality as his Lord-spouse is ever-existent and never suffers the pangs of separation from the Lord-Spouse. (like the woman enjoying conjugal love of her spouse all the time). O Nanak ! Such a sikh is united by the Lord with Himself as he becomes closer to the Lord by imbibing the love of the Guru. (2)

Pour'i : The person, who is engaged in the slander (vilification) of the Guru, is a great evil-doer. O Lord ! May I never meet such persons, who are great sinners, nay murderers! They are roaming around and visiting various people with an evil mind just like a woman of bad character (ill-reputed) and

॥ ਵਡਭਾਰੀ ਸੰਗਤਿ ਮਿਲੇ ਗੁਰਮੁਖਿ ਸਵਾਰੀ ॥

ਹਰਿ ਮੇਲਹੁ ਸਤਿਗੁਰ ਦਇਆ ਕਰਿ ਗੁਰ ਕਉ

ਬਲਿਹਾਰੀ ॥ ੨੩ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖ ਊਪਜੈ ਫਿਰਿ ਦੁਖ ਨ ਲਗੈ

ਆਇ ॥ ਜੰਮਣੁ ਮਰਣਾ ਮਿਟਿ ਗਇਆ ਕਾਲੈ

ਕਾ ਕਿਛੁ ਨ ਬਸਾਇ ॥ ਹਰਿ ਸੇਤੀ ਮਨੁ ਰਵਿ

ਰਹਿਆ ਸਚੇ ਰਹਿਆ ਸਮਾਇ ॥ ਨਾਨਕ ਹਉ

ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜੋ ਚਲਨਿ ਸਤਿਗੁਰ

ਭਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਬਿਨੁ ਸਬਦੈ ਸੁਖੁ ਨ ਹੋਵਈ ਜੇ

ਅਨੇਕ ਕਰੈ ਸੀਗਾਰ ॥ ਪਿਰ ਕੀ ਸਾਰ ਨ ਜਾਣਈ

ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥ ਸਾ ਕੁਸੁਧ ਸਾ ਕੁਲਖਣੀ

ਨਾਨਕ ਨਾਰੀ ਵਿਚਿ ਕੁਨਾਰਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਹਰਿ ਅਪਣੀ ਦਇਆ ਕਰਿ

ਹਰਿ ਬੋਲੀ ਬੈਠੀ ॥ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ਹਰਿ

ਉਚਰਾ ਹਰਿ ਲਾਹਾ ਲੈਣੀ ॥ ਜੋ ਜਪਦੇ ਹਰਿ

ਹਰਿ ਦਿਨਸੁ ਰਾਤਿ ਤਿਨ ਹਉ ਕੁਰਬਾਣੀ ॥ ਜਿਨਾ

ਸਤਿਗੁਰੁ ਮੇਰਾ ਪਿਆਰਾ ਅਰਾਧਿਆ ਤਿਨ ਜਨ

ਦੇਖਾ ਨੈਣੀ ॥ ਹਉ ਵਾਰਿਆ ਅਪਣੇ ਗੁਰੁ ਕਉ

ਜਿਨਿ ਮੇਰਾ ਹਰਿ ਸਜਣੁ ਮੇਲਿਆ ਸੈਣੀ ॥ ੨੪ ॥

ਸਲੋਕੁ ਮ: ੪ ॥

ਹਰਿ ਦਾਸਨ ਸਿਉ ਪ੍ਰੀਤਿ ਹੈ ਹਰਿ ਦਾਸਨ ਕੋ

ਮਿਤੁ ॥ ਹਰਿ ਦਾਸਨ ਕੈ ਵਸਿ ਹੈ ਜਿਉ ਜੰਤੀ ਕੈ

ਵਸਿ ਜੰਤੁ ॥ ਹਰਿ ਕੇ ਦਾਸ ਹਰਿ ਧਿਆਇਏ

ਕਰਿ ਪ੍ਰੀਤਮ ਸਿਉ ਨੇਹੁ ॥ ਕਿਰਪਾ ਕਰਿ ਕੈ ਸੁਨਹੁ

with disgrace. However, the Guru-minded persons, who are fortunate enough to join the company of holy saints and serve the Lord, always lead a fruitful life of success. O Lord ! May I be enabled to unite with the True Guru through Your Grace ! I would offer myself as a sacrifice to such a Guru, who would enable me to unite with the Lord. (23)

Slok M - 3 (*Gur seva te sukh upjai phir dukh na lagai ...*)

O Brother ! By serving the Guru we always enjoy bliss and the joy of life and never come across any ills or sufferings. Such a person escapes the cycle of births and deaths as the Yama (god of death) has no control over such persons. Such a person is always imbued with the love of the Lord and is always enjoying unison with the Lord.

O Nanak ! I would always offer myself as a sacrifice to such persons, who follow the Lord's Will and the Guru's Word with pleasure and accept His dictates. (1)

M - 3: The human being, notwithstanding various embellishments like the wedded woman, cannot become perfect without the Guru's guidance and teachings as projected by the Guru's Word, inspite of various efforts at meditation and penance. He is engrossed in the love of Maya (worldly falsehood) due to his dual-mindedness, without realising the value of the love of the Lord-Spouse.

O Nanak ! Such faithless persons are like the deserted woman of ill-repute, who seeks the love of other men, being devoid of the love of her own spouse, and is known as a woman of ill fame, being disgraced everywhere. (2)

Pour'i : O Lord ! May I be blessed with Your Grace so that I could always sing the praises of the Lord through the Guru's Word. Then I would recite the Lord's True Name and get the benefit of Lord's worship and service. I offer myself as a sacrifice to such Guru-minded persons, who always recite the Lord's True Name by day and night, and want to have a glimpse of such beloved friends, who have served my True Guru. I would surrender myself completely (offer myself as a sacrifice) to the Guru who has enabled me to unite with my beloved Lord. (24)

Slok M - 4 (*Har dasan siun preet hai har dasan ko mit...*)

O Brother ! The Lord loves His saints and devotees and is a friend of His saints. His is under the control of His saints just as a musical instrument is under the control of the musician. Infact, the saints and devotees of the Lord always recite True Name having developed the love of the beloved Lord. O Lord! May You listen to our prayers through Your Grace ! May the

ਪ੍ਰਭ ਸਭ ਜਗ ਮਹਿ ਵਰਸੈ ਮੇਹੁ ॥ ਜੇ ਹਰਿ ਦਾਸਨ ਕੀ ਉਸਤਤਿ ਹੈ ਸਾ ਹਰਿ ਕੀ ਵਡਿਆਈ ॥ ਹਰਿ ਆਪਣੀ ਵਡਿਆਈ ਭਾਵਦੀ ਜਨ ਕਾ ਜੈਕਾਰੁ ਕਰਾਈ ॥ ਸੇ ਹਰਿ ਜਨੁ ਨਾਮੁ ਧਿਆਇਦਾ ਹਰਿ ਹਰਿ ਜਨੁ ਇਕ ਸਮਾਨਿ ॥ ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਪੈਜ ਰਖਹੁ ਭਗਵਾਨ ॥ ੧ ॥

ਮ: ੪ ॥ ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਾਈ ਤਿਨਿ ਸਾਚੈ ਤਿਸੁ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਈ ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਪੂਰਾ ਪਾਈਐ ਹਰਿ ਰਸਿ ਰਸਨ ਰਸਾਈ ॥੨॥ ਪਉੜੀ ॥ ਰੈਣਿ ਦਿਨਸੁ ਪਰਭਾਤਿ ਤੂਹੈ ਹੀ ਗਾਵਣਾ ॥ ਜੀਅ ਜੰਤ ਸਰਬਤ ਨਾਉ ਤੇਰਾ ਧਿਆਵਣਾ ॥ ਤੂ ਦਾਤਾ ਦਾਤਾਰੁ ਤੇਰਾ ਦਿਤਾ ਖਾਵਣਾ ॥ ਭਗਤ ਜਨਾ ਕੈ ਸੰਗਿ ਪਾਪ ਗਵਾਵਣਾ ॥ ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੈ ਬਲਿ ਬਲਿ ਜਾਵਣਾ ॥ ੨੫ ॥

ਸਲੋਕੁ ਮ: ੪ ॥

ਅੰਤਰਿ ਅਗਿਆਨੁ ਭਈ ਮਤਿ ਮਧਿਮ ਸਤਿਗੁਰ ਕੀ ਪਰਤੀਤਿ ਨਾਹੀ ॥ ਅੰਦਰਿ ਕਪਟੁ ਸਭੁ ਕਪਟੇ ਕਰਿ ਜਾਣੈ ਕਪਟੇ ਖਪਹਿ ਖਪਾਹੀ ॥ ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਚਿਤਿ ਨ ਆਵੈ ਆਪਣੈ ਸੁਆਇ ਵਿਰਾਹੀ ॥ ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਨਾਨਕ ਸਬਦਿ ਸਮਾਹੀ ॥ ੧ ॥

ਮ: ੪ ॥ ਮਨਮੁਖ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੇ ਦੂਜੈ ਭਾਇ ਮਨੂਆ ਥਿਰੁ ਨਾਹਿ ॥ ਅਨਦਿਨੁ ਜਲਤ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਖਪਹਿ ਖਪਾਹਿ ॥

whole world be blessed with (the rain of) Your Grace and benevolence ! When people sing the praises of the Lord's saint, it amounts to the praises of the Lord only. Thus the Lord loves His praises being sung by the world, and helps in the praises of His saints being sung, by the world saluting them. When the holy saint acquires a status of Greatness (on par with the Lord) then the saint sings the praises of the Lord by reciting True Name. O Nanak ! I am only a slave (devotee) of the Lord! My only prayer to Him is, that the Lord may protect my honour and prestige ! (1)

M - 4 : O Nanak ! We have inculcated the love of the Lord in our hearts, so that we can never enjoy this life without reciting His True Name. We have attained the perfect Lord through the guidance of the True Guru alone. Now the tongue is fully imbued with the love of the Lord and is always immersed in singing the praises of the Lord. (in reciting True Name).

Pour'i : O Lord ! We love to recite Your True Name by day and night including the ambrosial hours of the morning, as such all the beings (big and small) are engaged in singing Your praises. O Lord-benefactor ! You are bestowing Your favours on all the beings and the whole world is the recipient of Your favours and benedictions. (are having food and other requirements met by You). We could cast away our sins in the company of the holy saints. O Nanak ! I would always offer myself as a sacrifice to the True Master. (25)

Slok M - 4 (Antar agyan bhaiee ma't madham.....)

The self-willed persons have no faith in the True Guru as they are engrossed in the darkness of ignorance and their wisdom is under the cover of darkness and filthy advice. They consider all others as full of deceit and filth as they themselves are deceitful and clever. They are always engrossed in their own selfish motives and suffer themselves alongwith other colleagues, as they do not follow the Will of the True Guru. O Nanak ! It is only through the Grace of Lord that one gets imbued with the love of the Guru's Word. (1)

M - 4: The self-willed (faithless) persons are always engrossed in the love of the (Maya) worldly falsehood and greed and they do not enjoy peace of mind due to their dual-mindedness. They are always fretting and fuming (burning in the fire of) with worldly desires by day and night and are

ਅੰਤਰਿ ਲੋਭੁ ਮਹਾ ਗੁਬਾਰਾ ਤਿਨ ਕੈ ਨਿਕਟਿ ਨ
ਕੋਈ ਜਾਹਿ ॥ ਓਇ ਆਪਿ ਦੁਖੀ ਸੁਖ ਕਬਹੂ ਨ
ਪਾਵਹਿ ਜਨਮਿ ਮਰਹਿ ਮਰਿ ਜਾਹਿ ॥ ਨਾਨਕ
ਬਖਸਿ ਲਏ ਪ੍ਰਭੁ ਸਾਰਾ ਜਿ ਗੁਰ ਚਰਨੀ ਚਿਤੁ
ਲਾਹਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸੰਤ ਭਗਤ ਪਰਵਾਣੁ ਜੋ ਪ੍ਰਭਿ
ਭਾਇਆ ॥ ਸੇਈ ਬਿਚਖਣ ਜੰਤ ਜਿਨੀ ਹਰਿ
ਧਿਆਇਆ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਧਾਨੁ ਭੋਜਨੁ
ਖਾਇਆ ॥ ਸੰਤ ਜਨਾ ਕੀ ਧੂਰਿ ਮਸਤਕਿ
ਲਾਇਆ ॥ ਨਾਨਕ ਭਏ ਪੁਨੀਤ ਹਰਿ ਤੀਰਥਿ
ਨਾਇਆ ॥ ੨੬ ॥

ਸਲੋਕੁ ਮ : ੪ ॥

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਾਂਤਿ ਹੈ ਮਨਿ ਤਨਿ ਨਾਮਿ
ਸਮਾਇ ॥ ਨਾਮੇ ਚਿਤਵੈ ਨਾਮੁ ਪੜੈ ਨਾਮਿ ਰਹੈ
ਲਿਵ ਲਾਇ ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਇਆ ਚਿੰਤਾ
ਗਈ ਬਿਲਾਇ ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਾਮੁ ਊਪਜੈ
ਤਿਸਨਾ ਭੁਖ ਸਭ ਜਾਇ ॥ ਨਾਨਕ ਨਾਮੇ ਰਤਿਆ
ਨਾਮੇ ਪਲੈ ਪਾਇ ॥ ੧ ॥

ਮ : ੪ ॥ ਸਤਿਗੁਰ ਪੁਰਖਿ ਜਿ ਮਾਰਿਆ ਭ੍ਰਮਿ
ਭ੍ਰਮਿਆ ਘਰੁ ਛੋਡਿ ਗਇਆ ॥ ਓਸੁ ਪਿਛੈ ਵਜੈ
ਫਕੜੀ ਮੁਹੁ ਕਾਲਾ ਆਰੈ ਭਾਇਆ ॥ ਓਸੁ ਅਰਲੁ
ਬਰਲੁ ਮੁਹੁ ਨਿਕਲੈ ਨਿਤ ਝਗੁ ਸੁਟਦਾ ਮੁਆ
॥ ਕਿਆ ਹੋਵੈ ਕਿਸੈ ਹੀ ਦੈ ਕੀਤੈ ਜਾ ਧੂਰਿ ਕਿਰਤੁ
ਓਸ ਦਾ ਏਹੋ ਜੇਹਾ ਪਇਆ ॥ ਜਿਥੈ ਓਹੁ
ਜਾਇ ਤਿਥੈ ਓਹੁ ਬੁਠਾ ਕੂੜੁ ਬੋਲੇ ਕਿਸੈ ਨ

always labouring under their egoistic tendencies and make others as well disgusted. Their heart is covered with the darkness of worldly greed, as such no one likes to join them even. They neither enjoy bliss themselves nor enable others to have peace of mind and suffer the pangs of the cycle of births and deaths. O Nanak ! Even such faithless persons are pardoned by the True Lord provided they seek refuge at the lotus-feet of the True Guru. (2)

Pour'i : The person, who wins the love of the Lord, is accepted in the Lord's presence as his saint. The persons, who have recited the True Name of their beloved True Master, are considered as full of wisdom; as they have partaken the (food of) nectar of the Lord's True Name, and they have placed (applied) the dust of the lotus-feet of the holy saints on their foreheads.

O Nanak ! Such persons, who have applied the dust of the holy saints on their foreheads, have purified themselves and crossed the ocean of life successfully by (bathing at the holy place of the Lord) imbibing the love of the Lord. (26)

Slok M - 4 (Gurmukh antar sa'nt hai ma'n ta'n Naam....)

O Brother ! The Guru minded persons are enjoying peace and tranquillity of mind as they are imbued with the love of the Lord's True Name, both in body and mind. Such persons are always immersed in the True Name, and always recite True Name, they have got rid of all their worries as they have attained the invaluable jewel of True Name. O Nanak ! By having the company (unity with) of the True Guru, we develop the love of the True Name in the heart, and rid ourselves of all the worldly desires and hunger for more possessions. Infact, such Guru-minded persons are blessed with the boon of True Name and they are always immersed in reciting True Name alone. (1)

M - 4 : The self-willed person, who is cursed or disgraced by the True Guru, is always wandering in dual-mindedness (whims and doubts) without attaining self-realisation. Such a person is abused and disgraced in this world and gets dishonoured (with blackened face) in the Lord's court as well. Such a person is always fretting and fuming with slander and vilification of the Guru, thus behaving like a mad person (with foam flowing from the mouth). How could anyone help such a person, who is rather unfortunate, being pre-destined

ਭਾਵੈ ॥ ਵੇਖਹੁ ਭਾਈ ਵਡਿਆਈ ਹਰਿ ਸੰਤਹੁ
ਸੁਆਮੀ ਅਪੁਨੇ ਕੀ ਜੈਸਾ ਕੋਈ ਕਰੈ ਤੈਸਾ ਕੋਈ
ਪਾਵੈ ॥ ਏਹੁ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ਹੋਵੈ ਦਰਿ ਸਾਚੈ
ਅਗੋ ਦੇ ਜਨੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਵੈ ॥ ੨ ॥

ਪਉੜੀ ॥ ਗੁਰਿ ਸਚੈ ਬਧਾ ਥੇਹੁ ਰਖਵਾਲੇ
ਗੁਰਿ ਦਿਤੇ ॥ ਪੂਰਨ ਹੋਈ ਆਸ ਗੁਰ ਚਰਣੀ
ਮਨ ਰਤੇ ॥ ਗੁਰਿ ਕ੍ਰਿਪਾਲਿ ਬੇਅੰਤਿ ਅਵਗੁਣ
ਸਭਿ ਹਤੇ ॥ ਗੁਰਿ ਅਪਣੀ ਕਿਰਪਾ ਧਾਰਿ
ਅਪਣੇ ਕਰਿ ਲਿਤੇ ॥ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰ
ਜਿਸੁ ਗੁਰ ਕੇ ਗੁਣ ਇਤੇ ॥ ੨੭ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਤਾ ਕੀ ਰਜਾਇ ਲੇਖਿਆ ਪਾਇ ਅਬ ਕਿਆ
ਕੀਜੈ ਪਾਂਡੇ ॥ ਹੁਕਮੁ ਹੋਆ ਹਾਸਲੁ ਤਦੇ ਹੋਇ
ਨਿਬੜਿਆ ਹੰਢਹਿ ਜੀਅ ਕਮਾਂਦੇ ॥ ੧ ॥

ਮ: ੨ ॥ ਨਕਿ ਨਥ ਖਸਮ ਹਥ ਕਿਰਤੁ ਧਰੇ
ਦੇ ॥ ਜਹਾ ਦਾਣੇ ਤਹਾਂ ਖਾਣੇ ਨਾਨਕਾ ਸਚੁ ਹੋ
॥ ੨ ॥

ਪਉੜੀ ॥ ਸਭੇ ਗਲਾ ਆਪਿ ਥਾਟਿ
ਬਹਾਲੀਓਨੁ ॥ ਆਪੇ ਰਚਨੁ ਰਚਾਇ ਆਪੇ ਹੀ
ਘਾਲਿਓਨੁ ॥ ਆਪੇ ਜੰਤ ਉਪਾਇ ਆਪਿ
ਪ੍ਰਤਿਪਾਲਿਓਨੁ ॥ ਦਾਸ ਰਖੇ ਕੰਠਿ ਲਾਇ
ਨਦਰਿ ਨਿਹਾਲਿਓਨੁ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ

by the Lord's Will (to undergo such a situation) ? No one else could do anything in his case and wherever he goes, he gets disgraced being an embodiment of falsehood, and no one likes him due to his falsehood. O holy saints! Just see the greatness and praiseworthiness of the True Master ! There is one golden principle of the Lord that one reaps the reward of one's own actions. (As you sow, so shall you reap).

O Nanak ! The Guru has already clarified and explained this principle being followed in the Lord's court as well. (2)

Pouri : The Guru has bestowed on us the (support) company of the holy saints, which could bless us with protection, thus we get all our desires and hopes fulfilled by seeking the support of the lotus-feet of the Guru and the heart imbued with the love of the Lord. The limitless Lord has (destroyed) cast away all our sins and vicious thoughts through His Grace. Infact, the Guru has owned His devotees (slaves) as a part of His own self, through His munificence. O Nanak ! I would offer myself as a sacrifice to such a Guru, who is praiseworthy, being full of all virtues. (27)

Slok M - 1 (Ta ki rajaie lekhia paie' ab kia.....)

O Pandit ! We receive whatever is dictated and destined for us by the Lord's Will. Now we are putting in lot of efforts and self-help to fulfil our greed and worldly desires. Infact, whatever was the Lord's Will, we are bestowed with the same fortune from the beginning itself, and our accounts have been cleared, and it is as per the Lord's Will that man is engaged in various activities. (1)

M - 2 : Each human being is controlled by the Lord's Will and the individual moves according to the pull of the string (in his nose) which is in the control (hands of) of the Lord. The individual is tossed around (as a reward of) based on his own actions and as per the Lord's Will. O Nanak ! This is an eternal Truth that the human being has to reap the reward of his own actions as predestined by the Lord's Will, and whatever is in store for him, he proceeds there to grasp it. (2)

Pouri : The human being is made to follow the Lord's Will by the Lord Himself as pre-destined for him. The Lord Himself has created this universe and then Himself destroys it, as it pleases Him. The Lord Himself has created various beings and then sustains them. Then He Himself takes His saints in His embrace through His Grace and benevolence. O Nanak ! The Lord's saints always

॥ ਸੁਧੁ

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ
ਕੀ ਘਰੁ ੧ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

satgur prasad (Bu't pooj pooj Hindu moo

"By the Grace of the Lord-sublime, 'attainable through the Guru's guidance."

ਬੁਤ ਪੂਜਿ ਪੂਜਿ ਹਿੰਦੂ ਮੂਏ ਤੁਰਕ ਮੂਏ ਸਿਰੁ

Lord ! The Hindus have (died) tire worshipping the statues (of gods) while th exhausted themselves by bowing their heads

ਨਾਈ ॥ ਓਇ ਲੇ ਜਾਰੇ ਓਇ ਲੇ ਗਾਡੇ ਤੇਰੀ

prayers) alongwith many other efforts. The H bodies (the dead persons are consigned to

ਗਤਿ ਦੁਹੁ ਨ ਪਾਈ ॥ ਮਨ ਰੇ ਸੰਸਾਰੁ ਅੰਧ

Muslims bury their dead persons but alas, no

ਤਿਉ ਸਠੋਰਿ ਰਸੁ ਜੋਰਿ ਜੋਰਿ ਧਨੁ ਕੀਆ ॥

ਮਰਤੀ ਬਾਰ ਲੇਹੁ ਲੇਹੁ ਕਰੀਐ ਭੂਤੁ ਰਹਨੁ

ਕਿਉ ਦੀਆ ॥ ੨ ॥ ਦੇਹੁਰੀ ਲਉ ਬਰੀ ਨਾਰਿ

ਸੰਗਿ ਭਈ ਆਗੈ ਸਜਨ ਸੁਹੇਲਾ ॥ ਮਰਘਟ

ਲਉ ਸਭੁ ਲੋਗੁ ਕੁਟੰਬੁ ਭਇਓ ਆਗੈ ਹੰਸੁ

dies all are anxious to take him out (for the cremation). (1) he has become a (devil) ghost. Everyone says that the (devilish dead body) should be taken quickly either to the cremation or cremation ground, lest this devil may not devour the body. (Even then this fool loves the world). (2)

This soul (being) goes alone to the next world. The wedded wife does not come out (to see him off) of the house. Then some close friends accompany the dead body to the cremation distance and all the family members go to the cremation ground but in the end the human being goes alone (to the next world).

ਅਕੇਲਾ ॥ ੩ ॥ ਕਹਤੁ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਪ੍ਰਾਨੀ

ਪਰੇ ਕਾਲ ਗ੍ਰਸ ਕੂਆ ॥ ਝੂਠੀ ਮਾਇਆ ਆਪੁ

ਬੰਧਾਇਆ ਜਿਉ ਨਲਨੀ ਭ੍ਰਮਿ ਸੂਆ ॥੪॥੨॥

ਬੇਦ ਪੁਰਾਨ ਸਭੈ ਮਤ ਸੁਨਿ ਕੈ ਕਰੀ ਕਰਮ ਕੀ

ਆਸਾ ॥ ਕਾਲ ਗ੍ਰਸਤ ਸਭ ਲੋਗ ਸਿਆਨੇ

ਉਠਿ ਪੰਡਿਤ ਪੈ ਚਲੇ ਨਿਰਾਸਾ ॥ ੧ ॥ ਮਨ ਰੇ

ਸਰਿਓ ਨ ਏਕੈ ਕਾਜਾ ॥ ਭਜਿਓ ਨ ਰਘੁਪਤਿ

ਰਾਜਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਨ ਖੰਡ ਜਾਇ ਜੋਗੁ

ਤਪੁ ਕੀਨੋ ਕੰਦ ਮੂਲੁ ਚੁਨਿ ਖਾਇਆ ॥ ਨਾਦੀ

ਬੇਦੀ ਸਬਦੀ ਮੋਨੀ ਜਮ ਕੇ ਪਟੈ ਲਿਖਾਇਆ

॥ ੨ ॥ ਭਗਤਿ ਨਾਰਦੀ ਰਿਦੈ ਨ ਆਈ ਕਾਛਿ

ਕੂਛਿ ਤਨੁ ਦੀਨਾ ॥ ਰਾਗ ਰਾਗਨੀ ਡਿੱਡ ਹੋਇ

ਬੈਠਾ ਉਨਿ ਹਰਿ ਪਹਿ ਕਿਆ ਲੀਨਾ ॥ ੩ ॥

ਪਰਿਓ ਕਾਲੁ ਸਭੈ ਜਗ ਉਪਰ ਮਾਹਿ ਲਿਖੇ

ਭ੍ਰਮ ਗਿਆਨੀ ॥ ਕਹੁ ਕਬੀਰ ਜਨ ਭਏ ਖਾਲਸੇ

ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਹ ਜਾਨੀ ॥ ੪ ॥ ੩ ॥

ਘਰੁ ੨ ॥ ਦੁਇ ਦੁਇ ਲੋਚਨ ਪੇਖਾ ॥ ਹਉ

ਹਰਿ ਬਿਨੁ ਅਉਰੁ ਨ ਦੇਖਾ ॥ ਨੈਨ ਰਹੇ ਰੰਗੁ

ਲਾਈ ॥ ਅਬ ਬੇ ਗਲ ਕਹਨੁ ਨ ਜਾਈ ॥ ੧

॥ ਹਮਰਾ ਭਰਮੁ ਗਇਆ ਭਉ ਭਾਗਾ ॥ ਜਬ

ਰਾਮ ਨਾਮ ਚਿਤੁ ਲਾਗਾ ॥ ੧ ॥ ਰਹਾਉ ॥

O Kabir ! Listen to me. O Men ! You are all falling in the blind well of hell, being caught by Yama (the god of death). This man gets caught by the Yama due to his love for Maya, just as a parrot gets caught by the trap due to his illusion and his false belief and then dies. This man, without realising the Truth and trying to find the secret of life, wastes his life. (4-2)

(Beid Puran sabhai mat sunn kai kari karam ki asa.....)

O Brother ! By listening to or studying the Vedas and Puranas and following their instructions, man learns to lead this life in performing formal rituals only but all these wise men have not escaped from the fear of death, and have finally left this world in despair and disappointment. (1)

O my mind ! You have not been able to complete even a single job (function), why could you not recite the Lord's True Name even ? (What else could you do ?) (Pause - 1)

Some people perform penance (austerities of various types) and Yoga by going to the forests and live on herbs or green leaves in the jungles, without attaining the secret of life or the Truth. All the various mendicants and sadhus, including those blowing their (horns), trumpet listening to mystic sounds, studying Vedas, or those shouting "Alakh Niranjana", all those belonging to the cult of uttering one word, indulging in silence, finally get caught by the Yama (god of death) and face death. (2)

All these people have not realised the truth of Lord's worship or His love and hand over this body to the Yama after looking after its maintenance (for so long). There are some others, who sing various (Ragas or Ragnis) tunes and get themselves worshipped, posing as religious leaders. They are engrossed in the love of the worldly falsehood and their own praise, so they are not really interested in following the right path without realising the Lord. (3)

All these learned men, engrossed in whims and fancies, without realising the Lord, are finally caught by the Yama (god of death) as such the whole world has been controlled by death and Yama. O Kabir ! The persons, who have attained the love of the Lord, being Lord's saints, have attained salvation, having got rid of the worldly bondage. (4-3)

Ghar - 2 (Doiai doiai lochan pekha'n.....)

O Brother ! I do not perceive anything (anybody) else except the True Lord, though the people perceive the dark side of the world with their eyes due to their dual-mindedness. However, we are enjoying the bliss of life by developing the love of the Lord and perceiving the Lord with our eyes, as there is nothing else to be described. (1)

We have now got all our doubts and misgivings cleared and have overcome the fear of death since the time we have inculcated

ਬਾਜੀਗਰ ਡੰਕ ਬਜਾਈ ॥ ਸਭ ਖਲਕ
 ਤਮਾਸੇ ਆਈ ॥ ਬਾਜੀਗਰ ਸ੍ਰਾਂਗੁ ਸਕੇਲਾ
 ॥ ਅਪਨੇ ਰੰਗ ਰਵੈ ਅਕੇਲਾ ॥ ੨ ॥ ਕਬਨੀ
 ਕਹਿ ਭਰਮੁ ਨ ਜਾਈ ॥ ਸਭ ਕਥਿ ਕਥਿ
 ਰਹੀ ਲੁਕਾਈ ॥ ਜਾ ਕਉ ਗੁਰਮੁਖਿ ਆਪਿ
 ਬੁਝਾਈ ॥ ਤਾ ਕੇ ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਈ
 ॥ ੩ ॥ ਗੁਰ ਕਿੰਚਤ ਕਿਰਪਾ ਕੀਨੀ ॥ ਸਭੁ
 ਤਨੁ ਮਨੁ ਦੇਹ ਹਰਿ ਲੀਨੀ ॥ ਕਹਿ ਕਬੀਰ
 ਰੰਗਿ ਰਾਤਾ ॥ ਮਿਲਿਓ ਜਗਜੀਵਨ ਦਾਤਾ
 ॥ ੪ ॥ ੪ ॥

ਜਾ ਕੇ ਨਿਗਮ ਦੂਧ ਕੇ ਠਾਟਾ ॥ ਸਮੁੰਦੁ
 ਬਿਲੇਵਨ ਕਉ ਮਾਟਾ ॥ ਤਾ ਕੀ ਹੋਹੁ
 ਬਿਲੇਵਨਹਾਰੀ ॥ ਕਿਉ ਮੇਟੈਗੋ ਛਾਛਿ ਤੁਹਾਰੀ
 ॥ ੧ ॥ ਚੇਰੀ ਤੂ ਰਾਮੁ ਨ ਕਰਸਿ ਭਤਾਰਾ ॥
 ਜਗਜੀਵਨ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥ ੧ ॥ ਰਹਾਉ
 ॥ ਤੇਰੇ ਗਲਹਿ ਤਉਕੁ ਪਗ ਬੇਰੀ ॥ ਤੂ
 ਘਰ ਘਰ ਰਮਈਐ ਫੇਰੀ ॥ ਤੂ ਅਜਹੁ ਨ
 ਚੇਤਸਿ ਚੇਰੀ ॥ ਤੂ ਜਮਿ ਬਪੁਰੀ ਹੈ ਹੇਰੀ ॥
 ੨ ॥ ਪ੍ਰਭ ਕਰਨ ਕਰਾਵਨਹਾਰੀ ॥ ਕਿਆ ਚੇ
 ਰੀ ਹਾਥ ਬਿਚਾਰੀ ॥ ਸੋਈ ਸੋਈ ਜਾਗੀ ॥
 ਜਿਤੁ ਲਾਈ ਤਿਤੁ ਲਾਗੀ ॥ ੩ ॥ ਚੇਰੀ ਤੈ

the love of the Lord's True Name in our hearts. Now nothing else (except True Name) appeals to us. (Pause - 1)

We have realised this world as the drama of a magician who plays his tricks by collecting people with the beat of a small drum. And the whole world has come to watch this worldly drama. After the Lord has finished His feats, He winds up everything and is left alone and attains the blissful state of complete silence in a trance just like the magician who removes his mask of a magician and then appears normal like a common man. (2)

By simply describing the Lord's Greatness, we cannot cast away our whims and fancies, as the whole world has tired itself out in doing this job only. But the Guru-minded persons have been made to realise the whole Truth (about Nature's secrets) and they remain immersed in the love of the Lord within their hearts. (3)

I have surrendered my body and soul to the Lord, once the Guru has blessed me with His Grace, and thus I have cast away all my worldly attachments. O Kabir ! When we inculcate the love of the Lord in our hearts, we get merged (united) with the Lord, the benefactor of this human life. (4 - 4)

(Ja kai nigam doodh ka thata.....)

O Brother ! The Lord in whose presence the knowledge of (Vedas) holy books is like the cows milk (pure and nourishing) and the saints partake this milk of True Name by meditating or churning this ocean in the company of holy saints then we become the charming beloved (disciple) of the Lord, so that the Lord will not bother any more to evaluate (the curd-milk of) your salvation. (O my soul ! Try to imbibe the love of the Lord, who has the nectar of True Name as the fountain-head of all the knowledge of holy books, (like Vedas) in the company of holy saints, as the (udder) utensil for churning this milk; then the Lord will not disturb your normal joy of reciting True Name in the company of holy saints). (1)

O (maid-servant) ! O my mind ! Why do you not accept the True Master as your Lord-spouse, who is the creator and sustainer of all the beings of the world ? (Pause - 1)

O Man ! The Lord has engrossed you in the love of the worldly attachments with this chain of bondage round your neck, and the fetters of worldly desires in your (feet) legs, and you have been made to wander in various forms of life (eighty-four lakhs) while going through the cycle of births and deaths. O my soul ! How is it that after all these pangs of separation (in this cycle) you do not remember (love) the Lord-spouse still ? With this back-ground the Yama (god of death) has viewed you as his shikar (kill) just as a hunter views the deer as his kill, during the hunting expedition. (2)

O Lord ! Your might and Greatness controls the cause and effect of everything happening in the world and nothing is in the hands of this slave (man) of Yours. O Lord ! But now this man has

ਸੁਮਤਿ ਕਹਾਂ ਤੇ ਪਾਈ ॥ ਜਾ ਤੇ ਭ੍ਰਮ ਕੀ

ਲੀਕ ਮਿਟਾਈ ॥ ਸੁ ਰਸੁ ਕਬੀਰੈ ਜਾਨਿਆ

॥ ਮੇਰੇ ਗੁਰ ਪ੍ਰਸਾਦਿ ਮਨੁ ਮਾਨਿਆ ॥ ੪ ॥

੫ ॥

ਜਿਹ ਬਾਝੁ ਨ ਜੀਆ ਜਾਈ ॥ ਜਉ ਮਿਲੈ

ਤ ਘਾਲ ਅਘਾਈ ॥ ਸਦ ਜੀਵਨੁ ਭਲੇ

ਕਹਾਂਹੀ ॥ ਮੂਏ ਬਿਨੁ ਜੀਵਨੁ ਨਾਹੀ ॥ ੧ ॥

ਅਬ ਕਿਆ ਕਬੀਰੈ ਗਿਆਨੁ ਬੀਚਾਰਾ ॥

ਨਿਜ ਨਿਰਖਤ ਗਤ ਬਿਉਹਾਰਾ ॥ ੧ ॥

ਰਹਾਉ ॥ ਘਸਿ ਕੁੰਕਮ ਚੰਦਨੁ ਗਾਰਿਆ ॥

ਬਿਨੁ ਨੈਨਹੁ ਜਗਤੁ ਨਿਹਾਰਿਆ ॥ ਪੂਤਿ

ਪਿਤਾ ਇਕੁ ਜਾਇਆ ॥ ੨ ॥ ਬਿਨੁ ਠਾਹਰ

ਨਗਰੁ ਬਸਾਇਆ ॥ ੨ ॥ ਜਾਚਕ ਜਨ

ਦਾਤਾ ਪਾਇਆ ॥ ਸੋ ਦੀਆ ਨ ਜਾਈ

ਖਾਇਆ ॥ ਛੋਡਿਆ ਜਾਇ ਨ ਮੂਕਾ ॥

ਅਉਰਨ ਪਹਿ ਜਾਨਾ ਚੂਕਾ ॥ ੩ ॥ ਜੋ

ਜੀਵਨ ਮਰਨਾ ਜਾਨੈ ॥ ਸੋ ਪੰਚ ਸੈਲ ਸੁਖ

ਮਾਨੈ ॥ ਕਬੀਰੈ ਸੋ ਧਨੁ ਪਾਇਆ ॥ ਹਰਿ

ਭੇਟਤ ਆਪੁ ਮਿਟਾਇਆ ॥ ੪ ॥ ੬ ॥

ਕਿਆ ਪੜੀਐ ਕਿਆ ਗੁਨੀਐ ॥ ਕਿਆ

ਬੇਦ ਪੁਰਾਨਾਂ ਸੁਨੀਐ ॥ ਪੜੇ ਸੁਨੇ ਕਿਆ

ਹੋਈ ॥ ਜਉ ਸਹਜ ਨ ਮਿਲਿਓ ਸੋਈ ॥ ੧

been awakened from his slumber of ignorance and lack of knowledge through the Grace of the Lord and further engages himself in the worldly functions as directed by You as per Your Will. (3)

O Man ! From whom have you gained this wisdom and intelligence, which has helped you to demolish the wall of dual-mindedness (falsehood) between the soul and the Prime-soul ? O Kabir ! I have enjoyed the eternal and true bliss of life since the time I am engaged in the recitation of the Lord's True Name through the Guru's Grace and guidance. (4-5)

(Jeh bajh na jia jaiee.....)

O Brother ! We could get fully satisfied by uniting with the Lord, without whose presence (company) we cannot exist (live) for a while even, and could lead a purposeful and fruitful life. A perfect and successful life is only worth-while but without casting away our egoism or I - am - ness like a humble person, this life would be of no avail. (1)

(The whole world is subject to change every moment, but the life lived without egoism is eternal and ever-lasting) (1)

O Brother ! What should we discuss and deliberate about the knowledge of the Lord ! (Lord's secrets) This whole worldly drama vanishes before our very eyes, being transient. (Pause - 1)

I have seen that the whole world is engrossed in fruitless efforts like a blind man and using fragrant things like saffron and sandal wood for the body and living a purposeless life. This could be explained as if the man (as father) has produced (a child) knowledge which has helped his father (the man) to come out of this cycle of rebirths and attain salvation. (2)

(The soul has been enlightened within by the Prime-soul, the Lord-father, thus gaining certain virtues which has liberated him from the wanderings in the cycle.) (2)

This beggar of mine has found a benefactor in the form of the Guru, who has bestowed on me the boon (treasure) of True Name, which is never ending (ever-lasting) and the love of the Lord is never dying or diminishing. Now we find that there is no need for various gods and goddesses. (having attained the Lord's love). (3)

The Guru-minded persons or holy saints who had a life of humility without egoism (like a dead person) and I-am-ness, enjoy the bliss of life in the fourth state of equipoise. O Kabir ! I have now attained the wealth of True Name, and have served the Lord by reciting True Name, having given up my egoism, so that I am always immersed in the love of the Lord. (4-6)

(Kia pa'riai ki gunnial, kia beid purana suniye.....)

O Brother ! Nothing could be gained by reading (studying) or listening to the Vedas or Puranas (Hindu books of lore) until and unless we have got united with the Lord in the state of equipoise through (true) knowledge. So what should we read or listen to, without having proper knowledge; and what is the use of reading

। ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਜਪਸਿ ਗਵਾਰਾ ॥ ਕਿਆ

ਜੋਚਹਿ ਬਾਰੰ ਬਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਅੰਧਿਆਰੇ ਦੀਪਕੁ ਚਹੀਐ ॥ ਇਕ ਬਸਤੁ

ਅਗੋਚਰ ਲਹੀਐ ॥ ਬਸਤੁ ਅਗੋਚਰ ਪਾਈ ॥

ਘਟਿ ਦੀਪਕੁ ਰਹਿਆ ਸਮਾਈ ॥ ੨ ॥ ਕਹਿ

ਕਬੀਰ ਅਬ ਜਾਨਿਆ ॥ ਜਬ ਜਾਨਿਆ ਤਉ

ਮਨੁ ਮਾਨਿਆ ॥ ਮਨ ਮਾਨੇ ਲੋਗੁ ਨ ਪਤੀਜੈ ॥

ਨ ਪਤੀਜੈ ਤਉ ਕਿਆ ਕੀਜੈ ॥ ੩ ॥ ੧ ॥

ਕਿਓ ਕਪਟੁ ਮੁਖ ਗਿਆਨੀ ॥ ਝੂਠੇ ਕਹਾ

ਬਿਲੋਵਸਿ ਪਾਨੀ ॥ ੧ ॥ ਕਾਇਆ ਮਾਂਜਸਿ

ਕਉਨ ਗੁਨਾ ॥ ਜਉ ਘਟਿ ਭੀਤਰਿ ਹੈ ਮਲਨਾ

॥ ੧ ॥ ਰਹਾਉ ॥ ਲਉਕੀ ਅਠਸਠਿ ਤੀਰਥ

ਨ੍ਹਾਈ ॥ ਕਉਰਾਪਨੁ ਤਉ ਨ ਜਾਈ ॥ ੨ ॥

ਕਹਿ ਕਬੀਰ ਬੀਚਾਰੀ ॥ ਭਵ ਸਾਗਰੁ ਤਾਰਿ

ਮੁਰਾਰੀ ॥ ੩ ॥ ੮ ॥

ਸੋਰਠਿ ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਬਹੁ ਪਰਪੰਚ ਕਰਿ ਪਰ ਧਨੁ ਲਿਆਵੈ ॥ ਸੁਤ

ਦਾਰਾ ਪਹਿ ਆਨਿ ਲੁਟਾਵੈ ॥ ੧ ॥ ਮਨ ਮੇਰੇ

ਭੂਲੇ ਕਪਟੁ ਨ ਕੀਜੈ ॥ ਅੰਤਿ ਨਿਬੇਰਾ ਤੇਰੇ

ਜੀਅ ਪਹਿ ਲੀਜੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਛਿਨੁ

ਛਿਨੁ ਤਨੁ ਛੀਜੈ ਜਰਾ ਜਨਾਵੈ ॥ ਤਬ ਤੇਰੀ

ਓਕ ਕੋਈ ਪਾਨੀਓ ਨ ਪਾਵੈ ॥ ੨ ॥ ਕਹਤੁ

Vedas or Puranas without the recitation of True Name ? (1)

O foolish human being ! Why do you not recite the Lord's True Name ? What are you thinking about time and again, having forsaken the True Name ? (Pause - 1)

Just as in the darkness, a lamp is required to be lit to produce proper lighting, in the same manner, the light of knowledge is essential to enlighten a darkened mind due to ignorance, which helps us to realise the invaluable jewel of True Name, lying hidden in the darkness of ignorance, and the unseen Lord is attained through enlightenment. Thus the persons, who have been enlightened with the (lamp of) knowledge, attain the wealth of True Name, which is beyond our comprehension. O Kabir ! Now we have realised the Truth and with this realisation, the mind has become stabilised and we have attained peace and tranquillity of mind. However, what could we do, if the world does not believe but we are fully satisfied ? So why should we worry any more ? (3-7)

(Hirdai kapat mukh gyani....)

O (liar) foolish Man ! You are full of deceit and hypocrisy though outwardly you are known as a learned person (gyani). What is the use of churning water and giving discourses to the world ? (without having any real knowledge). How could your sayings (discourses) have any effect on the public, when you have not recited True Name or developed love for the Lord yourself?(1)

O Brother ! What is the use of your having baths (three or four times) at holy places for cleansing the body, when your body (mind) is full of the filth of worldly falsehood? (Pause-1)

What is the use of washing the bittermelon at all the sixty-eight holy places of pilgrimage, as its bitterness still exists ? (2)

O Kabir ! Whatever I am saying is with full deliberation and thought . O ignorant Man ! Let us pray to the Lord thus. O Lord ! May we be saved from this arduous ocean of life through Your Grace ! (3-8)

Sorath Ik onkar satgur prasad (Boh parpanch kar par)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! This foolish man amasses lot of wealth (belonging to others) through deceitful and (unfair means) clever moves, which he spends lavishly for the pleasure of his son and the wife.(1)

O my foolish mind ! Why do you (engage in) practise deceit and falsehood as in the end (after death), you will be required to account for all your sins ? You alone will be held responsible for all the short comings. (Pause-1)

O Man ! The old age is approaching fast, and your body is perishing (dwindling) bit by bit every moment, and no one will even offer you water to drink. (no one will help you) (2)

O Kabir ! I have seen that no one keeps company in this

ਕਬੀਰੁ ਕੋਈ ਨਹੀ ਤੇਰਾ ॥ ਹਿਰਦੈ ਰਾਮੁ ਕੀ ਨ
ਜਪਹਿ ਸਵੇਰਾ ॥ ੩ ॥ ੯ ॥

ਸੰਤਹੁ ਮਨ ਪਵਨੈ ਸੁਖੁ ਬਨਿਆ ॥ ਕਿਛੁ ਜੋਗੁ
ਪਰਾਪਤਿ ਗਨਿਆ ॥ ਰਹਾਉ ॥ ਗੁਰਿ
ਦਿਖਲਾਈ ਮੇਰੀ ॥ ਜਿਤੁ ਮਿਰਗ ਪੜਤ ਹੈ
ਚੋਰੀ ॥ ਮੂੰਦਿ ਲੀਏ ਦਰਵਾਜੇ ॥ ਬਾਜੀਅਲੇ
ਅਨਹਦ ਬਾਜੇ ॥ ੧ ॥ ਕੁੰਭ ਕਮਲੁ ਜਲਿ
ਭਰਿਆ ॥ ਜਲੁ ਮੇਟਿਆ ਊਭਾ ਕਰਿਆ ॥
ਕਹੁ ਕਬੀਰ ਜਨ ਜਾਨਿਆ ॥ ਜਉ ਜਾਨਿਆ
ਤਉ ਮਨੁ ਮਾਨਿਆ ॥ ੨ ॥ ੧੦ ॥

ਰਾਗੁ ਸੋਰਠਿ ॥

ਭੂਖੇ ਭਗਤਿ ਨ ਕੀਜੈ ॥ ਯਹ ਮਾਲਾ ਅਪਨੀ
ਲੀਜੈ ॥ ਹਉ ਮਾਂਗਉ ਸੰਤਨ ਰੇਨਾ ॥ ਮੈ ਨਾਹੀ
ਕਿਸੀ ਕਾ ਦੇਨਾ ॥ ੧ ॥ ਮਾਧੇ ਕੈਸੀ ਬਨੈ ਤੁਮ
ਸੰਗੇ ॥ ਆਪਿ ਨ ਦੇਹੁ ਤ ਲੇਵਉ ਮੰਗੇ ॥
ਰਹਾਉ ॥ ਦੁਇ ਸੇਰ ਮਾਂਗਉ ਚੂਨਾ ॥ ਪਾਉ
ਘੀਉ ਸੰਗਿ ਲੂਨਾ ॥ ਅਧ ਸੇਰੁ ਮਾਂਗਉ ਦਾਲੇ
॥ ਮੇ ਕਉ ਦੋਨਉ ਵਖਤ ਜਿਵਾਲੇ ॥ ੨ ॥
ਖਾਟ ਮਾਂਗਉ ਚਉਪਾਈ ॥ ਸਿਰਹਾਨਾ ਅਵਰ
ਤੁਲਾਈ ॥ ਊਪਰ ਕਉ ਮਾਂਗਉ ਖੀਧਾ ॥
ਤੇਰੀ ਭਗਤਿ ਕਰੈ ਜਨੁ ਥੰਧਾ ॥ ੩ ॥ ਮੈ
ਨਾਹੀ ਕੀਤਾ ਲਬੈ ॥ ਇਕੁ ਨਾਉ ਤੇਰਾ ਮੈ ਵਥੈ

world permanently. O Brother ! Why do you not recite the Lord's True Name ? This human life is shining like a morning star for you, (provided you want to avail of this opportunity). (to attain the Lord) (3-9)

(Santoh ma'n pavnai sukh bania.....)

O saints ! We are enjoying the eternal bliss now having controlled (our) the mind from wandering all over (the place) like the wind (air), and we have realised the path towards uniting with the Lord. This has been realised with great contemplation. (Pause)

The Guru's guidance has provided us the means of controlling the senses, which were responsible for robbing the field of our heart full of our virtues stealthily, through the door of our vicious and sinful actions. When we managed to shut the doors of our senses from leading to vicious thoughts, then we started listening to the blissful unstrung (all pervasive) music of Nature within us. (1)

Our lotus-like heart was filled with the water of vicious thoughts like a pitcher, which has been cleared by turning it upside down with the help of Lord's True Name and the mind is stabilised now. O Kabir ! Having realised the Truth, the mind has realised the value of True Name and we are imbued with the love of the Lord now. (2-10)

Rag Sorath (Bhookhai bhagat na keejai.....)

O Lord ! Kindly take away this rosary as we cannot perform Your worship with an empty stomach. Now I would seek the dust of the lotus-feet of the holy saints and do not depend on any other support. (1)

O Lord ! How could I inculcate Your love in my heart unless You bless me Yourself with this love through Your Grace ? However, I would (beg) ask for this love with my prayers myself. (Pause)

O Lord ! I would seek two seers (kilos) of wheat flour, (knowledge and detachment for casting away my ignorance) and quarter kilo of ghee, alongwith some salt. (I seek the love of Your lotus feet). Then I seek two kilos of pulses (To pound the menace of ignorance) and these things are considered essential for my existence, which would keep me alive. (Pray save us from the cycle of births and deaths). (2)

I also seek the cot with four legs (to sleep on), alongwith a pillow and mattress as well. (I seek the four means of leaving the study of Vedas or Puranas to cast away my egoism). O Lord ! Then I would seek the cover of Your love so that this devotee could engage in Your worship in peace and devotion. (3)

O Lord ! I have sought these things without any greed as I have developed love for the recitation of True Name. O Kabir ! I

॥ ਕਹਿ ਕਬੀਰ ਮਨੁ ਮਾਨਿਆ ॥ ਮਨੁ ਮਾਨਿਆ
ਤਉ ਹਰਿ ਜਾਨਿਆ ॥ ੪ ॥ ੧੧ ॥

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇ ਜੀ
ਕੀ ਘਰੁ ੨ ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਬ ਦੇਖਾ ਤਬ ਗਾਵਾ ॥ ਤਉ ਜਨ ਧੀਰਜੁ

ਪਾਵਾ ॥ ੧ ॥ ਨਾਦਿ ਸਮਾਇਲੇ ਰੇ ਸਤਿਗੁਰੁ

ਭੋਟਿਲੇ ਦੇਵਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਹ ਤਿਲਿ

ਮਿਲਿ ਕਾਰੁ ਦਿਸੰਤਾ ॥ ਤਹ ਅਨਹਦ ਸਬਦ

ਬਜੰਤਾ ॥ ਜੋਤੀ ਜੋਤਿ ਸਮਾਨੀ ॥ ਮੈ ਗੁਰ

ਪਰਸਾਦੀ ਜਾਨੀ ॥ ੨ ॥ ਰਤਨ ਕਮਲ ਕੋਠਰੀ

॥ ਚਮਕਾਰ ਬੀਜੁਲ ਤਹੀ ॥ ਨੇਰੈ ਨਾਹੀ ਦੂਰਿ

॥ ਨਿਜ ਆਤਮੈ ਰਹਿਆ ਭਰਪੂਰਿ ॥ ੩ ॥

ਜਹ ਅਨਹਤ ਸੂਰ ਉਜ੍ਜ੍ਵਲਾ ॥ ਤਹ ਦੀਪਕ

ਜਲੈ ਛੰਛਾਰਾ ॥ ਗੁਰ ਪਰਸਾਦੀ ਜਾਨਿਆ ॥

ਜਨੁ ਨਾਮਾ ਸਹਜ ਸਮਾਨਿਆ ॥ ੪ ॥ ੧ ॥

ਘਰੁ ੪ ਸੋਰਠਿ ॥

ਪਾੜ ਪੜੋਸਣਿ ਪੂਛਿ ਲੇ ਨਾਮਾ ਕਾ ਪਹਿ ਛਾਨਿ

ਛਵਾਈ ਹੋ ॥ ਤੋ ਪਹਿ ਦੁਗਣੀ ਮਜੂਰੀ ਦੈਹਉ

ਮੈ ਕਉ ਬੇਢੀ ਦੇਹੁ ਬਤਾਈ ਹੋ ॥ ੧ ॥ ਰੀ

ਬਾਈ ਬੇਢੀ ਦੇਨੁ ਨ ਜਾਈ ॥ ਦੇਖੁ ਬੇਢੀ ਰਹਿਓ

ਸਮਾਈ ॥ ਹਮਾਰੈ ਬੇਢੀ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥ ੧ ॥

ਰਹਾਉ ॥ ਬੇਢੀ ਪ੍ਰੀਤਿ ਮਜੂਰੀ ਮਾਂਗੈ ਜਉ ਕੋਉ

have realised the secrets of the Lord as my mind has been fully devoted to the Lord's love, having inculcated the love of the Lord in the heart and have attained the Lord. (4-11)

Rag Sorath Bani Bhagat Namdev Ji Ghar - 2 Ik onkar satgur prasad (Jab dekha tab gava' (n).....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! When I happened to meet the True Guru the Enlightener and I inculcated the (love of the) Guru's message in my heart, I was enabled to sing the praises of the Lord whenever I perceived Him within me. Thus I enjoyed peace of mind and the bliss of life by reciting Lord's True Name. (Pause - 1)

Whenever I perceive the Lord, I get thrilled by the enlightenment through the Lord's presence, as I could hear the all pervasive (unstrung) music of Nature alongwith the Guru's message and I realised fully that the Lord is pervading all over the world in equal measure and is omni-present. (2)

Further more I found that the human body houses the jewel of this heart like the lotus-flower, which comprises many gems like worldly detachment while the soul shines like the lighting with living power within it. Moreover we realised that the Lord is neither near nor distant from us but is prevailing within the soul in full measure. (3)

Once the sun of knowledge shines within the soul, all other lights become dim before the light of the Lord's Presence (Prime-soul). O Namdev ! I have realised through the Guru's guidance that I am getting merged with the Lord-Almighty in a state of equipoise (effortlessly). (4-1)

Ghar - 4 Sorath (Pa'r pa'rosan poochh le Nama ka'peh...)

The neighbour is asking me, O Nama ! From whom have you got this hut built ? If you were kind enough to give me His detailed address then I would also get my job done by Him by giving double the labour charges than you have paid. But I replied, O friend ! The worker whom I had engaged, cannot be passed on to (shared by) someone else. If you were to contemplate seriously then you will appreciate that the same worker (Prime-soul) is pervading all the beings equally, whereas the Lord (the worker) is the mainstay of our life and is our only support. (Pause - 1)

(Pray let us also share the same carpenter who has built your hut)

O Brother ! This worker does not charge money as wages for

ਛਾਨਿ ਛਵਾਵੈ ਹੋ ॥ ਲੋਗ ਕੁਟੰਬ ਸਭਹੁ ਤੇ
ਤੋਰੈ ਤਉ ਆਪਨ ਬੇਢੀ ਆਵੈ ਹੋ ॥ ੨ ॥ ਐਸੇ
ਬੇਢੀ ਬਰਨਿ ਨ ਸਾਕਉ ਸਭ ਅੰਤਰ ਸਭ ਠਾਂਈ
ਹੋ ॥ ਗੁੰਗੀ ਮਹਾ ਅੰਮ੍ਰਿਤ ਰਸੁ ਚਾਖਿਆ ਪੂਛੇ
ਕਹਨੁ ਨ ਜਾਈ ਹੋ ॥ ੩ ॥ ਬੇਢੀ ਕੇ ਗੁਣ
ਸੁਨਿ ਰੀ ਬਾਈ ਜਲਧਿ ਬਾਂਧਿ ਧੂ ਥਾਪਿਓ ਹੋ ॥
ਨਮੇ ਕੇ ਸੁਆਮੀ ਸੀਅ ਬਹੋਰੀ ਲੰਕ ਭਭੀਖਣ
ਆਪਿਓ ਹੋ ॥ ੪ ॥ ੨ ॥

ਸੋਰਠਿ ਘਰੁ ੩ ॥

ਅਣਮੜਿਆ ਮੰਦਲੁ ਬਾਜੈ ॥ ਬਿਨੁ ਸਾਵਣ
ਘਨਹਰੁ ਗਾਜੈ ॥ ਬਾਦਲ ਬਿਨੁ ਬਰਖਾ ਹੋਈ
॥ ਜਉ ਤਤੁ ਬਿਚਾਰੈ ਕੋਈ ॥ ੧ ॥ ਮੇ ਕਉ
ਮਿਲਿਓ ਰਾਮੁ ਸਨੇਹੀ ॥ ਜਿਹ ਮਿਲਿਐ ਦੇਹ
ਸੁਦੇਹੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਿਲਿ ਪਾਰਸ ਕੰਚਨੁ
ਹੋਇਆ ॥ ਮੁਖ ਮਨਸਾ ਰਤਨੁ ਪਰੋਇਆ ॥
ਨਿਜ ਭਾਉ ਭਇਆ ਭ੍ਰਮੁ ਭਾਗਾ ॥ ਗੁਰ ਪੂਛੇ
ਮਨੁ ਪਤੀਆਗਾ ॥ ੨ ॥ ਜਲ ਭੀਤਰਿ ਕੁੰਡ
ਸਮਾਨਿਆ ॥ ਸਭ ਰਾਮੁ ਏਕੁ ਕਰਿ ਜਾਨਿਆ
॥ ਗੁਰ ਚੇਲੇ ਹੈ ਮਨੁ ਮਾਨਿਆ ॥ ਜਨ ਨਾਮੈ
ਤਤੁ ਪਛਾਨਿਆ ॥ ੩ ॥ ੩ ॥
ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ

His job but asks for our love and devotion in lieu of all His labours (efforts) for construction of the hut. Infact, this artisan (worker) offers His services Himself to the person who practises worldly detachment and is imbued with His love alone. (2)

O Brother ! It is beyond me to give a description of such a rare (skilled) worker, as He is beyond all description and our comprehension. Moreover He is omni-present and pervades within us all. Just as a dumb person cannot explain the taste of the sweets which he has enjoyed himself. (3)

O Brother ! It is impossible to describe the virtues of the Lord, but His functions and controls are varied. Infact, the universe is functioning within His set principles, just as the Sun, Moon and Stars are established in the sky in such a manner, which none else could explain. O Namdev ! The Lord has pleased me with His Grace just as Ram brought back Sita from the clutches of Ravana and bestowed the kingdom of Lanka to Babbhishan. Now I have also been blessed with His Grace. (4-2)

Sorath Ghar - 3 (Anmar'ia mandal baajai.....)

The person, who controls his breath and constraints his mind with full meditation and listens to the unstrung (all-pervasive) music of Nature continuously, just as a drum beat is heard without playing on (beating) the drum. This world is false being transient, like the drum beat being heard without beating it, which is not possible, just as it is impossible to hear the burst of clouds except during the months of savana, (Monsoon). The rain of the jewel of the nectar of True Name, is just like the rainfall without the presence of clouds (in the sky) If one were to deliberate, it would be seen that this world is false, being transient, as is clear from the earlier examples. (1)

I have got united with the True Guru, which has resulted in my soul merging with the Prime - soul, making this life, a success. (Pause - 1)

Just as stone gets converted to gold with the touch of the gold stone (Paras); we also have got purified and become perfect in the company of holy saints, (the Guru) We have imbibed our heart with the love of the Lord just as the beads are arranged in a thread, we have concentrated this mind with the nectar of True Name. Once love of the Lord is imbibed in the heart, and one gets enlightened, all the doubts and misgivings are cleared. With the Guru's guidance, we have got full faith and confidence in the Lord. (2)

I have perceived the same Lord pervading every where in the world; just as the pitcher is immersed in water or a pitcher full of water becomes stable in water. So the disciple has full faith in the Guru and is imbued with His love. O Namdev ! I have thus realised the Lord, the embodiment of Truth and Reality. (3-3)

Rag Sorath Ba'ni Bhagat Ravidas Ji Ki Ik onkar satgur

ਜੀ ਕੀ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

prasad (Jab hum hotai tab tu nahi ab tu hi..)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੂ ਨਾਹੀ ਅਬ ਤੂਹੀ ਮੇ

ਨਾਹੀ ॥ ਅਨਲ ਅਗਮ ਜੈਸੇ ਲਹਰਿ ਮਇ

ਓਦਧਿ ਜਲ ਕੇਵਲ ਜਲ ਮਾਂਹੀ ॥ ੧ ॥ ਮਾਧਵੇ

ਕਿਆ ਕਹੀਐ ਭ੍ਰਮੁ ਐਸਾ ॥ ਜੈਸਾ ਮਾਨੀਐ

ਹੋਇ ਨ ਤੈਸਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਰਪਤਿ

ਏਕੁ ਸਿੰਘਾਸਨਿ ਸੋਇਆ ਸੁਪਨੇ ਭਇਆ

ਭਿਖਾਰੀ ॥ ਅਛਤ ਰਾਜ ਬਿਛਰਤ ਦੁਖੁ ਪਾਇਆ

ਸੇ ਗਤਿ ਭਈ ਹਮਾਰੀ ॥ ੨ ॥ ਰਾਜ ਭੁਇਅੰਗ

ਪ੍ਰਸੰਗ ਜੈਸੇ ਹਹਿ ਅਬ ਕਛੁ ਮਰਮੁ ਜਨਾਇਆ

॥ ਅਨਿਕ ਕਟਕ ਜੈਸੇ ਭੂਲਿ ਪਰੇ ਅਬ ਕਹਤੇ

ਕਹਨੁ ਨ ਆਇਆ ॥ ੩ ॥ ਸਰਬੇ ਏਕੁ

ਅਨੇਕੈ ਸੁਆਮੀ ਸਭ ਘਟ ਭੁੰਗਵੈ ਸੋਈ ॥

ਕਹਿ ਰਵਿਦਾਸ ਹਾਥ ਪੈ ਨੇਰੈ ਸਹਜੇ ਹੋਇ ਸੁ

ਹੋਈ ॥ ੪ ॥ ੧ ॥

ਜਉ ਹਮ ਬਾਧੇ ਮੋਹ ਫਾਸ ਹਮ ਪ੍ਰੇਮ ਬਧਨਿ

ਤੁਮ ਬਾਧੇ ॥ ਅਪਨੇ ਛੂਟਨ ਕੇ ਜਤਨੁ ਕਰਹੁ

ਹਮ ਛੂਟੇ ਤੁਮ ਆਰਾਧੇ ॥ ੧ ॥ ਮਾਧਵੇ ਜਾਨਤ

ਹਹੁ ਜੈਸੀ ਤੈਸੀ ॥ ਅਬ ਕਹਾ ਕਰਹੁਗੇ ਐਸੀ

॥ ੧ ॥ ਰਹਾਉ ॥ ਮੀਨੁ ਪਕਰਿ ਫਾਂਕਿਓ ਅਰੁ

ਕਾਟਿਓ ਰਾਂਧਿ ਕੀਓ ਬਹੁ ਬਾਨੀ ॥ ਖੰਡ ਖੰਡ

ਕਰਿ ਭੋਜਨੁ ਕੀਨੋ ਤਉ ਨ ਬਿਸਰਿਓ ਪਾਨੀ ॥

O Lord ! When we are full of pride due to our egoism, we consider our existence as distinct from Yours and we get engrossed in our ego but You were nowhere near us. But once we realised that our existence had no value in Your presence, then we were enabled to perceive Your existence pervading every where. Just as when the ocean is rocked with a storm, there are innumerable waves sprawling over the surface (of ocean) though all these waves are a part of the same water (without separate entity) similarly I have no distinct existence and both of us form a part of the same Prime-soul. (1)

O Lord ! What could we say about Your existence due to our doubts and misgivings ? Whatever we had thought about You, You are not of the same type, being totally different. Once we got enlightened with the removal of the darkness of our ignorance, we got cleared of our doubts. (Pause - 1)

Our condition is like the king who became a beggar in his dream though still being a king (while seated on the throne) and suffers the pangs of his separation from his kingdom. (2)

Just as we hear the story of a person who fears death from a rope considering it a snake, but the Guru has saved us by clarifying the Lord's secrets. We felt being separated from the Lord just as the same gold is used for making many types of ornaments (though still remaining gold) so having realised the Nature's secrets, we got thrilled but the experience is indescribable.

O Ravidas ! The same Lord is seen in various forms of life and He alone is enjoying all the worldly pleasures within us. The Lord is present within us and is very close to us just like the hand (closer than hand) and whatever is happening, is seen by us effortlessly, in the state of equipoise. The Lord is present within us and we are perceiving everything happening as per His Will and then undergo joy or suffering according to that. (4-1)

(Jou hum bandhai moh phas hum prem bandhan ...)

O Lord ! We have arranged to hold You in the bondage of our love just as you have got us engrossed in the love of worldly bondage. We have got relieved of our bondage with great efforts, but how could You get out of the bondage of our love? (1)

O True Master ! You will not be able to get out of our bondage of love, as we have inculcated such a strong love for You in our hearts. (so what will You do to protect Yourself from our bondage of love ?). (Pause - 1)

Just as the fish is cut into small pieces and then these pieces are cooked and roasted and then this food is eaten in small morsels but the fish never forgets or forsakes the love of water

੨ ॥ ਆਪਨ ਬਾਪੈ ਨਾਹੀ ਕਿਸੀ ਕੋ ਭਾਵਨ ਕੋ
ਹਰਿ ਰਾਜਾ ॥ ਮੋਹ ਪਟਲ ਸਭੁ ਜਗਤੁ
ਬਿਆਪਿਓ ਭਗਤਿ ਨਹੀ ਸੰਤਾਪਾ ॥ ੩ ॥ ਕਹਿ
ਰਵਿਦਾਸ ਭਗਤਿ ਇਕ ਬਾਢੀ ਅਬ ਇਹ ਕਾ
ਸਿਉ ਕਹੀਐ ॥ ਜਾ ਕਾਰਨਿ ਹਮ ਤੁਮ ਆਰਾਧੇ
ਸੋ ਦੁਖੁ ਅਜਹੂ ਸਹੀਐ ॥ ੪ ॥ ੨ ॥
ਦੁਲਭ ਜਨਮੁ ਪੁੰਨ ਫਲ ਪਾਇਓ ਬਿਰਥਾ ਜਾਤੁ
ਅਬਿਬੇਕੈ ॥ ਰਾਜੇ ਇੰਦ੍ਰ ਸਮਸਰਿ ਗ੍ਰਿਹ ਆਸਨ
ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਕਹਹੁ ਕਿਹ ਲੇਖੈ ॥ ੧ ॥
ਨ ਬੀਚਾਰਿਓ ਰਾਜਾ ਰਾਮ ਕੋ ਰਸੁ ॥ ਜਿਹ ਰਸ
ਅਨਰਸ ਬੀਸਰਿ ਜਾਹੀ ॥ ੧ ॥ ਰਹਾਉ ॥
ਜਾਨਿ ਅਜਾਨ ਭਏ ਹਮ ਬਾਵਰ ਸੋਚ ਅਸੋਚ
ਦਿਵਸ ਜਾਹੀ ॥ ਇੰਦ੍ਰੀ ਸਬਲ ਨਿਬਲ ਬਿਬੇਕ
ਬੁਧਿ ਪਰਮਾਰਥ ਪਰਵੇਸ ਨਹੀ ॥ ੨ ॥
ਕਹੀਅਤ ਆਨ ਅਚਰੀਅਤ ਅਨ ਕਛੁ ਸਮਝ
ਨ ਪਰੈ ਅਪਰ ਮਾਇਆ ॥ ਕਹਿ ਰਵਿਦਾਸ
ਉਦਾਸ ਦਾਸ ਮਤਿ ਪਰਹਰਿ ਕੋਪੁ ਕਰਹੁ ਜੀਅ
ਦਇਆ ॥ ੩ ॥ ੩ ॥

ਸੁਖ ਸਾਗਰੁ ਸੁਰਤਰ ਚਿੰਤਾਮਨਿ ਕਾਮਧੇਨੁ ਬਸਿ
ਜਾ ਕੇ ॥ ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਦਸਾ ਸਿਧਿ
ਨਵ ਨਿਧਿ ਕਰ ਤਲ ਤਾ ਕੇ ॥ ੧ ॥ ਹਰਿ ਹਰਿ
ਹਰਿ ਨ ਜਪਹਿ ਰਸਨਾ ॥ ਅਵਰ ਸਭ ਤਿਆਗਿ
ਬਚਨ ਰਚਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾਨਾ ਬਿਆਨ

and we feel more thirsty after eating this fish. (2)

O Brother ! The Lord has covered the whole world with the curtain of worldly attachments but the saints of the Lord (are not made to) do not undergo the suffering of His separation. The Lord does not belong to any one person like the father of one person only as the Lord Gobind is only fond of our love and devotion and the Lord, king emperor, belongs to all His beloved devotees only. (3)

O Ravidas ! Whom should we explain that the worship of the Lord (Lord's True Name) is our only support (in life)? O Lord! The purpose of our recitation of Your True Name and Your worship is to cast away all our afflictions of our separation from You. (4-2)
(Dulabh janam punn phal paiyo.....)

We have gained this human life as a reward for our good actions (in the previous life) and pre-destined by the Lord's Will but it is going to be wasted without reciting the Lord's True Name. Even if we were to gain the position of the god Indra in the heavens even then, without the Lord's worship, it would be of no avail. (1)

We will feel sorry for not having enjoyed the bliss of reciting Lord's True Name; and by partaking the nectar of True Name, we are likely to forsake all other worldly pleasures. (Pause - 1)

O Brother ! We are posing like foolish persons on our own knowingly and thus the whole life is wasted without realising the Truth. Infact, the filthy mind and senses get encouraged whereas the right type of thinking (wisdom) becomes weaker and hazier, as such this life is not spent in doing virtuous deeds or realisation of the state of bliss and equipoise. This is the result of worldly falsehood enacted by the Lord that we do something else while proclaiming (saying) something else. And nothing is clear to us. O Ravidas ! I am getting completely disgusted with this sort of thinking. (vicious thoughts)

O Lord ! May You bestow Your Grace on persons like us also instead of getting annoyed with us! (3-3)

(Sukh sagar surtar chintaman kamdhain bas ja ke.....)

O Pandit ! The Lord controls all the oceans of bliss and joy, all the five (magical) trees of the heaven (mandar, parjat, santan, kalap tree and har chandan) and is in the possession of the jewel which fulfils all our worldly desires and controls the (Kamdhan) cow which could fulfil all our desires, and has control over the four invaluable things like Dharam, arth, kam and mokh(duty, wealth, pleasure and salvation) including control over (18 Sidhis and 9 treasures) all the occult powers

(1)

O Pandit ! Why does our tongue not recite the True Name

ਗੁਰਨ ਬੇਦ ਬਿਧਿ ਚਉਤੀਸ ਅਖਰ ਮਾਂਹੀ ॥

of the Lord all the time, leaving aside all other (sayings) talk and fruitless speech. (Pause - 1)

ਬੇਆਸ ਬਿਚਾਰਿ ਕਹਿਓ ਪਰਮਾਰਥੁ ਰਾਮ ਨਾਮ

There are many stories in Shastras, Vedas and Puranas, all written in 34 letters only, but according to Rishi Vyas nothing else equals the True Name of the Lord, which is the highest achievement in life, and nothing else could match it. (2)

ਹਰਿ ਨਾਹੀ ॥ ੨ ॥ ਸਹਜ ਸਮਾਧਿ ਉਪਾਧਿ

The fortunate persons, pre-destined by the Lord's Will, are always imbued with the love of the Lord, and are constantly in a trance, free from all problems and doubts. O Ravidas ! Once the mind is enlightened with the knowledge of the Lord, all the fear complex of the cycle of births and deaths alongwith all afflictions is cast away from the mind. (3-4)

ਹੁਤ ਫੁਨਿ ਬਡੈ ਭਾਗਿ ਲਿਵ ਲਾਗੀ ॥ ਕਹਿ

ਰਵਿਦਾਸ ਪ੍ਰਗਾਸੁ ਰਿਦੈ ਧਰਿ ਜਨਮ ਮਰਨ ਭੈ

ਸ਼ਾਗੀ ॥ ੩ ॥ ੪ ॥

(Jou tum girvar tou hum mora.....)

ਜਉ ਤੁਮ ਗਿਰਿਵਰ ਤਉ ਹਮ ਮੇਰਾ ॥ ਜਉ

O Lord ! If You were like a grand beautiful mountain, then I would dance like a peacock before You, and would imbibe (show) the love of a chakor (bird like partridge) with You as a moon. (1)

ਤੁਮ ਚੰਦ ਤਉ ਹਮ ਭਏ ਹੈ ਚਕੋਰਾ ॥ ੧ ॥

ਮਾਧਵੇ ਤੁਮ ਨ ਤੋਰਹੁ ਤਉ ਹਮ ਨਹੀ ਤੋਰਹਿ

O True Master ! We would never break off our love and devotion for You, unless You wanted to cut off from us by rejecting our love. (refusing to accept our love). (We would never lessen our love for You, even if You were to break off with us).

। ਤੁਮ ਸਿਉ ਤੋਰਿ ਕਵਨ ਸਿਉ ਜੋਰਹਿ ॥ ੧

। ਰਹਾਉ ॥ ਜਉ ਤੁਮ ਦੀਵਰਾ ਤਉ ਹਮ

O Lord ! With whom else are we to develop our love except You. (by breaking off with you). (Pause - 1)

ਥਾਤੀ ॥ ਜਉ ਤੁਮ ਤੀਰਥ ਤਉ ਹਮ ਜਾਤੀ ॥

O Lord ! If You were like a lamp, then we are like its wick; if you were a holy place of pilgrimage, then we are like the tourists (Yatris) to such holy places, who go there to take bath. (2)

੨ ॥ ਸਾਚੀ ਪ੍ਰੀਤਿ ਹਮ ਤੁਮ ਸਿਉ ਜੋਰੀ ॥

ਤੁਮ ਸਿਉ ਜੋਰਿ ਅਵਰ ਸੰਗਿ ਤੋਰੀ ॥ ੩ ॥

O Lord ! We have developed true love for You and having imbibed Your love and devotion, we have broken off relations with the rest of the world. (3)

ਜਹ ਜਹ ਜਾਉ ਤਹਾ ਤੋਰੀ ਸੇਵਾ ॥ ਤੁਮ ਸੇ

O True Master ! There is no other god, illuminating our hearts with the light of knowledge like You, as such we are always engaged in Your service only as there is none else responsible for enlightenment. (4)

ਠਾਕੁਰੁ ਅਉਰੁ ਨ ਦੇਵਾ ॥ ੪ ॥ ਤੁਮਰੇ ਭਜਨ

ਕਟਹਿ ਜਮ ਫਾਂਸਾ ॥ ਭਗਤਿ ਹੇਤ ਰਾਵੈ

O Ravidas ! We have cut off (broken off) our worldly bondage of ages by reciting True Name of the Lord. I always sing Your praises while doing Your worship. O Lord ! May I be blessed with Your worship (True Name) through Your Grace. (5-5)

ਰਵਿਦਾਸਾ ॥ ੫ ॥ ੫ ॥

(Jal ki bheet pevan ka thamba rakat bund ka gara)

ਜਲ ਕੀ ਭੀਤਿ ਪਵਨ ਕਾ ਥੰਭਾ ਰਕਤ ਬੰਦ

O Brother ! This human body (frame) is like the water barrier, a pillar of air (breaths) and kept in position with the mud of blood and semen as it is a skeleton of bones, flesh, and arteries or veins whereas the soul abides within this frame (as a part of the Prime-soul) (1)

ਕਾ ਗਾਰਾ ॥ ਹਾਡ ਮਾਸ ਨਾੜੀ ਕੋ ਪਿੰਜਰੁ

ਪੰਖੀ ਬਸੈ ਬਿਚਾਰਾ ॥ ੧ ॥ ਪ੍ਰਾਨੀ ਕਿਆ ਮੇਰਾ

O human being ! Nothing in this world belongs to

ਕਿਆ ਤੇਰਾ ॥ ਜੈਸੇ ਤਰਵਰ ਪੰਖਿ ਬਸੇਰਾ ॥

੧ ॥ ਰਹਾਉ ॥ ਰਾਖਹੁ ਕੰਧ ਉਸਾਰਹੁ ਨੀਵਾਂ

॥ ਸਾਢੇ ਤੀਨਿ ਹਾਥ ਤੇਰੀ ਸੀਵਾਂ ॥ ੨ ॥ ਬੰਕੇ

ਬਾਲ ਪਾਗ ਸਿਰਿ ਡੇਰੀ ॥ ਇਹੁ ਤਨੁ ਹੋਇਰੋ

ਭਸਮ ਕੀ ਢੇਰੀ ॥ ੩ ॥ ਊਚੇ ਮੰਦਰ ਸੁੰਦਰ

ਨਾਰੀ ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਬਾਜੀ ਹਾਰੀ ॥ ੪ ॥

ਮੇਰੀ ਜਾਤਿ ਕਮੀਨੀ ਪਾਂਤਿ ਕਮੀਨੀ ਓਛਾ ਜਨਮੁ

ਹਮਾਰਾ ॥ ਤੁਮ ਸਰਨਾਗਤਿ ਰਾਜਾ ਰਾਮ ਚੰਦ

ਕਹਿ ਰਵਿਦਾਸ ਚਮਾਰਾ ॥ ੫ ॥ ੬ ॥

ਚਮਰਟਾ ਗਾਂਠਿ ਨ ਜਨਈ ॥ ਲੋਗੁ ਗਠਾਵੈ

ਪਨਹੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਰ ਨਹੀ ਜਿਹ

ਤੋਪਉ ॥ ਨਹੀ ਰਾਂਬੀ ਠਾਉ ਰੋਪਉ ॥ ੧ ॥

ਲੋਗੁ ਗੰਠਿ ਗੰਠਿ ਖਰਾ ਬਿਗੂਚਾ ॥ ਹਉ ਬਿਨੁ

ਗਾਂਠੇ ਜਾਇ ਪਹੂਚਾ ॥ ੨ ॥ ਰਵਿਦਾਸੁ ਜਪੈ

ਰਾਮ ਨਾਮਾ ॥ ਮੋਹਿ ਜਮ ਸਿਉ ਨਹੀ ਕਾਮਾ ॥

੩ ॥ ੭ ॥

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਭੀਖਨ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨੈਨਹੁ ਨੀਰੁ ਬਹੈ ਤਨੁ ਖੀਨਾ ਭਏ ਕੇਸ ਦੁਪ

ਵਾਨੀ ॥ ਰੂਪਾ ਕੰਨੁ ਸਬਦੁ ਨਹੀ ਉਚਰੈ ਅਬ

ਕਿਆ ਕਰਹਿ ਪਰਾਨੀ ॥ ੧ ॥ ਰਾਮ ਰਾਇ

ਹੋਹਿ ਬੈਦ ਬਨਵਾਰੀ ॥ ਅਪਨੇ ਸੰਤਹ ਲੇਹੁ

ਉਬਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਾਥੇ ਪੀਰ ਸਰੀਰਿ

ਜਲਨਿ ਹੈ ਕਰਕ ਕਰੇਜੇ ਮਾਹੀ ॥ ਐਸੀ ਬੇਦਨ

(anyone) me and you (some one) as it is like the nest of birds on a tree. (who fly off from the tree after a stay) as this stay is a transient one, and this abode is temporary and for a short period. (Pause -1)

O Man ! Why do you not realise its temporary nature and are busy making walls ? After death you literally need only six feet of place (three and a half hands of land) for cremation. (2)

O Brother ! What will be the value of your beautiful hair alongwith the tilted turban (with pride) when this body of yours is going to mingle with dust one day ? (3)

O Man ! You have built palatial buildings and enjoyed the love of beautiful women. But alas ! You have lost the gamble of life without the support of Lord's True Name, and have wasted this human life without any fruitful purpose. (4)

O Ravidas ! I belong to a low caste and my job is also very mean, having been born in a poor family. O Lord ! I am a cobbler only, having sought Your support. May You protect my honour! (5-6)

(Charmrata ganth na janiee.....)

People get their shoes mended (repaired) by me, but I do not know the job of a cobbler even properly. (Pause - 1)

Neither do I possess proper tools, like an needle to stitch leather (shoes) nor the cobbler's knife to put on leather patches to mend the shoes. (1)

People have tried their best to become virtuous or otherwise with lot of efforts, whereas I have attained the Lord without any preoccupations (efforts) of this nature. (without developing love for this body of leather, I have merged with the Lord). (2)

O Ravidas ! I have been reciting Lord's True Name alone, and have nothing to do with the Yama (god of death). (whereas normal men are punished by the Yama). (3-7)

Rag Sorath Ba'ni Bhagat Bhikhan Ki Ik onkar satgur prasad (Nainoh neer behai ta'n kheena....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! The eyes have started oozing water, and the body has weakened (with age) while the hairs have grown snow white and the throat is also choked, (due to ill health) and speech is completely impaired. (hardly I can speak).

O human being ! What could you do now ? Now it is not possible to recite the True Name even. (1)

O True Master, Lord of the world ! Now You are the only (vaid) physician of such people (who could sustain them) and the gardener of this worldly garden ! May the Lord protect the honour of His saints ! (Pause -1)

ਉਪਜਿ ਖਰੀ ਭਈ ਵਾ ਕਾ ਅਉਖਧੁ ਨਾਹੀ ॥

੨ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਨਿਰਮਲੁ

ਇਹੁ ਅਉਖਧੁ ਜਗਿ ਸਾਰਾ ॥ ਗੁਰ ਪਰਸਾਦਿ

ਕਹੈ ਜਨੁ ਭੀਖਨੁ ਪਾਵਉ ਮੋਖ ਦੁਆਰਾ ॥ ੩ ॥

੧ ॥

ਐਸਾ ਨਾਮੁ ਰਤਨੁ ਨਿਰਮੋਲਕੁ ਪੁੰਨਿ ਪਦਾਰਥੁ

ਪਾਇਆ ॥ ਅਨਿਕ ਜਤਨ ਕਰਿ ਹਿਰਦੈ

ਰਾਖਿਆ ਰਤਨੁ ਨ ਛਪੈ ਛਪਾਇਆ ॥ ੧ ॥

ਹਰਿ ਗੁਨ ਕਹਤੇ ਕਹਨੁ ਨ ਜਾਈ ॥ ਜੈਸੇ

ਗੂੰਗੇ ਕੀ ਮਿਠਿਆਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਰਸਨਾ

ਰਮਤ ਸੁਨਤ ਸੁਖ ਸ੍ਰਵਨਾ ਚਿਤ ਚੇਤੇ ਸੁਖ ਹੋਈ

॥ ਕਹੁ ਭੀਖਨ ਦੁਇ ਨੈਨ ਸੰਤੋਖੇ ਜਹ ਦੇਖਾਂ

ਤਹ ਸੋਈ ॥ ੨ ॥ ੨ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ

ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ

ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜੀਉ ਡਰਤੁ ਹੈ ਆਪਣਾ ਕੈ ਸਿਉ ਕਰੀ ਪੁਕਾਰ

॥ ਦੂਖ ਵਿਸਾਰਣੁ ਸੇਵਿਆ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ

॥ ੧ ॥ ਸਾਹਿਬੁ ਮੇਰਾ ਨੀਤ ਨਵਾ ਸਦਾ ਸਦਾ

ਦਾਤਾਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਦਿਨੁ ਸਾਹਿਬੁ

ਸੇਵੀਐ ਅੰਤਿ ਛਡਾਏ ਸੋਇ ॥ ਸੁਣਿ ਸੁਣਿ

ਮੇਰੀ ਕਾਮਣੀ ਪਾਰਿ ਉਤਾਰਾ ਹੋਇ ॥ ੨ ॥

ਦਇਆਲ ਤੇਰੈ ਨਾਮਿ ਤਰਾ ॥ ਸਦ ਕੁਰਬਾਣੈ

O Lord ! Now there is pain in the forehead (headache) and the whole body is burning with aches, and the heart is throbbing with pain. I am suffering so badly that there is no remedy for my afflictions except Your support. (through True Name). (2)

O Lord ! Your True Name is the only nectar and pure like water which could function as the panacea of all worldly ills. O Bhikan ! This human being could attain salvation only through the Guru's Grace. (3-1)

(Aisa naam ratan nirmolk punn....)

O Brother ! We have attained the invaluable jewel of True Name as a reward from the Lord for our good deeds, as pre-destined by the Lord's Will. We have tried to keep this jewel hidden within us (in our heart) with lot of efforts, but this jewel was so resplendent with its shine, that it could not be kept hidden. (1)

O Brother ! We have been enjoying the bliss of singing the praises of the Lord or in describing His virtues, but we find it is beyond us to describe His Greatness, just as a dumb person cannot tell the taste of the sweet-meats taken by him. (Pause-1)

O Bhikhan ! We recite the True Name with the tongue and listen to it with the ears, thus enjoying the bliss of True Name. Whenever we inculcate the love of this True Name in the heart we enjoy peace of mind. Infact, wherever we look around, we perceive the same Lord pervading everywhere, as such both the eyes are enjoying the bliss and comforts (contentment) of the Lord, moreover we do not find anything worthless (filthy) around us now. (everything appears charming with the Lord's presence around.) (2 - 2)

Dhanasri Mahala - 1 Ghar - 1 Choupade' Ik onkar satnam karta purkh nirbhau nirvair akal moorat ajooni saibhung Gur prasad. (Jiu darat hai a'pna kai siun kari pukar.....)

"By The Grace of the one Lord-Sublime, Truth personified the creator (Prime-male) fearless, with enmity to none, deathless, free from the cycle of rebirths, self effulgent and attainable through the Guru's guidance."

O True-Master ! Whom else should I go to with my (wailings) prayers except You, as my heart is full of doubts and fears. I am always worshipping and serving the Lord-benefactor who is the destroyer of all our ills and sufferings. (1)

O Brother ! My Lord is ever fresh and new, who is bestowing His favours on us always, being our Lord - benefactor. (Pause - 1)

Let us always serve and remember the Lord (day and night) who protects us against the onslaughts of the Yama (god of death) at the time of death. When I listen to the Guru's Word, full of wisdom, I am enabled to cross this ocean of life successfully by the Lord-spouse. (like the wedded woman obeying the ordains of

ਜਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਰਬੰ ਸਾਚਾ ਏਕੁ ਹੈ
ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥ ਤਾ ਕੀ ਸੇਵਾ ਸੇ ਕਰੇ ਜਾ
ਕਉ ਨਦਰਿ ਕਰੇ ॥ ੩ ॥ ਤੁਧੁ ਬਾਣੁ ਪਿਆਰੇ
ਕੇਵ ਰਹਾ ॥ ਸਾ ਵਡਿਆਈ ਦੇਹਿ ਜਿਤੁ ਨਾਮਿ
ਤੇਰੇ ਲਾਗਿ ਰਹਾਂ ॥ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ਜਿਸੁ
ਆਗੈ ਪਿਆਰੇ ਜਾਇ ਕਹਾ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸੇਵੀ ਸਾਹਿਬੁ ਆਪਣਾ ਅਵਰੁ ਨ ਜਾਚੈਉ ਕੋਇ
॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਬਿੰਦ ਬਿੰਦ ਚੁਖ
ਚੁਖ ਹੋਇ ॥ ੪ ॥ ਸਾਹਿਬ ਤੇਰੇ ਨਾਮ ਵਿਟਹੁ
ਬਿੰਦ ਬਿੰਦ ਚੁਖ ਚੁਖ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥
੪ ॥ ੧ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

ਹਮ ਆਦਮੀ ਹਾਂ ਇਕ ਦਮੀ ਮੁਹਲਤਿ ਮੁਹਤੁ
ਨ ਜਾਣਾ ॥ ਨਾਨਕੁ ਬਿਨੈ ਤਿਸੈ ਸਰੋਵਰੁ ਜਾ
ਕੇ ਜੀਅ ਪਰਾਣਾ ॥ ੧ ॥ ਅਧੋ ਜੀਵਨਾ ਵੀਚਾਰਿ
ਦੇਖਿ ਕੇਤੇ ਕੇ ਦਿਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਸੁ
ਮਾਸੁ ਸਭੁ ਜੀਉ ਤੁਮਾਰਾ ਤੂ ਮੈ ਖਰਾ ਪਿਆਰਾ
॥ ਨਾਨਕੁ ਸਾਇਰੁ ਏਵ ਕਹਤੁ ਹੈ ਸਚੇ
ਪਰਵਦਗਾਰਾ ॥ ੨ ॥ ਜੇ ਤੂ ਕਿਸੈ ਨ ਦੇਹੀ
ਮੇਰੇ ਸਾਹਿਬਾ ਕਿਆ ਕੇ ਕਵੈ ਗਹਣਾ ॥ ਨਾਨਕੁ
ਬਿਨੈ ਸੋ ਕਿਛੁ ਪਾਈਐ ਪੁਰਬਿ ਲਿਖੇ ਕਾ
ਲਹਣਾ ॥ ੩ ॥ ਨਾਮੁ ਖਸਮ ਕਾ ਚਿਤਿ ਨ
ਕੀਆ ਕਪਟੀ ਕਪਟੁ ਕਮਾਣਾ ॥ ਜਮ ਦੁਆਰਿ
ਜਾ ਪਕੜਿ ਚਲਾਇਆ ਤਾ ਚਲਦਾ ਪਛੁਤਾਣਾ

her spouse). (2)

O Lord - benefactor ! I would be enabled to attain salvation by reciting Your True Name, as such I always offer myself as a sacrifice to the Lord. (Pause - 1)

O Lord ! There is only one Lord who is Truth personified and there is none else in the whole world (on par with Him). But only the person, blessed with Your Grace, could recite Your True Name, and serve You through Your benevolence . (3)

O beloved Lord ! How could I exist (live) without the support of Your True Name ? May the Lord bestow His Grace on me, so that I could always sing His praises by reciting True Name. O Lord ! There is nobody else, whom I could approach with my prayers and supplications. (Pause - 1)

O Lord ! I always serve You, looking upon You as my only saviour and True Master and never seek any favours from someone else.

O Nanak ! I am the slave of the slaves of the Lord, as such I would offer myself as a sacrifice to the Lord and surrender completely to Him. (offer myself in bits and pieces). (4)

O True Master ! I would offer myself as a sacrifice to the Lord by reciting True Name all the time. (Pause - 1- 4 -1)

Dhana'sri Mahala - 1 (*Hum admi ha'n ik dami.....*)

O Brother ! All of us are alive (living men) so long we are breathing, as without the breath we are no longer living men, and do not know whether we will be alive for another moment even or not. (We do not know the span of this life). O Nanak ! (My only prayer is,) Let us serve the Lord who has bestowed this life on us alongwith the body and soul. (1)

O blind human being ! Just deliberate over your life span and think over how long are you going to live? (or what is the length of your life span?) (Pause - 1)

O Lord ! This body and breathing power is all bestowed on us by You, as such we are imbued with Your love and devotion. (You appear lovable and are full of appreciation)

O Nanak ! All the poets have described You as the True Master, who is our Lord-benefactor. (2)

O True Master ! If you were not to favour someone with Your benedictions, then what could he do to gain Your favours?

O Nanak ! Whatever we gain in this life is based on our fortune as pre-destined by Lord's Will and our past actions. (3)

We have not recited the Lord's True Name and have always been engrossed in deceitful and sinful actions. When the Yama

॥ ੪ ॥ ਜਬ ਲਗੁ ਦੁਨੀਆ ਰਹੀਐ ਨਾਨਕ
ਕਿਛੁ ਸੁਣੀਐ ਕਿਛੁ ਕਹੀਐ ॥ ਭਾਲਿ ਰਹੇ
ਹਮ ਰਹਣੁ ਨ ਪਾਇਆ ਜੀਵਤਿਆ ਮਰਿ
ਰਹੀਐ ॥ ੫ ॥ ੨ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਘਰੁ ਦੂਜਾ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਿਉ ਸਿਮਰੀ ਸਿਵਰਿਆ ਨਹੀ ਜਾਇ ॥ ਤਪੈ
ਹਿਆਉ ਜੀਅੜਾ ਬਿਲਲਾਇ ॥ ਸਿਰਜਿ
ਸਵਾਰੇ ਸਾਚਾ ਸੋਇ ॥ ਤਿਸੁ ਵਿਸਰਿਐ ਚੰਗਾ
ਕਿਉ ਹੋਇ ॥ ੧ ॥ ਹਿਕਮਤਿ ਹੁਕਮਿ ਨ
ਪਾਇਆ ਜਾਇ ॥ ਕਿਉ ਕਰਿ ਸਾਚਿ ਮਿਲਉ
ਮੇਰੀ ਮਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਵਖਰੁ ਨਾਮੁ
ਦੇਖਣ ਕੋਈ ਜਾਇ ॥ ਨ ਕੋ ਚਾਖੈ ਨਾ ਕੋ ਖਾਇ
॥ ਲੋਕਿ ਪਤੀਣੈ ਨਾ ਪਤਿ ਹੋਇ ॥ ਤਾ ਪਤਿ
ਰਹੈ ਰਾਖੈ ਜਾ ਸੋਇ ॥ ੨ ॥ ਜਹ ਦੇਖਾ ਤਹ
ਰਹਿਆ ਸਮਾਇ ॥ ਤੁਧੁ ਬਿਨੁ ਦੂਜੀ ਨਾਹੀ
ਜਾਇ ॥ ਜੇ ਕੋ ਕਰੇ ਕੀਤੋ ਕਿਆ ਹੋਇ ॥ ਜਿਸ
ਨੋ ਬਖਸੇ ਸਾਚਾ ਸੋਇ ॥ ੩ ॥ ਹੁਣਿ ਓਠਿ
ਚਲਣਾ ਮੁਹਤਿ ਕਿ ਤਾਲਿ ॥ ਕਿਆ ਮੁਹੁ
ਦੇਸਾ ਗੁਣ ਨਹੀ ਨਾਲਿ ॥ ਜੈਸੀ ਨਦਰਿ ਕਰੇ
ਤੈਸਾ ਹੋਇ ॥ ਵਿਣੁ ਨਦਰੀ ਨਾਨਕ ਨਹੀ ਕੋਇ
॥ ੪ ॥ ੧ ॥ ੩ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

ਨਦਰਿ ਕਰੇ ਤਾ ਸਿਮਰਿਆ ਜਾਇ ॥ ਆਤਮਾ
ਦੂਵੈ ਰਹੈ ਲਿਵ ਲਾਇ ॥ ਆਤਮਾ ਪਰਾਤਮਾ
ਏਕੋ ਕਰੈ ॥ ਅੰਤਰ ਕੀ ਦੁਬਿਧਾ ਅੰਤਰਿ ਮਰੈ ॥

catches hold of us for onward march to hell (after death) then we will repent (but to no use). (4)

O Nanak ! Let us hear the Lord's True Name, so long we are alive in the world and sing His praises which is the only gain (boon) of this human life. We have fully realised that no one lives for ever, so we should live a humble life, devoid of all vicious and sinful actions (like a dead person) by reciting True Name. (5-2)

Dhana'sri Mahala - 1 Ghar - 2 Ik onkar satgur prasad
(Kiu simri sivria nahi jaie.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! How to serve the Lord, as it is rather difficult to serve Him by reciting True Name ? How could we attain peace of mind when the heart is burning with worldly desires and (wails) pines for more of worldly possessions ?

O my mother ! How could we unite with the True Lord, who cannot be attained by mere discussions or arguments alone or by our dictates and commands ? (Pause - 1)

Hardly anyone in this world bothers to realise the merchandise of True Name as no one either recites True Name or inculcates its love in the heart. By winning the applause of other men, one cannot attain the Lord (win the Lord's acceptance). It is only when the Lord accepts us in His presence with love and honour, that we could attain real worth. (2)

We see the Lord pervading everywhere, wherever we look around and there is no second place (power) whom we could approach for support. No one could attain anything on his own, though we entertain lot of egoistic tendencies. Infact, the person blessed by the True Lord's Grace alone attains salvation. (3)

With what face shall we proceed to the Lord's presence, as we have no virtues within us and the death seems imminent either now or little later ? O Nanak ! It is only through the Lord's Grace that one becomes virtuous or otherwise, as without the Lord's benevolence no one could achieve anything fruitful. (Whatever happens is as per Lord's Will) (4-1-3)

Dhana'sri Mahala - 1 (Nadir karai ta simria' jaie.....)

One could serve the Lord and recite His True Name only when the Lord bestows His Grace on someone. Thus the heart becomes humble and pure by imbibing the love of the Lord. When the human being perceives the soul and Prime-soul on par, without distinction, then he realises the omni-present Lord.

੧ ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ਜਾਇ ॥ ਹਰਿ
ਸਿਉ ਚਿਤੁ ਲਾਗੈ ਫਿਰਿ ਕਾਲੁ ਨ ਖਾਇ ॥ ੧
॥ ਰਹਾਉ ॥ ਸਚਿ ਸਿਮਰਿਐ ਹੋਵੈ ਪਰਗਾਸੁ ॥
ਤਾ ਤੇ ਬਿਖਿਆ ਮਹਿ ਰਹੈ ਉਦਾਸੁ ॥ ਸਤਿਗੁਰ
ਕੀ ਐਸੀ ਵਡਿਆਈ ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਵਿਚੇ
ਗਤਿ ਪਾਈ ॥ ੨ ॥ ਐਸੀ ਸੇਵਕੁ ਸੇਵਾ ਕਰੈ ॥
ਜਿਸ ਕਾ ਜੀਉ ਤਿਸੁ ਆਗੈ ਧਰੈ ॥ ਸਾਹਿਬ
ਭਾਵੈ ਸੇ ਪਰਵਾਣੁ ॥ ਸੇ ਸੇਵਕੁ ਦਰਗਹ ਪਾਵੈ
ਮਾਣੁ ॥ ੩ ॥ ਸਤਿਗੁਰ ਕੀ ਮੂਰਤਿ ਹਿਰਦੈ
ਵਸਾਏ ॥ ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਏ ॥ ਸਾਚਾ
ਸਾਹਿਬੁ ਕਿਰਪਾ ਕਰੈ ॥ ਸੇ ਸੇਵਕੁ ਜਮ ਤੇ
ਕੈਸਾ ਡਰੈ ॥ ੪ ॥ ਭਨਤਿ ਨਾਨਕੁ ਕਰੇ ਵੀਚਾਰੁ
॥ ਸਾਚੀ ਬਾਣੀ ਸਿਉ ਧਰੇ ਪਿਆਰੁ ॥ ਤਾ ਕੋ
ਪਾਵੈ ਮੋਖ ਦੁਆਰੁ ॥ ਜਪੁ ਤਪੁ ਸਭੁ ਇਹੁ ਸਬਦੁ
ਹੈ ਸਾਰੁ ॥ ੫ ॥ ੨ ॥ ੪ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

ਜੀਉ ਤਪਤੁ ਹੈ ਬਾਰੇ ਬਾਰ ॥ ਤਪਿ ਤਪਿ ਖਪੈ
ਬਹੁਤੁ ਬੇਕਾਰ ॥ ਜੈ ਤਨਿ ਬਾਣੀ ਵਿਸਰਿ ਜਾਇ
॥ ਜਿਉ ਪਕਾ ਰੋਗੀ ਵਿਲਲਾਇ ॥ ੧ ॥ ਬਹੁਤਾ
ਬੋਲਣੁ ਝਖਣੁ ਹੋਇ ॥ ਵਿਣੁ ਬੋਲੇ ਜਾਣੈ ਸਭੁ
ਸੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਨਿ ਕਨ ਕੀਤੇ
ਅਖੀ ਨਾਕੁ ॥ ਜਿਨਿ ਜਿਹਵਾ ਦਿਤੀ ਬੋਲੇ ਤਾਤੁ
॥ ਜਿਨਿ ਮਨੁ ਰਾਖਿਆ ਅਗਨੀ ਪਾਇ ॥ ਵਾਜੈ
ਪਵਣੁ ਆਖੈ ਸਭ ਜਾਇ ॥ ੨ ॥ ਜੇਤਾ ਮੋਹੁ
ਪਰੀਤਿ ਸੁਆਦ ॥ ਸਭਾ ਕਾਲਖ ਦਾਗਾ ਦਾਗ
॥ ਦਾਗ ਦੋਸ ਮੁਹਿ ਚਲਿਆ ਲਾਇ ॥ ਦਰਗਹ

However, with this realisation, he casts away his dual-mindedness which lies within. (with the Lord's knowledge) (1)

The Lord could be attained through the Guru's Grace, by inculcating the love of the Lord in the heart, and the god of death does not bother us. (Pause - 1)

By reciting True Name, we get enlightened and thus one does not get worldly attachments. The Greatness of the True Guru lies in the fact that we could attain salvation while leading a householder's life with the (wife and the son) family. (2)

The devotee should lead such a life by serving the Lord that he should surrender his body and soul to the Lord who had bestowed these favours on him. Such a (slave) devotee would be acceptable in the Lord's presence with honour, who finds favour with the Lord by accepting the Lord's Will. (3)

The person, who inculcates the love of the True Guru in his heart (by concentrating on the Guru with His portrait in his heart), gets all his worldly desires fulfilled. How could the person (devotee) blessed with the Grace of the True Lord, be afraid of the Yama (god of death) ? (4)

O Nanak ! I have deliberated seriously about the whole topic and concluded that the person who has developed love for the Guru's Word, attains salvation and knowledge (of the Lord's secrets). The true realisation of the Guru's Word is the real worship and penance and comprises the recitation of True Name. (5-2-4)

Dhana'sri Mahala - 1 (*Jiu tapat hai baro bar.....*)

The human being, who has forsaken the Guru's Word, is burning within (with the fire of worldly pleasures) and suffers badly like the lepor and wails with pain, due to his involvement in vicious and sinful actions. (1)

It is no use crying and wailing over one's afflictions as the Lord, being omni-scient, knows all about our sufferings without our making noise about it. (Pause - 1)

The Lord has bestowed various favours on this human being by giving him the nose, ears and eyes for his functions, alongwith the tongue to speak swiftly and sweetly, and has sustained him in the fire of the mother's womb even. The world finally declares the birth of (man) an individual, when he starts breathing, on being born in the world. (2)

Then this man develops the love of Maya (worldly falsehood) and worldly pleasures, thus making him a sinner, full of the dark deeds and sinful actions. But when this man, full of his black deeds, engrossed in the love of worldly pleasures, proceeds to the Lord's presence (after death), he

ਬੈਸਣ ਨਾਹੀ ਜਾਇ ॥ ੩ ॥ ਕਰਮਿ ਮਿਲੈ ਆਖਣੁ
ਤੇਰਾ ਨਾਉ ॥ ਜਿਤੁ ਲਗਿ ਤਰਣਾ ਹੋਰੁ ਨਹੀ ਥਾਉ
॥ ਜੇ ਕੋ ਡੁਬੈ ਫਿਰਿ ਹੋਵੈ ਸਾਰ ॥ ਨਾਨਕ ਸਾਚਾ ਸਰਬ
ਦਾਤਾਰ ॥ ੪ ॥ ੩ ॥ ੫ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

ਚੋਰੁ ਸਲਾਹੇ ਚੀਤੁ ਨ ਭੀਜੈ ॥ ਜੇ ਬਦੀ ਕਰੇ ਤਾ
ਤਸੂ ਨ ਛੀਜੈ ॥ ਚੋਰ ਕੀ ਹਾਮਾ ਭਰੇ ਨ ਕੋਇ ॥
ਚੋਰੁ ਕੀਆ ਚੰਗਾ ਕਿਉ ਹੋਇ ॥ ੧ ॥ ਸੁਣਿ
ਮਨ ਅੰਧੇ ਕੁਤੇ ਕੂੜਿਆਰ ॥ ਬਿਨੁ ਬੋਲੇ ਬੂਝੀਐ
ਸਚਿਆਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚੋਰੁ ਸੁਆਲਿਉ
ਚੋਰੁ ਸਿਆਣਾ ॥ ਖੋਟੇ ਕਾ ਮੁਲੁ ਏਕੁ ਦੁਗਣਾ
॥ ਜੇ ਸਾਥਿ ਰਖੀਐ ਦੀਜੈ ਰਲਾਇ ॥ ਜਾ
ਪਰਖੀਐ ਖੋਟਾ ਹੋਇ ਜਾਇ ॥ ੨ ॥ ਜੈਸਾ ਕਰੇ
ਸੁ ਤੈਸਾ ਪਾਵੈ ॥ ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵੈ
॥ ਜੇ ਵਡਿਆਈਆ ਆਪੇ ਖਾਇ ॥ ਜੇਹੀ ਸੁਰਤਿ
ਤੇਹੈ ਰਾਹਿ ਜਾਇ ॥ ੩ ॥ ਜੇ ਸਉ ਕੂੜੀਆ
ਕੂੜੁ ਕਬਾੜੁ ॥ ਭਾਵੈ ਸਭੁ ਆਖਉ ਸੰਸਾਰੁ ॥
ਤੁਧੁ ਭਾਵੈ ਅਧੀ ਪਰਵਾਣੁ ॥ ਨਾਨਕ ਜਾਣੈ
ਜਾਣੁ ਸੁਜਾਣੁ ॥ ੪ ॥ ੪ ॥ ੬ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

ਕਾਇਆ ਕਾਗਦੁ ਮਨੁ ਪਰਵਾਣਾ ॥ ਸਿਰ ਕੇ
ਲੇਖ ਨ ਪੜੈ ਇਆਣਾ ॥ ਦਰਗਹ ਘੜੀਅਹਿ
ਤੀਨੇ ਲੇਖ ॥ ਖੋਟਾ ਕਾਮਿ ਨ ਆਵੈ ਵੇਖੁ ॥ ੧ ॥

does not find an honourable place in the Lord's court. (3)

It is through the Lord's Grace alone that one is enabled to recite True Name, with which he is able to cross this ocean of life successfully, as there is no other support for him. O Nanak! The person, who feels totally lost but with humility at heart, is sustained by the Lord-benefactor and realises the True Lord. (4-3-5)

Dhanasri Mahala - 1 (*Chor salahai cheet na bheejai.....*)

The Lord is not pleased with the sinners either by praises or slander just as the king is not pleased with the praises of a thief (a sinner) or even if he were to vilify the king, no harm will be done to the king. Infact, no one will side with the thief (sinner) as all his deeds and functions in life have been full of filth and deceit. (cannot be virtuous) (1)

O my blind and blasphemous mind (like the dog) ! Listen to me that a truthful person is known and acclaimed by the world without his saying anything (in his praise). (Pause - 1)

Even if the thief (sinner) were very clever and beautiful, he will have no status in the world just as a counter-feit coin has no value and is worthless. The sinner cannot join the company of holy saints, just as a fake coin even by mixing with good coins, would always be rejected finally on analysis.(testing) (2)

This man has to bear the fruit of his own actions and suffer accordingly due to his sins, as ("As You sow, so shall You reap") one has to face the consequences of one's own actions. Even if someone were to praise himself by stating his own achievements, he cannot earn any applause, by following sinful path and suffer accordingly. (3)

The untruthful person cannot earn Lord's favours even though the whole world may recognise such a person as True through his own praises and tall talk.

O Nanak ! If the Lord accepts someone in His presence by winning His favours even though his actions were not fully virtuous, but a person accepted by the Lord is known and acclaimed all over the world, and considered worthy by the Lord. (4-4-6)

Dhanasri Mahala - 1 (*Kaya kagad ma'n parvana.....*)

This human body is perishable just like the paper getting spoiled by a drop of water, and gets destroyed in no time, whereas the mind (human) considers it as permanent and ever-existent, But this foolish mind does not realise the importance of the Guru's Word, the True Name of the Lord, and does not recite True Name. Just as in a mint all the three coins of gold, silver and copper are produced, in the Lord's court also the

ਨਾਨਕ ਜੇ ਵਿਚਿ ਰੁਪਾ ਹੋਇ ॥ ਖਰਾ ਖਰਾ ਆਖੈ

ਸਭੁ ਕੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ

ਮਲੁ ਖਾਇ ॥ ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ ॥

ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ ॥ ਤੀਨੇ ਓਜਾੜੇ ਕਾ

ਬੰਧੁ ॥ ੨ ॥ ਸੋ ਜੋਗੀ ਜੋ ਜੁਗਤਿ ਪਛਾਣੈ ॥ ਗੁਰ

ਪਰਸਾਦੀ ਏਕੋ ਜਾਣੈ ॥ ਕਾਜੀ ਸੋ ਜੋ ਉਲਟੀ

ਕਰੈ ॥ ਗੁਰਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ॥ ਸੋ ਬ੍ਰਾਹਮਣੁ

ਜੋ ਬ੍ਰਾਹਮੁ ਬੀਚਾਰੈ ॥ ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ

ਤਾਰੈ ॥ ੩ ॥ ਦਾਨਸਬੰਦੁ ਸੋਈ ਦਿਲਿ ਧੋਵੈ ॥

ਮੁਸਲਮਾਣੁ ਸੋਈ ਮਲੁ ਖੋਵੈ ॥ ਪੜਿਆ ਬੂੜੈ ਸੋ

ਪਰਵਾਣੁ ॥ ਜਿਸੁ ਸਿਰਿ ਦਰਗਹ ਕਾ ਨੀਸਾਣੁ ॥

੪ ॥ ੫ ॥ ੭ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਘਰੁ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਾਲੁ ਨਾਹੀ ਜੋਗੁ ਨਾਹੀ ਨਾਹੀ ਸਤ ਕਾ ਢਬੁ

॥ ਥਾਨਸਟ ਜਗ ਭਰਿਸਟ ਹੋਏ ਭੂਬਤਾ ਇਵ

ਜਗੁ ॥ ੧ ॥ ਕਲ ਮਹਿ ਰਾਮ ਨਾਮੁ ਸਾਰੁ ॥

ਅਖੀ ਤ ਮੀਟਹਿ ਨਾਕ ਪਕੜਹਿ ਠਗਣ ਕਉ

ਸੰਸਾਰੁ ੧ ॥ ਰਹਾਉ ॥ ਆਂਟ ਸੇਤੀ ਨਾਕੁ

ਪਕੜਹਿ ਸੁਝਤੇ ਤਿਨਿ ਲੋਅ ॥ ਮਗਰ ਪਾਛੈ ਕਛੁ

three-pronged Maya (lust for power, greed/jealousy and peace) is being created. (The three functions of actions, desire and knowledge are produced). Similarly in the Lord's presence, the faithless and untrue (false) person, (without the support of True Name) is not accepted. (1)

O Nanak ! If one has got purity of heart like the shining silver, and one is true to the Lord, then he gets acclaimed and honoured as a virtuous person in the world. (Pause - 1)

If a kazi takes bribe and tells lies while taking a decision (in a case) or the Brahmin bathes himself and then kills animals for his food or a Yogi, without proper knowledge, does not know the means of getting immersed in Lord's True Name; then all the above three persons are responsible, for their being lost in the wilderness. (for one's losing the right path in wilderness.) (2)

Infact, the True Yogi is one who knows the means of uniting with the Lord and has realised the Lord through the Guru's Grace. The true Kazi is one, who diverts his mind from illegal or filthy and sinful actions, and accepts humility (like a dead person) in life through the Guru's guidance (Grace), and a true Brahmin is one who meditates on the Lord-sublime and crosses this ocean successfully himself and enables others (family members) as well. (3)

The wise person is one who washes away the dirt or filth of his mind, and a true musalmaan is one, who washes away the filth of his mind. (Darkness of ignorance). The Brahmin, who has studied all the Vedas and Puranas, is acceptable in the Lord's presence provided he has realised the Lord through his studies, and is fortunate enough, being pre-destined by Lord's Will to have a permit for entering the Lord's Court. (heavens). (4-5-7)

Dhana'sri Mahala - 1 Ghar - 3 Ik onkar satgur prasad
(Kaal nahi jog nahi nahi sat ka dhab.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brahmin ! During this age of Kal Yug, the times are not so good as during Sat-Yug as such Yoga cannot be performed and even Truthful living (telling Truth) is not (worthwhile) possible. (as falsehood prevails every where) During the present times even holy places (of pilgrimage) have fallen from their status of religious zeal and sinners are galore there. It appears as if the whole world is drowning in the abyss of falsehood and ignorance. (1)

In this age of Kal-Yug, recitation of True Name is only fruitful and the most desired practice. However, all religious people (seen around) are engaged in a show-off business by closing their eyes or holding their nose and are busy in deceiving the world. (by performing useless rituals). (Pause-1)

The beauty of the whole drama is that such deceitful

ਨ ਸੂਝੈ ਏਹੁ ਪਦਮੁ ਅਲੋਅ ॥ ੨ ॥ ਖੜ੍ਹੀਆ ਤ
ਧਰਮੁ ਛੋਡਿਆ ਮਲੇਛ ਭਾਖਿਆ ਗਹੀ ॥ ਸ੍ਰਿਸਟਿ
ਸਭ ਇਕ ਵਰਨ ਹੋਈ ਧਰਮ ਕੀ ਗਤਿ ਰਹੀ ॥
੩ ॥ ਅਸਟ ਸਾਜ ਸਾਜਿ ਪੁਰਾਣ ਸੋਧਹਿ ਕਰਹਿ
ਬੇਦ ਅਭਿਆਸੁ ॥ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਮੁਕਤਿ
ਨਾਹੀ ਕਹੈ ਨਾਨਕੁ ਦਾਸੁ ॥ ੪ ॥ ੧ ॥ ੬ ॥ ੮ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਆਰਤੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ
ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥ ਧੂਪੁ ਮਲਾਨਲੋ ਪਵਣੁ
ਚਵਰੇ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ ਜੋਤੀ ॥ ੧
॥ ਕੈਸੀ ਆਰਤੀ ਹੋਇ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ
॥ ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥ ੧ ॥ ਰਹਾਉ
॥ ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹੈ ਤੋਹਿ ਕਉ
ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥ ਸਹਸ ਪਦ
ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ
ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥ ੨ ॥ ਸਭ ਮਹਿ ਜੋਤਿ
ਜੋਤਿ ਹੈ ਸੋਇ ॥ ਤਿਸ ਕੈ ਚਾਨਣਿ ਸਭ ਮਹਿ
ਚਾਨਣੁ ਹੋਇ ॥ ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ
॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥ ੩ ॥ ਹਰਿ
ਚਰਣ ਕਮਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੋ
ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥ ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ

persons proclaim having the knowledge of the three worlds while holding their nose with the thumb and the Index finger. But they do not know what is lying at their back even, which is the most wonderful thing (about them). (2)

The khattris (warriors) have forsaken their duty (of providing protection to helpless people) and are following the mode of (prayers) religion of the god-forsaken rulers only. The state of religious beliefs and practices has fallen so low that all are following the ways of Turks, the Muslim rulers, without any sanctity of their own beliefs and religion. (3)

O Nanak ! These people have studied the eight systems (grammars) of Puranas and Vedas and meditated on them, but it is realised that without the support of True Name, no one could attain salvation. (4-1-6-8)

Dhanasa'ri Mahala - 1 Arti Ik onkar satgur prasad (Gagan mein thall rav chand deepak.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! The sky is the salver, the sun and the moon are the (great) lamps and the cluster of stars look like embedded jewels therein. The whole atmosphere is charged with fragrance; the air is like (Your) a big fan, and the whole vegetation is like the flowers for Your worship, and this constitutes the True worship of the Lord. (i.e. Arti). (1)

O Lord Almighty ! What should be the mode of Your worship ? (The above mode of Your worship appears wonderful).

O Lord-Creator and Destroyer of all evils ! Your prayer is like the song celestial, in which Your True Name is being sung by the whole universe.(Nature) (Pause - 1)

O Lord ! You possess thousand eyes but none that we could perceive; You have thousand forms, yet none that could be seen by us. You have thousand noses yet none that we could know. O Lord! I am thoroughly enamoured by this wonderful drama of Yours.

O Lord ! The same light shines forth from Your Creation, and it is through Your light alone that the whole firmament has been lit. But all this enlightenment is bestowed by the Guru's Grace. To abide by the Will of the Lord is the best prayer to You.

O Nanak ! I have completely surrendered myself at the lotus-feet of the Lord, like a lover of flowers and am longing to drink the nectar of True Name, all the time (day in and day out) like the papiya (toad).

My thirst could be satiated by the Lord's Grace alone,

ਸਾਹਿੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਮਿ ਵਾਸਾ ॥

੪ ॥ ੧ ॥ ੭ ॥ ੯ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ਘਰੁ ੨ ਚਉਪਦੇ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਇਹੁ ਧਨੁ ਅਖੁਟੁ ਨ ਨਿਖੁਟੈ ਨ ਜਾਇ ॥ ਪੂਰੈ
ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਇ ॥ ਅਪੁਨੇ ਸਤਿਗੁਰ
ਕਉ ਸਦ ਬਲਿ ਜਾਈ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ
ਮੰਨਿ ਵਸਾਈ ॥ ੧ ॥ ਸੇ ਧਨਵੰਤ ਹਰਿ ਨਾਮਿ
ਲਿਵ ਲਾਇ ॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਧਨੁ ਪਰਗਾਸਿਆ
ਹਰਿ ਕਿਰਪਾ ਤੇ ਵਸੈ ਮਨਿ ਆਇ ॥ ਰਹਾਉ ॥
ਅਵਗੁਣ ਕਾਟਿ ਗੁਣ ਰਿਦੈ ਸਮਾਇ ॥ ਪੂਰੇ ਗੁਰ
ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥ ਪੂਰੇ ਗੁਰ ਕੀ ਸਾਚੀ ਬਾਣੀ
॥ ਸੁਖ ਮਨ ਅੰਤਰਿ ਸਹਜਿ ਸਮਾਣੀ ॥ ੨ ॥ ਏ
ਕੁ ਅਚਰਜੁ ਜਨ ਦੇਖਹੁ ਭਾਈ ॥ ਦੁਬਿਧਾ
ਮਾਰਿ ਹਰਿ ਮੰਨਿ ਵਸਾਈ ॥ ਨਾਮੁ ਅਮੋਲਕੁ ਨ
ਪਾਇਆ ਜਾਇ ॥ ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ
ਆਇ ॥ ੩ ॥ ਸਭ ਮਹਿ ਵਸੈ ਪ੍ਰਭੁ ਏਕੈ ਸੋਇ ॥
ਗੁਰਮਤੀ ਘਟਿ ਪਰਗਟੁ ਹੋਇ ॥ ਸਹਜੇ ਜਿਨਿ
ਪ੍ਰਭੁ ਜਾਣਿ ਪਛਾਣਿਆ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ
ਮਨੁ ਮਾਨਿਆ ॥ ੪ ॥ ੧ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

ਹਰਿ ਨਾਮੁ ਧਨੁ ਨਿਰਮਲੁ ਅਤਿ ਅਪਾਰਾ ॥ ਗੁਰ
ਕੈ ਸਬਦਿ ਭਰੇ ਭੰਡਾਰਾ ॥ ਨਾਮ ਧਨ ਬਿਨੁ ਹੋਰ
ਸਭ ਬਿਖੁ ਜਾਣੁ ॥ ਮਾਇਆ ਮੋਹਿ ਜਲੈ
ਅਭਿਮਾਨੁ ॥ ੧ ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਰਸੁ ਚਾਖੈ
ਕੋਇ ॥ ਤਿਸੁ ਸਦਾ ਅਨੰਦੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ

when His True Name gets enshrined in my heart, and I get merged with the Lord through the recitation of True Name. (4-1-7-9)

Dhana'sari Mahala - 3 Ghar - 2 Choupade Ik onkar satgur prasad (Eh dhan akhut na nikhutai na jaie'.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

The treasure (wealth) of Lord's True Name is inexhaustible, which never diminishes or gets destroyed, and this has been realised by us through the perfect Guru's guidance. I would, therefore, offer myself as a sacrifice to the True Guru, who has helped me to inculcate the love of the Lord in my heart. (1)

The persons, who are imbued with the love of the Lord's True Name, are truly wealthy as the perfect Guru has enlightened them with knowledge and the treasure of True Name is imbibed in their hearts through the Guru's Grace. (Pause).

We have been enabled to cast away all the vices and sinful actions by inculcating various virtues in the heart, as the Guru has blessed us with His Grace and guidance in the routine manner. (in a state of equipoise).

The Guru's Word is an embodiment of Truth which has bestowed the bliss of life and peace of mind on us effortlessly. (2)

O Brother ! Let us watch the wonderful experience that has helped us to inculcate the love of the Lord (in the heart) by ridding ourselves of dual-mindedness. But no one could attain the invaluable treasure of True Name, as it could be inculcated in one's heart through the Guru's Grace only. (3)

The same Lord is pervading equally in all the beings, and one could get enlightened with the Lord's knowledge through the Guru's guidance. O Nanak ! The persons, who have attained the Lord's love and self realisation in a state of equipoise, have finally attained Lord's True Name having faith in the Guru's guidance and Grace. (4-1)

Dhanasa'ri Mahala - 3 (Har naam dhan nirmal a't apara...)

The wealth of True Name of the Lord is very pure and of the highest value, and we could amass this wealth through the Guru's Word and guidance. O Man ! Apart from the treasure of the True Name, rest all worldly possessions are like the poison, as due to the love of this (Maya) worldly falsehood one burns within oneself with egoism. (1)

There is hardly any Guru-minded person who partakes of this nectar of True Name, and then enjoys the bliss of life

ਪੂਰੈ ਭਾਗਿ ਪਰਾਪਤਿ ਹੋਇ ॥ ਰਹਾਉ ॥ ਸਬਦੁ
ਦੀਪਕੁ ਵਰਤੈ ਤਿਹੁ ਲੋਇ ॥ ਜੋ ਚਾਖੈ ਸੋ ਨਿਰਮਲੁ
ਹੋਇ ॥ ਨਿਰਮਲ ਨਾਮਿ ਹਉਮੈ ਮਲੁ ਧੋਇ ॥
ਸਾਚੀ ਭਗਤਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ੨ ॥ ਜਿਨਿ
ਹਰਿ ਰਸੁ ਚਾਖਿਆ ਸੋ ਹਰਿ ਜਨੁ ਲੋਗੁ ॥ ਤਿਸੁ
ਸਦਾ ਹਰਖੁ ਨਾਹੀ ਕਦੇ ਸੋਗੁ ॥ ਆਪਿ ਮੁਕਤੁ
ਅਵਰਾ ਮੁਕਤੁ ਕਰਾਵੈ ॥ ਹਰਿ ਨਾਮੁ ਜਪੈ ਹਰਿ ਤੇ
ਸੁਖੁ ਪਾਵੈ ॥ ੩ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸਭ ਮੁਈ
ਬਿਲਲਾਇ ॥ ਅਨਦਿਨੁ ਦਾਝਹਿ ਸਾਤਿ ਨ ਪਾਇ
॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸਭੁ ਤ੍ਰਿਸਨ ਬੁਝਾਏ ॥ ਨਾਨਕ
ਨਾਮਿ ਸਾਤਿ ਸੁਖੁ ਪਾਏ ॥ ੪ ॥ ੨ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

ਸਦਾ ਧਨੁ ਅੰਤਰਿ ਨਾਮੁ ਸਮਾਲੇ ॥ ਜੀਅ ਜੰਤੁ
ਜਿਨਹਿ ਪ੍ਰਤਿਪਾਲੇ ॥ ਮੁਕਤਿ ਪਦਾਰਥੁ ਤਿਨ
ਕਉ ਪਾਏ ॥ ਹਰਿ ਕੈ ਨਾਮਿ ਰਤੇ ਲਿਵ ਲਾਏ
॥ ੧ ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਨਾਮੁ ਧਨੁ ਪਾਵੈ ॥
ਅੰਤਰਿ ਪਰਗਾਸੁ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ ਰਹਾਉ
॥ ਇਹੁ ਹਰਿ ਰੰਗੁ ਗੂੜਾ ਧਨ ਪਿਰ ਹੋਇ ॥
ਸਾਤਿ ਸੀਗਾਰੁ ਰਾਵੇ ਪ੍ਰਭੁ ਸੋਇ ॥ ਹਉਮੈ ਵਿਚਿ
ਪ੍ਰਭੁ ਕੋਇ ਨ ਪਾਏ ॥ ਮੂਲਹੁ ਭੁਲਾ ਜਨਮੁ
ਗਵਾਏ ॥ ੨ ॥ ਗੁਰ ਤੇ ਸਾਤਿ ਸਹਜ ਸੁਖੁ
ਬਾਣੀ ॥ ਸੇਵਾ ਸਾਚੀ ਨਾਮਿ ਸਮਾਣੀ ॥ ਸਬਦਿ
ਮਿਲੈ ਪ੍ਰੀਤਮੁ ਸਦਾ ਧਿਆਏ ॥ ਸਾਚ ਨਾਮਿ
ਵਡਿਆਈ ਪਾਏ ॥ ੩ ॥ ਆਪੇ ਕਰਤਾ ਜੁਗਿ
ਜੁਗਿ ਸੋਇ ॥ ਨਦਰਿ ਕਰੇ ਮੇਲਾਵਾ ਹੋਇ ॥

(day and night) all the time, which is attained by the fortunate ones, pre-destined by the Lord's Will. (Pause)

The person, who partakes of the Guru's Word, which is shining like a lamp and illuminating the three worlds, gets purified with True Name. This wealth of True and pure Name washes away the filth of our egoism, and by reciting True Name we could enjoy perfect and permanent bliss. (2)

The persons, who have tasted this nectar of True Name, are the slaves (devotees) of the Lord among the worldly people. Such a person always enjoys the pleasure and joy of life, without undergoing any sufferings. He himself attains salvation and helps others as well to attain freedom from worldly bondage, as he recites True Name and enjoys peace of mind by attaining the love of the Lord. (3)

The whole world cries, wails and perishes without the Guru's guidance, as no one gets peace of mind burning in the fire of worldly desires (during day and night) all the time.

O Nanak ! We could satiate ourselves by extinguishing the fire of worldly desires through the Guru's guidance, and attain peace and bliss of life through the Lord's True Name. (4-2)

Dhana'sari Mahala- 3 (Sada dhan antar Naam smalai.....)

The Guru-minded persons, have inculcated the love of the True Name of the Lord in their hearts, who has sustained all the big and small beings. Such persons then attain the invaluable treasure of salvation as they are imbued with the love of True Name and are always immersed in it. (1)

We could attain the wealth of True Name through the Guru's service, as we are enlightened by reciting True Name. (Pause)

The person, who embellishes himself with the virtues of peace and contentment, enjoys the conjugal bliss of the Lord-spouse (like the wedded woman having the quality of contentment and enjoying the conjugal love of her spouse). No one has ever enjoyed the unison of the Lord by developing one's egoism; infact such a person, having forsaken the Lord, the creator of this world, spends his life in wasteful efforts. (Wastes this life). (2)

We could gain peace of mind, equipoise and bliss of life by reciting the Guru's Word (Gurbani) in the company of the Guru. (through the Guru's guidance). Such persons are immersed in the Lord's True Name and their service is pure and truthful, as they have recited True Name through the Guru's Word in the company of the holy saints and have attained honour and acclaim by reciting True Name. (3)

The Lord has been the creator of this universe throughout the ages, and we could unite with Him through His Grace and

ਗੁਰਬਾਣੀ ਤੇ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ॥ ਨਾਨਕ ਸਾਚਿ
ਰਤੇ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਏ ॥ ੪ ॥ ੩ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ਤੀਜਾ ॥

ਜਗੁ ਮੈਲਾ ਮੈਲੇ ਹੋਇ ਜਾਇ ॥ ਆਵੈ ਜਾਇ
ਦੂਜੈ ਲੋਭਾਇ ॥ ਦੂਜੈ ਭਾਇ ਸਭ ਪਰਜ ਵਿਗੋਈ
॥ ਮਨਮੁਖਿ ਚੋਟਾ ਖਾਇ ਅਪੁਨੀ ਪਤਿ ਖੋਈ ॥
੧ ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਜਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥
ਅੰਤਰਿ ਨਾਮੁ ਵਸੈ ਪਤਿ ਉਤਮ ਹੋਇ ॥ ਰਹਾਉ
॥ ਗੁਰਮੁਖਿ ਉਬਰੇ ਹਰਿ ਸਰਣਾਈ ॥ ਰਾਮ
ਨਾਮਿ ਰਾਤੇ ਭਗਤਿ ਦ੍ਰਿੜਾਈ ॥ ਭਗਤਿ ਕਰੇ
ਜਨੁ ਵਡਿਆਈ ਪਾਏ ॥ ਸਾਚਿ ਰਤੇ ਸੁਖ ਸਹਜਿ
ਸਮਾਏ ॥ ੨ ॥ ਸਾਚੇ ਕਾ ਗਾਹਕੁ ਵਿਰਲਾ ਕੋ
ਜਾਣੁ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਆਪੁ ਪਛਾਣੁ ॥ ਸਾਚੀ
ਰਾਸਿ ਸਾਚਾ ਵਾਪਾਰੁ ॥ ਸੋ ਧੰਨੁ ਪੁਰਖੁ ਜਿਸੁ
ਨਾਮਿ ਪਿਆਰੁ ॥ ੩ ॥ ਤਿਨਿ ਪ੍ਰਭਿ ਸਾਚੈ
ਇਕਿ ਸਚਿ ਲਾਏ ॥ ਉਤਮ ਬਾਣੀ ਸਬਦੁ
ਸੁਣਾਏ ॥ ਪ੍ਰਭੁ ਸਾਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥ ਨਾਨਕ
ਨਾਮਿ ਸਵਾਰਣਹਾਰ ੪ ॥ ੪ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

ਜੇ ਹਰਿ ਸੇਵਹਿ ਤਿਨ ਬਲਿ ਜਾਉ ॥ ਤਿਨ
ਹਿਰਦੈ ਸਾਚੁ ਸਚਾ ਮੁਖਿ ਨਾਉ ॥ ਸਾਚੇ ਸਾਚੁ
ਸਮਾਲਿਹੁ ਦੁਖੁ ਜਾਇ ॥ ਸਾਚੈ ਸਬਦਿ ਵਸੈ
ਮਨਿ ਆਇ ॥ ੧ ॥ ਗੁਰਬਾਣੀ ਸੁਣਿ ਮੈਲੁ
ਗਵਾਏ ॥ ਸਹਜੇ ਹਰਿ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥ ੧
॥ ਰਹਾਉ ॥ ਕੂੜੁ ਕੁਸਤੁ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਏ

benevolence. O Nanak ! The persons, who have inculcated the love of the Lord in the heart through the Guru's Word (Gurbani) and are imbued with the Lord's love, are united (merged) by the Lord with Himself. (4-3)

Dhana'sari Mahala- 3 Teeja (Jag maila mailo hoiai jaie....)

This world is full of filth and untruth and man gets impure by coming in its contact (by developing love of worldly falsehood), as such man is taken through the cycle of births and deaths by developing dual - mindedness. The whole world is engrossed in dual-mindedness and the self-willed (faithless) person gets punished (by the Yama), thus losing his prestige and honour. (1)

This man could get purified by serving the Guru, and imbibing True Name in his heart, thus getting honoured. (in the world). (Pause)

The Guru-minded person has been saved (from Maya) by taking the support of the Lord and gets honoured and acclaimed in the Lord's presence through the Lord's (worship) True Name. Thus he enjoys the bliss of life and peace of mind by being immersed in the love of the Lord in the state of equipoise. This should be clearly understood that there are hardly few persons, who are seekers of Truth and attain self-realisation through the Guru's Word. Such persons are engaged in the business of Truth, having the capital (investment) of Truth in this world. Blessed and praise-worthy are such persons, who have developed love for the True Name! (3)

Such (Guru-minded) persons are engaged by the Lord in reciting True Name, who give discourses through the Guru's Word to the world. O Nanak ! The persons, who are engaged in the real (true) service of the True Lord, are blessed with Lord's True Name, and protected by the Lord Himself. (4-4)

Dhana'sari Mahala- 3 (Jo har saveh tin bal jaou.....)

I would offer myself as a sacrifice to those persons, who have served the True Lord as they have recited True Name (with the tongue) by inculcating the love of the Lord in their hearts.

O Brother ! By realising and reciting Lord's True Name we could get rid of the suffering or torture of the cycle of Rebirths. Infact, we could get imbued with the love of the Lord, through the Guru's Word. (1)

We could purify our innerselves by listening to the Guru's Word (with devotion) and inculcate the love of the Lord's True Name in our hearts, (Pause - 1)

By extinguishing the fire of the worldly desires and falsehood (through the Guru's guidance) we could enjoy the

॥ ਅੰਤਰਿ ਸਾਂਤਿ ਸਹਜਿ ਸੁਖੁ ਪਾਏ ॥ ਗੁਰੁ ਕੈ
ਭਾਣੈ ਚਲੈ ਤਾ ਆਪੁ ਜਾਇ ॥ ਸਾਚੁ ਮਹਲੁ ਪਾਏ

bliss of attaining peace of mind and equipoise. Moreover, we could get rid of our egoism (I-am-ness) by following the Guru's Will and attain honour in Lord's presence by singing the praises of the Lord. (2)

ਹਰਿ ਗੁਣ ਗਾਇ ॥ ੨ ॥ ਨ ਸਬਦੁ ਬੂਝੈ ਨ
ਜਾਣੈ ਬਾਣੀ ॥ ਮਨਮੁਖਿ ਅੰਧੇ ਦੁਖਿ ਵਿਹਾਣੀ ॥

The self-willed (faithless) persons, who do not appreciate or understand the value of the Guru's Word, always undergo sufferings due to their ignorance of the Lord. (like a blind man). They could enjoy the eternal bliss in the company of the True Guru (by following the Guru's guidance) as they would get rid of their egoistic tendencies (in the company of the holy saints). (3)

ਸਤਿਗੁਰੁ ਭੇਟੇ ਤਾ ਸੁਖੁ ਪਾਏ ॥ ਹਉਮੈ ਵਿਚਹੁ
ਠਾਕਿ ਰਹਾਏ ॥ ੩ ॥ ਕਿਸ ਨੋ ਕਹੀਐ ਦਾਤਾ

O Brother ! Whom else could we approach with our (complaints) problems, when there is only one Lord-benefactor?

ਇਕੁ ਸੋਇ ॥ ਕਿਰਪਾ ਕਰੇ ਸਬਦਿ ਮਿਲਾਵਾ
ਹੋਇ ॥ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਾਚੇ ਗੁਣ ਗਾਵਾ ॥

It is only through the Grace of the Lord, that we could realise (follow) the Guru's guidance and thus sing the praises of the Lord by uniting with the beloved Lord. O Nanak ! Thus we could win the acceptance and pleasure of the True Lord by practising Truth and reciting True Name.(4-5)

ਨਾਨਕ ਸਾਚੇ ਸਾਚਾ ਭਾਵਾ ॥ ੪ ॥ ੫ ॥

Dhana'sari Mahala- 3 (Ma'n marai dhat mar jaie.....)

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

ਮਨੁ ਮਰੈ ਧਾਤੁ ਮਰਿ ਜਾਇ ॥ ਬਿਨੁ ਮਨ ਮੂਏ
ਕੈਸੇ ਹਰਿ ਪਾਇ ॥ ਇਹੁ ਮਨੁ ਮਰੈ ਦਾਰੂ ਜਾਣੈ

O Brother ! By controlling one's mind (surrendering the mind to the Guru) one could rid oneself of the love of worldly falsehood (Maya) and the cycle of Rebirths, as without curbing one's mind no one could attain the love of the Lord. There is hardly any person (few persons) who knows the means (mode) of controlling this mind and hardly anyone has realised that this mind could be controlled by following the Guru's Word without any questioning (any murmur) (by surrendering to the Guru's Word completely).(1)

ਕੋਇ ॥ ਮਨੁ ਸਬਦਿ ਮਰੈ ਬੂਝੈ ਜਨੁ ਸੋਇ ॥ ੧
॥ ਜਿਸ ਨੋ ਬਖਸੇ ਹਰਿ ਦੇ ਵਡਿਆਈ ॥ ਗੁਰੁ

The person, blessed with the Lord's Grace, gets honoured and acclaimed (in the world) as he gets imbued with the love of the Lord through the Guru's Grace and benevolence. (Pause)

ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਈ ॥ ਰਹਾਉ ॥

The Guru-minded person engages himself in the service (worship) of the Lord and attains self-realisation (the secret of controlling this mind) through the Guru's guidance.

ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਮਾਵੈ ॥ ਤਾ ਇਸੁ

This mind is engrossed in egoism like a drunken elephant which could be controlled by the iron rod (anvil) of the Guru's Word (Guru's guidance), thus helping man to lead a fruitful life. (2)

ਮਨ ਕੀ ਸੋਝੀ ਪਾਵੈ ॥ ਮਨੁ ਮੈ ਮਤੁ ਮੈਗਲ

ਮਿਕਦਾਰਾ ॥ ਗੁਰੁ ਅੰਕਸੁ ਮਾਰਿ

ਜੀਵਾਲਣਹਾਰਾ ॥ ੨ ॥ ਮਨੁ ਅਸਾਧੁ ਸਾਧੈ

ਜਨੁ ਕੋਈ ॥ ਅਚਰੁ ਚਰੈ ਤਾ ਨਿਰਮਲੁ ਹੋਈ ॥

ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਲਾਇਆ ਸਵਾਰਿ ॥ ਹਉਮੈ

ਵਿਚਹੁ ਤਜੈ ਵਿਕਾਰ ॥ ੩ ॥ ਜੋ ਧੁਰਿ ਰਖਿਅਨੁ

ਮੇਲਿ ਮਿਲਾਇ ॥ ਕਦੇ ਨ ਵਿਛੁੜਹਿ ਸਬਦਿ

There is hardly any Guru-minded person who controls (curbs) this uncontrollable mind with the Guru's guidance and purifies himself by imbibing the love of the Lord, who is beyond our comprehension. Thus the Guru-minded person purifies himself with the Guru's Word, and gets rid of his egoism alongwith vicious -thoughts or sinful actions. (3)

The fortunate persons, who are pre-destined by the Lord's Will, are merged with the Lord through His Grace, and are never separated from the Lord, being united with the Lord

ਸਮਾਇ ॥ ਅਪਣੀ ਕਲਾ ਆਪੇ ਪ੍ਰਭੁ ਜਾਣੈ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੈ ॥ ੪ ॥ ੬ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

ਕਾਚਾ ਧਨੁ ਸੰਚਹਿ ਮੂਰਖ ਗਾਵਾਰ ॥ ਮਨਮੁਖ

ਭੂਲੇ ਅੰਧ ਗਾਵਾਰ ॥ ਬਿਖਿਆ ਕੈ ਧਨਿ ਸਦਾ

ਦੁਖੁ ਹੋਇ ॥ ਨਾ ਸਾਥਿ ਜਾਇ ਨ ਪਰਾਪਤਿ

ਹੋਇ ॥ ੧ ॥ ਸਾਚਾ ਧਨੁ ਗੁਰਮਤੀ ਪਾਏ ॥

ਕਾਚਾ ਧਨੁ ਫੁਨਿ ਆਵੈ ਜਾਏ ॥ ਰਹਾਉ ॥

ਮਨਮੁਖਿ ਭੂਲੇ ਸਭਿ ਮਰਹਿ ਗਵਾਰ ॥ ਭਵਜਲਿ

ਭੂਬੇ ਨ ਉਰਵਾਰਿ ਨ ਪਾਰਿ ॥ ਸਤਿਗੁਰੁ ਭੇਟੇ

ਪੂਰੈ ਭਾਗਿ ॥ ਸਾਚਿ ਰਤੇ ਅਹਿਨਿਸਿ ਬੈਰਾਗਿ

॥ ੨ ॥ ਚਹੁ ਜੁਗ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਸਾਚੀ ਬਾਣੀ

॥ ਪੂਰੈ ਭਾਗਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੀ ॥ ਸਿਧ

ਸਾਧਿਕ ਤਰਸਹਿ ਸਭਿ ਲੋਇ ॥ ਪੂਰੈ ਭਾਗਿ

ਪਰਾਪਤਿ ਹੋਇ ॥ ੩ ॥ ਸਭੁ ਕਿਛੁ ਸਾਚਾ

ਸਾਚਾ ਹੈ ਸੋਇ ॥ ਉਤਮ ਬ੍ਰਹਮੁ ਪਛਾਣੈ ਕੋਇ

॥ ਸਚੁ ਸਾਚਾ ਸਚੁ ਆਪਿ ਦ੍ਰਿੜਾਏ ॥ ਨਾਨਕ

ਆਪੇ ਵੇਖੈ ਆਪੇ ਸਚਿ ਲਾਏ ॥ ੪ ॥ ੭ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

ਨਾਵੈ ਕੀ ਕੀਮਤਿ ਮਿਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਸੇ

ਜਨ ਧੰਨੁ ਜਿਨ ਇਕ ਨਾਮਿ ਲਿਵ ਲਾਇ ॥

ਗੁਰਮਤਿ ਸਾਚੀ ਸਾਚਾ ਵੀਚਾਰੁ ॥ ਆਪੇ ਬਖਸੇ

ਦੇ ਵੀਚਾਰੁ ॥ ੧ ॥ ਹਰਿ ਨਾਮੁ ਅਚਰਜੁ ਪ੍ਰਭੁ

ਆਪਿ ਸੁਣਾਏ ॥ ਕਲੀ ਕਾਲ ਵਿਚਿ ਗੁਰਮੁਖਿ

through the Guru's Word. O Nanak ! The Lord alone knows His own powers (authority) and the Guru-minded person is enabled to attain the Lord's True Name, thus attaining self-realisation. (4-6)

Dhana'sari Mahala- 3 (*Kacha dhan sancheh moorakh ga'var....*)

The foolish persons are always amassing the worldly wealth which is false and transient, as such faithless persons are lost in the wilderness like a blind man due to their ignorance. Infact, with the worldly possessions one always undergoes suffering due to the worldly wealth of vicious nature, which is neither attained fully nor accompanies man after death. (1)

The real wealth of True Name is attained through the Guru's guidance, whereas the temporary wealth (of worldly possessions) is transient, bringing joy and sorrow alongwith it. (Pause)

The foolish self-willed persons, bereft of the True Lord, are passed through the cycle of births and deaths and they get drowned in this tortuous ocean (of life) and are not capable of reaching either this side or the other. (either in this world or the next, have no place). But the fortunate persons, pre-destined by the Lord's Will, are united with the True Guru and are always immersed in True Name, leading a life of worldly detachment. (2)

In all the four Ages, the Guru's Word is the only (immortal) ever-existent thing, which is an embodiment of Truth, and is imbibed by the most fortunate persons, if pre-destined by the Lord's Will. Even the sidhas and sadiks are pining for the Guru's Word, which is gained by the fortunate ones only. (3)

The persons, who have attained the True Lord, have become an embodiment of Truth and successful, but hardly a few persons realise the Lord, the highest and all powerful Lord. O Nanak ! The Lord is Truth personified, and oversees all the persons who are made to realise Truth. (4-7)

Dhana'sari Mahala- 3 (*Na'vai ki kimat mit kehi na jaie....*)

It is not possible to evaluate the Lord's True Name and describe the various aspects of True Name. Blessed and praiseworthy are those persons, who are imbued with the love of the Lord's True Name! The persons, who follow the Guru's teachings, always meditate on the True Lord and are blessed with True Name through His Grace. (1)

The Lord's True Name is really wonderful and the Lord alone helps us to listen to this True Name, which is attained by the Guru-minded persons only in this age of Kal-Yug. (Pause -1)

ਪਾਏ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਮ ਮੂਰਖ ਮੂਰਖ ਮਨ
ਮਾਹਿ ॥ ਹਉਮੈ ਵਿਚਿ ਸਭ ਕਾਰ ਕਮਾਹਿ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਹਉਮੈ ਜਾਇ ॥ ਆਪੇ ਬਖਸੇ ਲਏ
ਮਿਲਾਇ ॥ ੨ ॥ ਬਿਖਿਆ ਕਾ ਧਨੁ ਬਹੁਤੁ
ਅਭਿਮਾਨੁ ॥ ਅਹੰਕਾਰਿ ਡੂਬੈ ਨ ਪਾਵੈ ਮਾਨੁ ॥
ਆਪੁ ਛੋਡਿ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥ ਗੁਰਮਤਿ ਸਾਲਾਹੀ
ਸਚੁ ਸੋਈ ॥ ੩ ॥ ਆਪੇ ਸਾਜੇ ਕਰਤਾ ਸੋਇ ॥
ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥ ਜਿਸੁ ਸਚਿ
ਲਾਏ ਸੋਈ ਲਾਗੈ ॥ ਨਾਨਕ ਨਾਮਿ ਸਦਾ ਸੁਖੁ
ਆਗੈ ॥ ੪ ॥ ੮ ॥

We are foolish people, being engrossed in foolish (worldly) activities, and perform all our functions with egoistic tendencies. It is through the Guru's Grace that we could get rid of our egoism and the Lord helps (enables) us to merge with Him through His Grace and munificence. (2)

This human being collects the wealth of vicious thoughts and sinful actions, thus becoming (proud) haughty with egoism, as such he does not find an honourable place either in this world or the next, being engrossed in his egoism all the time. By getting rid of our egoistic tendencies, we always enjoy the bliss of life and sing the praises of the True Lord through the Guru's guidance. (3)

The Lord- creator has created the whole universe Himself and then sustains it as there is no second power except Him in the world. O Nanak ! The persons, who are blessed with His Grace, are engaged in reciting True Name and such persons enjoy the eternal bliss by immersing in True Name both here and hereafter. (4-8)

Rag Dhana'sari Mahala- 3 Ghar - 4 Ik onkar satgur prasad
(Hum bhikhak bhekhari terai.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

ਰਾਗੁ ਧਨਾਸਿਰੀ ਮਹਲਾ ੩ ਘਰੁ ੪
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਮ ਭੀਖਕ ਭੇਖਾਰੀ ਤੇਰੇ ਤੂ ਨਿਜ ਪਤਿ ਹੈ ਦਾਤਾ
॥ ਹੋਹੁ ਦੈਆਲ ਨਾਮੁ ਦੇਹੁ ਮੰਗਤ ਜਨ ਕੰਉ
ਸਦਾ ਰਹਉ ਗੰਗ ਰਾਤਾ ॥ ੧ ॥ ਹਉ ਬਲਿਹਾਰੈ
ਜਾਉ ਸਾਚੇ ਤੇਰੇ ਨਾਮ ਵਿਟਹੁ ॥ ਕਰਣ ਕਾਰਣ
ਸਭਨਾ ਕਾ ਏਕੋ ਅਵਰੁ ਨ ਦੂਜਾ ਕੋਈ ॥ ੧ ॥
ਰਹਾਉ ॥ ਬਹੁਤੇ ਫੇਰ ਪਏ ਕਿਰਪਨ ਕਉ ਅਬ

O Lord ! We are like Your beggars, seeking (begging for) Your favours and You are our True Master, bestowing Your benedictions on us (all the time) May I be blessed with Your True Name through Your Grace (as a slave of Yours is begging for it) so that I am always imbued with the love of Your True Name! (1)

O True Lord ! I would offer myself as a sacrifice to Your True Name, as You are controlling everything in the world, being the cause and effect of everything happening in this world, as there is no other power apart from You, controlling our actions. (Pause - 1)

ਕਿਛੁ ਕਿਰਪਾ ਕੀਜੈ ॥ ਹੋਹੁ ਦਇਆਲ ਦਰਸਨੁ
ਦੇਹੁ ਅਪੁਨਾ ਐਸੀ ਬਖਸ ਕਰੀਜੈ ॥ ੨ ॥ ਭਨਤਿ
ਨਾਨਕ ਭਰਮ ਪਟ ਖੁਲ੍ਹੇ ਗੁਰ ਪਰਸਾਦੀ ਜਾਨਿਆ
॥ ਸਾਚੀ ਲਿਵ ਲਾਗੀ ਹੈ ਭੀਤਰਿ ਸਤਿਗੁਰ ਸਿਉ

O Lord ! This poor and helpless devotee (slave) of the Lord has been suffering through the cycle of births and deaths, leading different forms of life. May I be blessed with Your Grace now so that I could get a glimpse of the vision of the Lord-benefactor, being a recipient of the Lord's Grace. (2)

O Nanak ! All my doubts and misgivings (including dual mindedness) have been cast away and clarified (by throwing open all the doors) through the Guru's Grace, thus realising the Lord. Having imbibed the love of the Guru with faith and devotion I have developed true love of the Lord in my heart, thus reciting True Name always. (3-1-9)

ਮਨੁ ਮਾਨਿਆ ॥ ੩ ॥ ੧ ॥ ੯ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ਘਰੁ ੧ ਚਉਪਦੇ

Dhana'sari Mahala- 4 Ghar - 1 Choupade Ik onkar

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜੋ ਹਰਿ ਸੇਵਹਿ ਸੰਤ ਭਗਤ ਤਿਨ ਕੇ ਸਭਿ ਪਾਪ
ਨਿਵਾਰੀ ॥ ਹਮ ਉਪਰਿ ਕਿਰਪਾ ਕਰਿ ਸੁਆਮੀ
ਰਖੁ ਸੰਗਤਿ ਤੁਮ ਜੁ ਪਿਆਰੀ ॥ ੧ ॥ ਹਰਿ ਗੁਣ
ਕਹਿ ਨ ਸਕਉ ਬਨਵਾਰੀ ॥ ਹਮ ਪਾਪੀ ਪਾਥਰ
ਨੀਰਿ ਡੁਬਤ ਕਰਿ ਕਿਰਪਾ ਪਾਖਣ ਹਮ ਤਾਰੀ ॥
ਰਹਾਉ ॥ ਜਨਮ ਜਨਮ ਕੇ ਲਾਗੇ ਬਿਖੁ ਮੋਰਚਾ
ਲਗਿ ਸੰਗਤਿ ਸਾਧ ਸਵਾਰੀ ॥ ਜਿਉ ਕੰਚਨੁ
ਬੈਸੰਤਰਿ ਤਾਇਓ ਮਲੁ ਕਾਟੀ ਕਟਿਤ ਉਤਾਰੀ
॥ ੨ ॥ ਹਰਿ ਹਰਿ ਜਪਨੁ ਜਪਉ ਦਿਨੁ ਰਾਤੀ
ਜਪਿ ਹਰਿ ਹਰਿ ਹਰਿ ਉਰਿ ਧਾਰੀ ॥ ਹਰਿ ਹਰਿ
ਹਰਿ ਅਉਖਧੁ ਜਗਿ ਪੂਰਾ ਜਪਿ ਹਰਿ ਹਰਿ ਹਉਮੈ
ਮਾਰੀ ॥ ੩ ॥ ਹਰਿ ਹਰਿ ਅਗਮ ਅਗਾਧਿ ਬੋਧਿ
ਅਪਰੰਪਰ ਪੁਰਖ ਅਪਾਰੀ ॥ ਜਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰਹੁ
ਜਗਜੀਵਨ ਜਨ ਨਾਨਕ ਪੈਸ ਸਵਾਰੀ ॥ ੪ ॥
੧ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਕੇ ਸੰਤ ਜਨਾ ਹਰਿ ਜਪਿਓ ਤਿਨ ਕਾ ਦੂਖੁ
ਭਰਮੁ ਭਉ ਭਾਗੀ ॥ ਅਪਨੀ ਸੇਵਾ ਆਪਿ ਕਰਾਈ
ਗੁਰਮਤਿ ਅੰਤਰਿ ਜਾਗੀ ॥ ੧ ॥ ਹਰਿ ਕੈ ਨਾਮਿ
ਰਤਾ ਬੈਰਾਗੀ ॥ ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਣੀ ਮਨਿ
ਭਾਈ ਗੁਰਮਤਿ ਹਰਿ ਲਿਵ ਲਾਗੀ ॥ ੧ ॥
ਰਹਾਉ ॥ ਸੰਤ ਜਨਾ ਕੀ ਜਾਤਿ ਹਰਿ ਸੁਆਮੀ
ਤੁਮੁ ਠਾਕੁਰ ਹਮ ਸਾਂਗੀ ॥ ਜੈਸੀ ਮਤਿ ਦੇਵਹੁ
ਹਰਿ ਸੁਆਮੀ ਹਮ ਤੈਸੇ ਬੁਲਗ ਬੁਲਾਗੀ ॥ ੨

satgur prasad (Jo har saveh sant bhagat tin ke sobh.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! The holy saints and devotees, who serve You with love and devotion, are enabled by You to cast away all their sins. O True Master ! May I be bestowed with Your Grace, thus keeping me in the company of holy saints, which is so dear to You. (1)

O True (Gardener) Master of this Universe ! I am unable to sing Your praises or describe Your virtues. We, sinners, are like the stones sinking in the depth of vicious actions (ocean of). May we be enabled to cross this ocean (of life) successfully through Your Grace and benevolence ! (Pause)

O Lord ! The lust of the vices and sins of ages (in various forms of life) has been (washed) cast away by You through the company of holy saints and their honour has been renewed. Just as the impure gold is purified in the fire, in the same way, these persons have been purified by ridding them of the filth. (of egoism) (2)

O Lord ! Now I have recited True Name all the time by inculcating the love of the Lord in my heart and developed love of the Lord's True Name. O Lord ! Your True Name is the panacea for all ills in the world, and by reciting True Name we have got rid of our egoism. (3)

O Lord ! You are unapproachable, being beyond our comprehension, as You are pervading everywhere being omnipresent and are keeping aloof from us at the same time. O Nanak ! May the Lord bestow His Grace on this slave (devotee) just as He has maintained the whole universe ! O Lord ! May You protect our honour as You have helped Your saints always ! (4-1)

Dhana'sari Mahala- 4 (Har ke sant jana har japiou.....)

The saints of the Lord, who have worshipped the True Lord, have got rid of their sufferings due to the cycle of births and deaths, fear complex and dual-mindedness and have been enabled by the Lord to serve Him as they have been enlightened with the Guru's guidance. (1)

I have been imbued with the love of the Lord, and am leading a life of detachment from the worldly pleasures. Once I heard (listened to the) the discourses on Lord's True Name, I developed love for the Lord and got immersed in the Guru's teachings. (Pause-1)

O Lord ! The only caste of saints comprises the Lord's True Name and we are Your devotees only for namesake, whereas You are our True Master. O True Master ! We function and speak the language according to Your dictates (as per

॥ ਕਿਆ ਹਮ ਕਿਰਮ ਨਾਨ੍ ਨਿਕ ਕੀਰੇ ਤੁਮ੍ ਵਡ

ਪੁਰਖ ਵਡਾਰੀ ॥ ਤੁਮ੍ਰੀ ਗਤਿ ਮਿਤਿ ਕਹਿ ਨ

ਸਕਹ ਪ੍ਰਭ ਹਮ ਕਿਉ ਕਰਿ ਮਿਲਹ ਅਭਾਰੀ ॥

੩ ॥ ਹਰਿ ਪ੍ਰਭ ਸੁਆਮੀ ਕਿਰਪਾ ਧਾਰਹੁ ਹਮ

ਹਰਿ ਹਰਿ ਸੇਵਾ ਲਾਗੀ ॥ ਨਾਨਕ ਦਾਸਨਿ ਦਾਸੁ

ਕਰਹੁ ਪ੍ਰਭ ਹਮ ਹਰਿ ਕਥਾ ਕਥਾਰੀ ॥ ੪ ॥

੨ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਕਾ ਸੰਤੁ ਸਤਗੁਰੁ ਸਤ ਪੁਰਖਾ ਜੋ ਬੋਲੈ

ਹਰਿ ਹਰਿ ਬਾਨੀ ॥ ਜੋ ਜੋ ਕਹੈ ਸੁਣੈ ਸੋ ਮੁਕਤਾ

ਹਮ ਤਿਸ ਕੈ ਸਦ ਕੁਰਬਾਨੀ ॥ ੧ ॥ ਹਰਿ ਕੇ

ਸੰਤ ਸੁਨਹੁ ਜਸੁ ਕਾਨੀ ॥ ਹਰਿ ਹਰਿ ਕਥਾ

ਸੁਨਹੁ ਇਕ ਨਿਮਖ ਪਲ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ

ਲਹਿ ਜਾਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਐਸਾ ਸੰਤੁ

ਸਾਧੁ ਜਿਨ ਪਾਇਆ ਤੇ ਵਡ ਪੁਰਖ ਵਡਾਨੀ ॥

ਤਿਨ ਕੀ ਧੂਰਿ ਮੰਗਹ ਪ੍ਰਭ ਸੁਆਮੀ ਹਮ ਹਰਿ

ਲੋਚ ਲੁਚਾਨੀ ॥ ੨ ॥ ਹਰਿ ਹਰਿ ਸਫਲਿਓ

ਬਿਰਖੁ ਪ੍ਰਭ ਸੁਆਮੀ ਜਿਨ ਜਪਿਓ ਸੇ ਤ੍ਰਿਪਤਾਨੀ

॥ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀ ਤ੍ਰਿਪਤਾਸੇ ਸਭ ਲਾਥੀ

ਭੂਖ ਭੁਖਾਨੀ ॥ ੩ ॥ ਜਿਨ ਕੇ ਵਡੇ ਭਾਗ ਵਡ

ਉਚੇ ਤਿਨ ਹਰਿ ਜਪਿਓ ਜਪਾਨੀ ॥ ਤਿਨ ਹਰਿ

ਸੰਗਤਿ ਮੇਲਿ ਪ੍ਰਭ ਸੁਆਮੀ ਜਨ ਨਾਨਕ ਦਾਸ

ਦਸਾਨੀ ॥ ੪ ॥ ੩ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

ਹਮ ਅੰਧੁਲੇ ਅੰਧ ਬਿਖੈ ਬਿਖੁ ਰਾਤੇ ਕਿਉ ਚਾਲਹ

Your Will) and as it pleases You. (2)

O Lord! We are like insignificant worms before You, whereas You are the greatest of (personalities) authorities in the world without any parallel. O True Master ! We cannot describe Your system, mode of functioning and the code of conduct (enforced by You). How could we, the unfortunate ones, unite with You? (3)

O Lord - benefactor ! May You bestow Your Grace on us so that we may engage ourselves in Your service (through Your Grace)! O Nanak ! May the Lord accept us as the slaves of His slaves (devotees) so that we may always describe His Greatness by singing His praises ! (4-2)

Dhana'sari Mahala- 4 (*Har ka sant satgur sat purkha.....*)

The saint of the Lord, Truth-personified is an embodiment of the True Guru, who speaks the sweet language of the praises of the Lord alone (in the form of Gurbani). We would offer ourselves as a sacrifice to such a person who bestows salvation to any person who cares to listen to the Guru's Word (whatever He says). (1)

The Lord's saints always listen to the praises of the Lord being sung, with their ears as whosoever has listened to the Lord's True Name even for the twinkling of an eye, gets rid of all his sins (big and small) and vices. (Pause - 1)

The person, who has been united with such a saint and holy person, becomes greater than the greatest man on earth. O True Master ! We would seek the dust of the lotus-feet of such persons so that we could also develop the love (desire) of Your unison (through True Name). (2)

O True Lord ! Your True Name is the blessed tree of knowledge and salvation which would bestow satisfaction and bliss to the person who recites this True Name. (The person, whosoever recites this True Name, gets satiated). The persons, who have partaken of the nectar of True Name, have been fully satiated, with their hunger (for worldly possessions) fully curbed and satisfied. (3)

The persons, who are fortunate enough, being pre-destined by the Lord's Will, have enjoyed the bliss of reciting the Lord's True Name. O Nanak ! May the Lord unite us with the company of such holy saints, as we would like to serve them being the slaves of their slaves. (4-3)

Dhana'sari Mahala- 4 (*Hum andhlai andh bikhai bikh...*)

O Brother ! How could we follow the Guru's guidance and the Guru's teachings, being blind with ignorance (and lack

ਗੁਰ ਚਾਲੀ ॥ ਸਤਗੁਰੁ ਦਇਆ ਕਰੇ ਸੁਖਦਾਤਾ
ਹਮ ਲਾਵੈ ਆਪਨ ਪਾਲੀ ॥ ੧ ॥ ਗੁਰਸਿਖ
ਮੀਤ ਚਲਹੁ ਗੁਰ ਚਾਲੀ ॥ ਜੋ ਗੁਰੁ ਕਹੈ ਸੋਈ
ਭਲ ਮਾਨਹੁ ਹਰਿ ਹਰਿ ਕਥਾ ਨਿਰਾਲੀ ॥ ੧ ॥
ਰਹਾਉ ॥ ਹਰਿ ਕੇ ਸੰਤ ਸੁਣਹੁ ਜਨ ਭਾਈ ਗੁਰੁ
ਸੇਵਿਹੁ ਬੇਗਿ ਬੇਗਾਲੀ ॥ ਸਤਗੁਰੁ ਸੇਵਿ ਖਰਚੁ
ਹਰਿ ਬਾਧਹੁ ਮਤ ਜਾਣਹੁ ਆਜੁ ਕਿ ਕਾਲੀ ॥ ੨ ॥
॥ ਹਰਿ ਕੇ ਸੰਤ ਜਪਹੁ ਹਰਿ ਜਪਣਾ ਹਰਿ ਸੰਤੁ
ਚਲੈ ਹਰਿ ਨਾਲੀ ॥ ਜਿਨ ਹਰਿ ਜਪਿਆ ਸੇ ਹਰਿ
ਹੋਏ ਹਰਿ ਮਿਲਿਆ ਕੇਲ ਕੇਲਾਲੀ ॥ ੩ ॥
ਹਰਿ ਹਰਿ ਜਪਨੁ ਜਪਿ ਲੋਚ ਲੋਚਾਨੀ ਹਰਿ
ਕਿਰਪਾ ਕਰਿ ਬਨਵਾਲੀ ॥ ਜਨ ਨਾਨਕ ਸੰਗਤਿ
ਸਾਧ ਹਰਿ ਮੇਲਹੁ ਹਮ ਸਾਧ ਜਨਾ ਪਗ ਰਾਲੀ ॥
੪ ॥ ੪ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਹਰਿ ਬੂੰਦ ਭਏ ਹਰਿ ਸੁਆਮੀ ਹਮ ਚਾਤ੍ਰਕ
ਬਿਲਲ ਬਿਲਲਾਤੀ ॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਹੁ
ਪ੍ਰਭ ਅਪਨੀ ਮੁਖਿ ਦੇਵਹੁ ਹਰਿ ਨਿਮਖਾਤੀ ॥
੧ ॥ ਹਰਿ ਬਿਨੁ ਰਹਿ ਨ ਸਕਉ ਇਕ ਰਾਤੀ
॥ ਜਿਉ ਬਿਨੁ ਅਮਲੈ ਅਮਲੀ ਮਰਿ ਜਾਈ ਹੈ
ਤਿਉ ਹਰਿ ਬਿਨੁ ਹਮ ਮਰਿ ਜਾਤੀ ॥ ਰਹਾਉ
॥ ਤੁਮ ਹਰਿ ਸਰਵਰ ਅਤਿ ਅਗਾਹ ਹਮ ਲਹਿ
ਨ ਸਕਹਿ ਅੰਤੁ ਮਾਤੀ ॥ ਤੂ ਪਰੈ ਪਰੈ ਅਪਰੰਪਰੁ
ਸੁਆਮੀ ਮਿਤਿ ਜਾਨਹੁ ਆਪਨ ਗਾਤੀ ॥ ੨ ॥
ਹਰਿ ਕੇ ਸੰਤ ਜਨਾ ਹਰਿ ਜਪਿਓ ਗੁਰ ਰੰਗਿ

of knowledge) and engrossed in vicious and sinful actions ?

May the True Guru bestow His protection, being our benefactor by taking us under His benign care and Grace ! (1)

O friendly Gursikh ! Let us follow the Guru's guidance through the Guru's Word. Let us follow the Guru's Will, by accepting His dictates without a murmur, and sing His wonderful and blissful praises. (Through His discourses). (Pause - 1)

O Lord's saints ! Listen to me carefully ! Let us serve the True Guru at the earliest (without any delay) and collect the Lord's True Name for the onward journey (to be used enroute) as the death is likely to befall us any moment. (The end may come today or tomorrow). (2)

O Lord's saints ! Let us recite the Lord's True Name as this True Name is the only commodity, which would accompany us to the next world. The Lord's saints have always recited the True Name of the Lord, who has been attained by them through His blissful and benign Grace. (3)

The benevolent Lord has fulfilled their desires through the recitation of True Name. O Nanak ! May the Lord bless us with the company of such holy saints as we seek the dust of the lotus-feet of such holy saints ! (4-4)

Dhanasri Mahala - 4 (*Har har boond bhaie swami hum...*)

O True Master ! We are like the chatrik (toad) craving and pining for the life-giving rain drop of the Lord's True Name and are eagerly waiting for the nectar of True Name. May the Lord, through His Grace, bless us with the (drop) nectar of His True Name even for a moment (for the twinkling of an eye) so that we may survive ! (1)

I cannot exist without the support of Lord's True Name even for a moment (even for a night) and we feel our life's end has come without the True Name, just as an addict (drug addict) cannot survive even for a short while without being supplied with the drug, and feels half dead without it. (Pause).

O True Lord ! You are too deep like an ocean, and we cannot evaluate Your limits or gauge Your depth even to a small extent as You are limitless and beyond our comprehension. O Lord ! You are limitless being greater and Vast than the Greatest power on Earth. You alone know Your Greatness or Vastness, and are beyond our reach and comprehension. (2)

O Lord ! Your saints, who are imbued with Your love and devotion, are always busy reciting Your True Name as they are

ਚਲੂਣੈ ਰਾਤੀ ॥ ਹਰਿ ਹਰਿ ਭਗਤਿ ਬਨੀ ਅਤਿ
ਸੋਭਾ ਹਰਿ ਜਪਿਓ ਉਤਮ ਪਾਤੀ ॥ ੩ ॥ ਆਪੇ
ਨਾਕੁਰੁ ਆਪੇ ਸੇਵਕੁ ਆਪਿ ਬਨਾਵੈ ਭਾਤੀ ॥
ਨਾਨਕੁ ਜਨੁ ਤੁਮਰੀ ਸਰਣਾਈ ਹਰਿ ਰਾਖਹੁ ਲਾਜ
ਭਗਾਤੀ ॥ ੪ ॥ ੫ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

ਕਲਿਜੁਗ ਕਾ ਧਰਮੁ ਕਹਹੁ ਤੁਮ ਭਾਈ ਕਿਵ
ਛੂਟਹ ਹਮ ਛੁਟਕਾਕੀ ॥ ਹਰਿ ਹਰਿ ਜਪੁ ਬੇੜੀ
ਹਰਿ ਤੁਲਹਾ ਹਰਿ ਜਪਿਓ ਤਰੈ ਤਰਾਕੀ ॥ ੧
॥ ਹਰਿ ਜੀ ਲਾਜ ਰਖਹੁ ਹਰਿ ਜਨ ਕੀ ॥ ਹਰਿ
ਹਰਿ ਜਪਨੁ ਜਪਾਵਹੁ ਅਪਨਾ ਹਮ ਮਾਰੀ
ਭਗਤਿ ਇਕਾਕੀ ॥ ਰਹਾਉ ॥ ਹਰਿ ਕੇ ਸੇਵਕ
ਸੇ ਹਰਿ ਪਿਆਰੇ ਜਿਨ ਜਪਿਓ ਹਰਿ ਬਚਨਾਕੀ
॥ ਲੇਖਾ ਚਿਤ੍ਰ ਗੁਪਤਿ ਜੇ ਲਿਖਿਆ ਸਭ ਛੂਟੀ
ਜਮ ਕੀ ਬਾਕੀ ॥ ੨ ॥ ਹਰਿ ਕੇ ਸੰਤ ਜਪਿਓ
ਮਨਿ ਹਰਿ ਹਰਿ ਲਗਿ ਸੰਗਤਿ ਸਾਧ ਜਨਾ ਕੀ
॥ ਦਿਨੀਅਰੁ ਸੂਰੁ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਨੀ
ਸਿਵ ਚਰਿਓ ਚੰਦੁ ਚੰਦਾਕੀ ॥ ੩ ॥ ਤੁਮ ਵਡ
ਪੁਰਖ ਵਡ ਅਗਮ ਅਗੋਚਰ ਤੁਮ ਆਪੇ ਆਪਿ
ਅਪਾਕੀ ॥ ਜਨੁ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ
ਕੀਜੈ ਕਰਿ ਦਾਸਨਿ ਦਾਸ ਦਸਾਕੀ ॥ ੪ ॥ ੬ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ਘਰੁ ੫ ਦੁਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਉਰ ਧਾਰਿ ਬੀਚਾਰਿ ਮੁਰਾਰਿ ਰਮੇ ਰਮੁ ਮਨਮੋਹਨ

immersed in Your True Name fully. The holy saints of the Lord are honoured and acclaimed all over the world due to their love and worship of the Lord and have become Great by reciting True Name. (3)

The Lord is the True Master Himself and is the devotee also and has made certain set principles or systems for the functioning of the world. O Nanak ! I have sought refuge at the lotus-feet of the Lord, as the Lord protects His saints Himself through His Grace. (4-5)

Dhana'sari Mahala- 4 (Kal-Jug ka dharam kahoh tum

O Brother ! Let us perform our duty of this age of Kal-Yug of reciting Lord's True Name, as without the True Name how else could we attain freedom from the worldly bondage? The Lord's True Name is the only boat (of safety) and the stack of logs (tied together) or raft, which could enable us to cross this river of life successfully in the form of True Name. (1)

O True Master ! May You protect the honour and prestige of Your (slaves) devotees by blessing us with Your True Name, as we have sought Lord's (True Name) worship only in the form of reciting True Name. (for attaining salvation) ! (Pause)

The devotees of the Lord are the beloved ones of the True Master, who have recited the Lord's True Name by following the Guru's Word (Guru's guidance) Thus they are relieved from the account maintained by Chitar-Gupta, the deputies of the god of justice (Dharam Raj) and the punishment of the Yama (the god of death). (By reciting True Name, such persons are not made to account for their actions or face punishment at the hands of Yama). (2)

The devotees have recited Lord's True Name in the company of the holy saints. The fire of the worldly desires, equivalent to the heat of twelve suns has now been extinguished by the moon of the Lord's True Name, which has bestowed perfect bliss and peace of mind on them. (3)

O True Lord ! You are the greatest (power) of the great powers, and are beyond our reach and comprehension as no one could perceive You. You are present in the world in Your own image which none could realise. O Nanak ! May the Lord bestow this favour on me through His Grace and accept me as the slave of His slaves! (4-6)

Dhana'sari Mahala- 4 Ghar - 5 Dupade Ik onkar satgur prasad (Urdhar bichar murrar ramo rum..)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! The persons, who have inculcated in their

ਨਾਮੁ ਜਪੀਨੇ ॥ ਅਦ੍ਰਿਸਟੁ ਅਗੋਚਰੁ ਅਪਰੰਪਰੁ
ਸੁਆਮੀ ਗੁਰਿ ਪੂਰੈ ਪ੍ਰਗਟ ਕਰਿ ਦੀਨੇ ॥ ੧ ॥
ਰਾਮ ਪਾਰਸ ਚੰਦਨ ਹਮ ਕਾਸਟ ਲੋਸਟ ॥ ਹਰਿ
ਸੰਗਿ ਹਰੀ ਸਤਸੰਗੁ ਭਏ ਹਰਿ ਕੰਚਨੁ ਚੰਦਨੁ
ਕੀਨੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਵ ਛਿਅ ਖਟੁ ਬੋਲਹਿ
ਮੁਖ ਆਗਰ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਇਵ ਨ ਪਤੀਨੇ ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਹਿਰਦੈ ਸਦ ਧਿਆਵਹੁ ਇਉ
ਹਰਿ ਪ੍ਰਭੁ ਮੇਰਾ ਭੀਨੇ ॥ ੨ ॥ ੧ ॥ ੭ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

ਗੁਨ ਕਹੁ ਹਰਿ ਲਹੁ ਕਰਿ ਸੇਵਾ ਸਤਿਗੁਰ ਇਵ
ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥ ਹਰਿ ਦਰਗਹ
ਭਾਵਹਿ ਫਿਰਿ ਜਨਮਿ ਨ ਆਵਹਿ ਹਰਿ ਹਰਿ
ਹਰਿ ਜੋਤਿ ਸਮਾਈ ॥ ੧ ॥ ਜਪਿ ਮਨ ਨਾਮੁ ਹਰੀ
ਹੋਇ ਸਰਬ ਸੁਖੀ ॥ ਹਰਿ ਜਸੁ ਉਚ ਸਭਨਾ ਤੇ
ਊਪਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਸੇਵਿ ਛਡਾਈ ॥ ਰਹਾਉ
॥ ਹਰਿ ਕ੍ਰਿਪਾ ਨਿਧਿ ਕੀਨੀ ਗੁਰਿ ਭਗਤਿ ਹਰਿ
ਦੀਨੀ ਤਬ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਬਨਿ ਆਈ ॥
ਬਹੁ ਚਿੰਤ ਵਿਸਾਰੀ ਹਰਿ ਨਾਮੁ ਉਰਿ ਧਾਰੀ ਨਾਨਕ
ਹਰਿ ਭਏ ਹੈ ਸਖਾਈ ॥ ੨ ॥ ੨ ॥ ੮ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਪੜੁ ਹਰਿ ਲਿਖੁ ਹਰਿ ਜਪਿ ਹਰਿ ਗਾਉ
ਹਰਿ ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰੀ ॥ ਮਨਿ ਬਚਨਿ
ਰਿਦੈ ਧਿਆਇ ਹਰਿ ਹੋਇ ਸੰਤੁਸਟੁ ਇਵ ਭਣੁ
ਹਰਿ ਨਾਮੁ ਮੁਰਾਰੀ ॥ ੧ ॥ ਮਨਿ ਜਪੀਐ ਹਰਿ

hearts the love of the Lord (with meditation), the killer of the demon Mur (Murar) of egoism, have recited the True Name of the Lord, the most bewitching and alluring thing (beauty). The perfect Guru has enlightened such persons with the knowledge (of the secrets) of the Lord, who is unseen, limitless and beyond our comprehension. (1)

The Lord's True Name is like the gold-stone (Paras) and the sandal wood (chandani) which converts us into saints like the iron into gold or the ordinary wood into fragrant wood. We have been merged (united with) with the Lord in the company of His holy saints, as the Guru, an embodiment of the Lord, has converted us into (gold or sandal wood) virtuous persons through His Grace. (Pause - 1)

Some learned men (Pandits) speak the language of nine Grammars, six shastras, four Vedas or other books of lore by (reading) going through various pages but my True Master is not pleased with them without the recitation of True Name.

O Nanak ! Let us recite the Lord's True Name by inculcating His love in the heart, as the Lord could be pleased and His favour could be won by such an action alone. (2-1-7)

Dhana'sari Mahala- 4 (Gunn koh har loh kar seva)

O Brother ! Let us (serve and) sing the praises of the Lord by serving the Guru and recite the Lord's True Name through the Guru's Grace. Such persons, who are received with honour in the Lord's presence, are not passed through the cycle of births and deaths and finally get united with the Prime-soul. (by reciting True Name). (1)

O my mind ! You could attain the eternal bliss by reciting True Name of the Lord (so let us recite True Name). The singing of praises of the Lord is the highest worship of the Lord and we could be saved from all sorts of sufferings by serving the Lord through recitation of True Name. (Pause)

We have developed the love of the Lord, who has bestowed on us the worship (True Name) of the Lord, through His Grace (the Guru's guidance). O Nanak ! We have cast away all our worries by inculcating the love of the Lord in the heart, and now the Lord has protected our honour like a friend and come to our rescue. (2-2-8)

Dhana'sari Mahala- 4 (Har par' har likh har jap har ga'ou..)

O Brother ! Let us recite the Lord's True Name (with the tongue) and write His songs of praises (with the hands) and sing the praises of the Lord by reciting True Name. The Lord is so benevolent that He would enable us to cross this ocean of life successfully. If we were to recite True Name by inculcating the love of the Lord in the heart through the Guru's Word, then the Lord will be pleased with us, who is the killer of the demon

ਜਗਦੀਸ ॥ ਮਿਲਿ ਸੰਗਤਿ ਸਾਧੂ ਮੀਤ ॥ ਸਦਾ
ਅਨੰਦੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ਹਰਿ ਕੀਰਤਿ ਕਰਿ
ਬਨਵਾਰੀ ॥ ਰਹਾਉ ॥ ਹਰਿ ਹਰਿ ਕਰੀ ਦ੍ਰਿਸਟਿ
ਤਬ ਭਇਓ ਮਨਿ ਉਦਮੁ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਜਪਿਓ ਗਤਿ ਭਈ ਹਮਾਰੀ ॥ ਜਨ ਨਾਨਕ ਕੀ
ਪਤਿ ਰਾਖੁ ਮੇਰੇ ਸੁਆਮੀ ਹਰਿ ਆਇ ਪਰਿਓ ਹੈ
ਸਰਣਿ ਤੁਮਾਰੀ ॥ ੨ ॥ ੩ ॥ ੯ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

ਚਉਰਾਸੀਹ ਸਿਧ ਬੁਧ ਤੇਤੀਸ ਕੋਟਿ ਮੁਨਿ ਜਨ
ਸਭਿ ਚਾਹਹਿ ਹਰਿ ਜੀਉ ਤੇਰੇ ਨਾਉ ॥ ਗੁਰ
ਪ੍ਰਸਾਦਿ ਕੇ ਵਿਰਲਾ ਪਾਵੈ ਜਿਨ ਕਉ ਲਿਲਾਟਿ
ਲਿਖਿਆ ਧੁਰਿ ਭਾਉ ॥ ੧ ॥ ਜਪਿ ਮਨ ਰਾਮੈ
ਨਾਮੁ ਹਰਿ ਜਸੁ ਉਤਮ ਕਾਮ ॥ ਜੋ ਗਾਵਹਿ
ਸੁਣਹਿ ਤੇਰਾ ਜਸੁ ਸੁਆਮੀ ਹਉ ਤਿਨ ਕੈ ਸਦ
ਬਲਿਹਾਰੈ ਜਾਉ ॥ ਰਹਾਉ ॥ ਸਰਣਾਗਤਿ
ਪ੍ਰਤਿਪਾਲਕ ਹਰਿ ਸੁਆਮੀ ਜੋ ਤੁਮ ਦੇਹੁ ਸੋਈ
ਹਉ ਪਾਉ ॥ ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾ ਕਰਿ
ਦੀਜੈ ਨਾਨਕ ਹਰਿ ਸਿਮਰਣ ਕਾ ਹੈ ਚਾਉ ॥ ੨
॥ ੪ ॥ ੧੦ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

ਸੇਵਕ ਸਿਖ ਪੂਜਣ ਸਭਿ ਆਵਹਿ ਸਭਿ
ਗਾਵਹਿ ਹਰੇ ਹਰਿ ਉਤਮ ਬਾਨੀ ॥ ਗਾਵਿਆ
ਸੁਣਿਆ ਤਿਨ ਕਾ ਹਰਿ ਥਾਇ ਪਾਵੈ ਜਿਨ
ਸਤਿਗੁਰ ਕੀ ਆਗਿਆ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੀ
॥ ੧ ॥ ਬੋਲਹੁ ਭਾਈ ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਭਵਜਲ
ਤੀਰਥਿ ॥ ਹਰਿ ਦਰਿ ਤਿਨ ਕੀ ਉਤਮ ਬਾਤ ਹੈ

of egoism. (1)

O Friend ! Let us recite the True Name of the Lord with love and devotion (with concentration of mind) in the company of the holy saints. We could enjoy the bliss of life by reciting the True Name day and night, as such let us sing the praises of the Lord, the gardener of the worldly garden. (Pause)

When the Lord, bestowed His Grace on us, we got the urge for worshipping the Lord (the urge to recite True Name), thus getting the honour and acclaim for attaining the Lord. O Nanak! May the Lord protect our honour as we have sought refuge at His lotus-feet as a slave (devotee) who would protect our honour. (2-3-9)

Dhana'sari Mahala- 4 (*Choura'sih sidh budh tetis kot*)

O Lord ! All the men, munis, eighty-four sidhas and wise persons (of Yoga cult) including thirty-three corers of gods are seeking Your True Name (Lord's True Name) but hardly a few of them, who are fortunate enough, being pre-destined by the Lord's Will, attain the True Name through the Guru's Grace as they are imbued with the love of the Lord. (1)

O Lord ! The persons, who have recited the True Name with (mind) love and devotion by singing the praises of the Lord, have performed the highest and greatest function of life. I would offer myself as a sacrifice to those persons, who listen to and sing Your praises. (Pause)

O True Lord ! You are always providing protection to those persons, who seek (refuge) asylum at Your lotus-feet and we are happy to receive whatever benedictions and favours You have bestowed on us.

O Nanak ! May the Lord through His Grace bestow on me the nectar of Lord's True Name, for which I have developed so much love and longing (urge) in my heart ! (2-4-10)

Dhana'sari Mahala- 4 (*Sevak sikh.poojan sabh aveh.....*)

All the Sikhs and devotees (followers come to) serve the Guru by singing the praises of the Lord through the Guru's Word. The Lord has accepted and approved the service, including the listening to and singing of the Lord's praises of such persons, who have followed the Guru's dictates and Lord's Will, taking it as perfectly True and binding on them. (1)

O Brother ! Let us sing the praises of the Lord, as the Lord comprises the holy places of pilgrimage and He alone could enable us to cross this ocean of life successfully. O holy saints ! Such persons, who have appreciated and accepted the discourses on the Greatness and vastness of the Lord (True Name of the Lord), are received with honour and acclaim in

ਸੰਤਹੁ ਹਰਿ ਕਥਾ ਜਿਨ ਜਨਹੁ ਜਾਨੀ ॥ ਰਹਾਉ
॥ ਆਪੇ ਗੁਰੁ ਚੇਲਾ ਹੈ ਆਪੇ ਆਪੇ ਹਰਿ ਪ੍ਰਭੁ
ਚੋਜ ਵਿਡਾਨੀ ॥ ਜਨ ਨਾਨਕ ਆਪਿ ਮਿਲਾਏ
ਸੋਈ ਹਰਿ ਮਿਲਸੀ ਅਵਰ ਸਭ ਤਿਆਗਿ ਓਹਾ
ਹਰਿ ਭਾਨੀ ॥ ੨ ॥ ੫ ॥ ੧੧ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

ਇਛਾ ਪੂਰਕੁ ਸਰਬ ਸੁਖਦਾਤਾ ਹਰਿ ਜਾ ਕੈ ਵਸਿ
ਹੈ ਕਾਮਧੋਨਾ ॥ ਸੇ ਐਸਾ ਹਰਿ ਧਿਆਈਐ ਮੇਰੇ
ਜੀਅਝੇ ਤਾ ਸਰਬ ਸੁਖ ਪਾਵਹਿ ਮੇਰੇ ਮਨਾ ॥ ੧
॥ ਜਪਿ ਮਨ ਸਤਿ ਨਾਮੁ ਸਦਾ ਸਤਿ ਨਾਮੁ ॥
ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਉਜਲ ਹੋਈ ਹੈ ਨਿਤ
ਧਿਆਈਐ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨਾ ॥ ਰਹਾਉ ॥
ਜਹ ਹਰਿ ਸਿਮਰਨੁ ਭਇਆ ਤਹ ਉਪਾਧਿ ਗਤੁ
ਕੀਨੀ ਵਡਭਾਗੀ ਹਰਿ ਜਪਨਾ ॥ ਜਨ ਨਾਨਕ
ਕਉ ਗੁਰਿ ਇਹ ਮਤਿ ਦੀਨੀ ਜਪਿ ਹਰਿ ਭਵਜਲੁ
ਤਰਨਾ ॥ ੨ ॥ ੬ ॥ ੧੨ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

ਮੇਰੇ ਸਾਹਾ ਮੈ ਹਰਿ ਦਰਸਨ ਸੁਖੁ ਹੋਇ ॥ ਹਮਰੀ
ਬੇਦਨਿ ਤੂ ਜਾਨਤਾ ਸਾਹਾ ਅਵਰੁ ਕਿਆ ਜਾਨੈ
ਕੋਇ ॥ ਰਹਾਉ ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਸਚੁ ਤੂ ਮੇਰੇ
ਸਾਹਾ ਤੇਰਾ ਕੀਆ ਸਚੁ ਸਭੁ ਹੋਇ ॥ ਝੂਠਾ ਕਿਸ
ਕਉ ਆਖੀਐ ਸਾਹਾ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥ ੧ ॥
ਸਭਨਾ ਵਿਚਿ ਤੂ ਵਰਤਦਾ ਸਾਹਾ ਸਭਿ ਤੁਝਹਿ
ਧਿਆਵਹਿ ਦਿਨੁ ਰਾਤਿ ॥ ਸਭਿ ਤੁਝ ਹੀ ਥਾਵਹੁ
ਮੰਗਦੇ ਮੇਰੇ ਸਾਹਾ ਤੂ ਸਭਨਾ ਕਰਹਿ ਇਕ ਦਾਤਿ
॥ ੨ ॥ ਸਭੁ ਕੇ ਤੁਝ ਹੀ ਵਿਚਿ ਹੈ ਮੇਰੇ ਸਾਹਾ

the Lord's presence. (Pause)

Such Guru-minded persons have realised fully that the Lord Himself represents the Guru and the devotee, both in one form, and the Lord Himself is enacting this worldly drama (of its creation or destruction).

O Nanak ! The persons, whom the Lord is pleased with, are enabled to unite with the Lord through His Grace, as they are imbued with the love of the Lord, having discarded all other worship (love) through the Guru's guidance. (2-5-11)

Dhana'sari Mahala- 4 (*Ichha poorak sarab sukh daata....*)

O my soul ! Let us recite the True Name of the Lord, who is our (greatest) benefactor fulfilling all our worldly desires and has control over the cow, Kamdhain (which is supposed to fulfil all our desires) so that we could enjoy the eternal bliss in our hearts.(1)

O my mind ! Let us always recite the Lord's True Name and only True Name of the Lord, so that we are received with honour both in this world and the next and proceed with flying colours to the Lord's presence by singing the praises of the Lord, free from the effects of Maya. (Worldly falsehood). (Pause)

Wherever the Lord's True Name is being recited and His praises are being sung, the place gets cleared of the filth of sinful actions, but it is only few fortunate persons, who attain this True Name, being pre-destined by the Lord's Will. O Nanak! The Guru has blessed me with this nectar of the Guru's teachings, that we could cross this ocean of life successfully by reciting True Name. (2-6-12)

Dhana'sari Mahala- 4 (*Merai saha mein har darsan*)

O my king, my Lord ! I enjoy the bliss of life by having a glimpse of Your vision, as You alone know our anguish and longing for You. O my True Master ! Who else could know the bliss of this experience ! (Pause)

O True Master ! You are my True Lord and all Your functioning is as True and ever-existent as Yourself. Whom should we consider as false or transient (temporary) as there is no second power on Earth (like You) as great as Yourself ? (1)

O True Lord ! You are pervading all the beings equally and all are (worshipping You) reciting Your True Name (day and night) all the time. O True Master ! The whole world is seeking favours from You alone, and You are bestowing Your benedictions on all of us, the gift of True Name. (2)

O Lord ! Everyone in the world forms a part of Your

ਤੁਝ ਤੇ ਬਾਹਰਿ ਕੋਈ ਨਾਹਿ ॥ ਸਭਿ ਜੀਅ ਤੇਰੇ
ਤੂੰ ਸਭਸ ਦਾ ਮੇਰੇ ਸਾਹਾ ਸਭਿ ਤੁਝ ਹੀ ਮਾਹਿ
ਸਮਾਹਿ ॥ ੩ ॥ ਸਭਨਾ ਕੀ ਤੂੰ ਆਸ ਹੈ ਮੇਰੇ
ਪਿਆਰੇ ਸਭਿ ਤੁਝਹਿ ਧਿਆਵਹਿ ਮੇਰੇ ਸਾਹ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖ ਤੂੰ ਮੇਰੇ ਪਿਆਰੇ ਸਚੁ ਨਾਨਕ
ਕੇ ਪਾਤਿਸਾਹ ॥ ੪ ॥ ੭ ॥ ੧੩ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੧ ਚਉਪਦੇ
੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਭਵ ਖੰਡਨ ਦੁਖ ਭੰਜਨ ਸ੍ਰਾਮੀ ਭਗਤਿ ਵਛਲ
ਨਿਰੰਕਾਰੇ ॥ ਕੋਟਿ ਪਰਾਧ ਮਿਟੇ ਖਿਨ ਭੀਤਰਿ ਜਾਂ
ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਰੇ ॥ ੧ ॥ ਮੇਰਾ ਮਨੁ ਲਾਗਾ
ਹੈ ਰਾਮ ਪਿਆਰੇ ॥ ਦੀਨ ਦਇਆਲਿ ਕਰੀ ਪ੍ਰਭਿ
ਕਿਰਪਾ ਵਸਿ ਕੀਨੇ ਪੰਚ ਦੂਤਾਰੇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਤੇਰਾ ਥਾਨੁ ਸੁਹਾਵਾ ਰੂਪੁ ਸੁਹਾਵਾ ਤੇਰੇ ਭਗਤ
ਸੋਹਹਿ ਦਰਬਾਰੇ ॥ ਸਰਬ ਜੀਆ ਕੇ ਦਾਤੇ
ਸੁਆਮੀ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਉਬਾਰੇ ॥ ੨ ॥ ਤੇ
ਰਾ ਵਰਨੁ ਨ ਜਾਪੈ ਰੂਪੁ ਨ ਲਖੀਐ ਤੇਰੀ ਕੁਦਰਤਿ
ਕਉਨੁ ਬੀਚਾਰੇ ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿਆ
ਸ੍ਰਬ ਠਾਈ ਅਗਮ ਰੂਪ ਗਿਰਧਾਰੇ ॥ ੩ ॥ ਕੀਰਤਿ
ਕਰਹਿ ਸਗਲ ਜਨ ਤੇਰੀ ਤੂੰ ਅਬਿਨਾਸੀ ਪੁਰਖੁ
ਮੁਰਾਰੇ ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਸੁਆਮੀ ਜਨ
ਨਾਨਕ ਸਰਨਿ ਦੁਆਰੇ ॥ ੪ ॥ ੧ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਬਿਨੁ ਜਲ ਪ੍ਰਾਨ ਤਜੇ ਹੈ ਮੀਨਾ ਜਿਨਿ ਜਲ ਸਿਉ
ਹੇਤੁ ਬਢਾਇਓ ॥ ਕਮਲ ਹੇਤਿ ਬਿਨਸਿਓ ਹੈ

existence and there is nothing in existence distinct from You or without You. O my Master ! All the beings are Your devotees while You are the Master and controlling all of them. All of them finally merge with You. (3)

O my beloved Lord ! Everyone has pinned his hopes on You alone, and all are worshipping You (reciting Your True Name). O Nanak ! May the beloved Lord protect our honour and prestige, as it pleases Him, as He is our only True Master and our beloved Lord . (4-7-13)

Dhana'sari Mahala- 5 Ghar - 1 Choupade Ik onkar satgur prasad (Bhav khandan dukh bhanjan sowami....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O True Master, the destroyer of our sufferings of various ages, the formless and beloved Lord of the saints ! Millions of our sins are cast away by reciting Your Name in a moment. (1)

O beloved Lord ! My heart is imbued with Your love and devotion. O Lord-benefactor, protector and saviour of all helpless persons ! You have bestowed Your Grace and benevolence on us so that we have been enabled to control (curb) all the five (enemies) vices like sexual desires and anger. (Pause - 1)

O True Master and our Lord-benefactor ! Your abode including the heavens and the holy congregations are very beautiful and Your form is very charming. How beautiful are Your holy saints in Your presence (in holy congregations) ? May we be protected against all ills and afflictions through Your Grace ! (2)

O Lord ! You are completely formless, having no physical existence, caste or appearance and none has been able to describe the secrets of Your Nature and Greatness.

O True Master ! You are pervading all the places including all lands, oceans and the middle (ethereal) space and mountains, taking the load of (maintenance) the whole world on Your shoulders, though being beyond our comprehension and reach. (3)

O Lord-Destroyer of the demon Mu'r, (Egoism) ! The whole world is engaged in singing Your praises, (in Your service) while You are ever-existent (deathless). O Nanak ! May the Lord protect our honour as it pleases Him, as we have sought His support and refuge at His lotus-feet. (4-1).

Dhana'sari Mahala- 5 (Bin jal pran tajai hai meena.....)

O Lord ! We are imbued with Your love so intensely just as the fish has developed love of water without which it gives up its life even, or the black wasp gets destroyed in the love of the lotus-flower, without (caring to find) knowing a way out of the flower.(1)

ਭਵਾਰ ਉਨਿ ਮਾਰਗੁ ਨਿਕਸਿ ਨ ਪਾਇਓ ॥ ੧
 ॥ ਅਬ ਮਨ ਏਕਸ ਸਿਉ ਮੋਹੁ ਕੀਨਾ ॥ ਮਰੈ ਨ
 ਜਾਵੈ ਸਦ ਹੀ ਸੰਗੇ ਸਤਿਗੁਰ ਸਬਦੀ ਚੀਨਾ ॥
 ੧ ॥ ਰਹਾਉ ॥ ਕਾਮ ਹੇਤਿ ਕੁੰਚਰੁ ਲੈ ਫਾਂਕਿਓ
 ਓਹੁ ਪਰ ਵਸਿ ਭਇਓ ਬਿਚਾਰਾ ॥ ਨਾਦ ਹੇਤਿ
 ਸਿਰੁ ਡਾਰਿਓ ਕੁਰੰਕਾ ਉਸ ਹੀ ਹੇਤ ਬਿਦਾਰਾ
 ॥ ੨ ॥ ਦੇਖਿ ਕੁਟੰਬੁ ਲੋਭਿ ਮੋਹਿਓ ਪ੍ਰਾਨੀ
 ਮਾਇਆ ਕਉ ਲਪਟਾਨਾ ॥ ਅਤਿ ਰਚਿਓ ਕਰਿ
 ਲੀਨੋ ਅਪੁਨਾ ਉਨਿ ਛੋਡਿ ਸਰਾਪਰ ਜਾਨਾ ॥ ੩
 ॥ ਬਿਨੁ ਗੋਬਿੰਦ ਅਵਰ ਸੰਗਿ ਨੇਹਾ ਓਹੁ ਜਾਣਹੁ
 ਸਦਾ ਦੁਹੇਲਾ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰ ਇਹੈ
 ਬੁਝਾਇਓ ਪ੍ਰੀਤਿ ਪ੍ਰਭੂ ਸਦ ਕੇਲਾ ॥ ੪ ॥ ੨ ॥

ਧਨਾਸਰੀ ਮ: ੫ ॥

ਕਰਿ ਕਿਰਪਾ ਦੀਓ ਮੋਹਿ ਨਾਮਾ ਬੰਧਨ ਤੇ ਛੁਟਕਾਏ
 ॥ ਮਨ ਤੇ ਬਿਸਰਿਓ ਸਗਲੋ ਧੰਧਾ ਗੁਰ ਕੀ
 ਚਰਣੀ ਲਾਏ ॥ ੧ ॥ ਸਾਧਸੰਗਿ ਚਿੰਤ ਬਿਰਾਨੀ
 ਛਾਡੀ ॥ ਅਹੰਬੁਧਿ ਮੋਹ ਮਨ ਬਾਸਨ ਦੇ ਕਰਿ
 ਗਡਹਾ ਗਾਡੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾ ਕੋ ਮੇਰਾ
 ਦੁਸਮਨੁ ਰਹਿਆ ਨਾ ਹਮ ਕਿਸ ਕੇ ਬੈਰਾਈ ॥
 ਬ੍ਰਹਮੁ ਪਸਾਰੁ ਪਸਾਰਿਓ ਭੀਤਰਿ ਸਤਿਗੁਰ ਤੇ
 ਸੋਝੀ ਪਾਈ ॥ ੨ ॥ ਸਭੁ ਕੋ ਮੀਤੁ ਹਮ ਆਪਨ
 ਕੀਨਾ ਹਮ ਸਭਨਾ ਕੇ ਸਾਜਨ ॥ ਦੂਰਿ ਪਰਾਇਓ
 ਮਨ ਕਾ ਬਿਰਹਾ ਤਾ ਮੇਲੁ ਕੀਓ ਮੇਰੈ ਰਾਜਨ ॥
 ੩ ॥ ਬਿਨਸਿਓ ਢੀਨਾ ਅੰਮ੍ਰਿਤੁ ਫੂਨਾ ਸਬਦੁ

O Brother ! I have inculcated an intense love of the Lord-sublime in my heart, who is ever-existent, without going through the cycle of births or deaths and is always by our side and we have realised His love through the Guru's guidance. (Guru's Word). (Pause - 1)

O Lord ! We have developed Your love just as the elephant has been caught due to its sexual desires and has been overpowered notwithstanding its strength and huge body. Even the deer has surrendered itself to the hunter due to its love for the musical note (of the drum) and loses its life because of its love for that music. (2)

Similarly this human being has got engrossed in the love of the (Maya) worldly falsehood, having developed the love of the family (members) and greed for worldly possessions.

Infact, the human being has considered the family as his own embodiment, thus developing love and responsibility for their requirements, though he is bound to leave all these family attachments soon. (3)

O Brother ! The human being, engrossed in the love of others, instead of developing love of the Lord-sublime, finally undergoes sufferings which is certain. O Nanak ! The Guru has made us realise that we could enjoy the eternal bliss (of life) by developing love of the Lord and singing His praises always. (4-2)

Dhana'sari Mahala- 5 (Kar kirpa diou mohai Naama.....)

(O Brother !) The Guru has bestowed on me, through His Grace, (the nectar of) True Name and relieved me of all the worldly bondage, so that all the worldly attachments (involvements) from the mind have been cast away by enabling me to take refuge at the lotus-feet of the Lord. (1)

We have cast away all the worries of others, the family members, like the son or the wife, in the company of the holy saints. Now the egoistic tendencies and worldly attachments have been cast away (buried in the earth by digging a pit) by developing the love of the Lord in the heart through meditation and a clear thinking. (Pause - 1)

Neither we have any enemies or bitter feelings against others nor there is any one having enmity against us. The True Guru has made us realise that the Lord, who is pervading throughout the world, is present within our innerselves (within our heart). (2)

Now we have made all the persons as our friends and we are also friendly towards the whole world. Once we were united with the Lord, all our afflictions of the mind, due to our separation from the Lord, were cast away. (thrown aside). (3)

When we appreciated (the greatness of) and developed love for the Guru's Word by partaking the nectar of True Name, we got over our crudeness (anger) of mind. O Nanak ! We

ਲਗੇ ਗੁਰ ਮੀਠਾ ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸਰਬ
ਨਿਵਾਸੀ ਨਾਨਕ ਰਮਈਆ ਡੀਠਾ ॥ ੪ ॥ ੩ ॥

ਧਨਾਸਰੀ ਮ: ੫ ॥

ਜਬ ਤੇ ਦਰਸਨ ਭੇਟੇ ਸਾਧੂ ਭਲੇ ਦਿਨਸ ਓਇ
ਆਏ ॥ ਮਹਾ ਅਨੰਦੁ ਸਦਾ ਕਰਿ ਕੀਰਤਨੁ
ਪੁਰਖ ਬਿਧਾਤਾ ਪਾਏ ॥ ੧ ॥ ਅਬ ਮੋਹਿ ਰਾਮ
ਜਸੇ ਮਨਿ ਗਾਇਓ ॥ ਭਇਓ ਪ੍ਰਗਾਸੁ ਸਦਾ
ਸੁਖੁ ਮਨ ਮਹਿ ਸਤਿਗੁਰੁ ਪੂਰਾ ਪਾਇਓ ॥ ੧

॥ ਰਹਾਉ ॥ ਗੁਣ ਨਿਧਾਨੁ ਰਿਦ ਭੀਤਰਿ
ਵਸਿਆ ਤਾ ਦੂਖੁ ਭਰਮ ਭਉ ਭਾਗਾ ॥ ਭਈ
ਪਰਾਪਤਿ ਵਸਤੁ ਅਗੋਚਰ ਰਾਮ ਨਾਮਿ ਰੰਗੁ
ਲਾਗਾ ॥ ੨ ॥ ਚਿੰਤ ਅਚਿੰਤਾ ਸੋਚ ਅਸੋਚਾ
ਸੋਗੁ ਲੋਭੁ ਮੋਹੁ ਥਾਕਾ ॥ ਹਉਮੈ ਰੋਗੁ ਮਿਟੇ
ਕਿਰਪਾ ਤੇ ਜਮ ਤੇ ਭਏ ਬਿਬਾਕਾ ॥ ੩ ॥ ਗੁਰ
ਕੀ ਟਹਲ ਗੁਰੂ ਕੀ ਸੇਵਾ ਗੁਰ ਕੀ ਆਗਿਆ
ਭਾਣੀ ॥ ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਜਮ ਤੇ ਕਾਢੇ
ਤਿਸੁ ਗੁਰ ਕੈ ਕੁਰਬਾਣੀ ॥ ੪ ॥ ੪ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਜਿਸ ਕਾ ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਤਿਸ ਕਾ ਸੋਈ
ਸੁਘੜੁ ਸੁਜਾਨੀ ॥ ਤਿਨ ਹੀ ਸੁਣਿਆ ਦੁਖੁ ਸੁਖੁ
ਮੇਰਾ ਤਉ ਬਿਧਿ ਨੀਕੀ ਖਟਾਨੀ ॥ ੧ ॥ ਜੀਅ
ਕੀ ਏਕੈ ਹੀ ਪਹਿ ਮਾਨੀ ॥ ਅਵਰਿ ਜਤਨ ਕਰਿ

have now perceived the Lord with our eyes (the vision of the Lord) through the Guru's Grace, who is pervading everywhere, including all the lands, oceans, and skies being omni-present. (4-3)

Dhana'sari Mahala- 5 (*Jab te darsan bhetai sadhu*)

Since the time we have been united with the True Guru (perceived a glimpse of the Guru-saint), Our life has become worth-while and purposeful. (our days have become fruitful) Now we have enjoyed the eternal bliss of life by singing the praises of the Lord (through the Guru's Word), having attained the Lord benefactor (in the form of the Guru). (1)

We have been enlightened with peace and tranquillity of mind alongwith the eternal bliss through the company of the perfect Guru by singing the praises of the Lord with love and devotion. (Pause -1)

Now the love of the treasure and fountain-head of all virtues, the True Lord, has been inculcated in our heart, as such all our sufferings, fear complex and dual-mindedness have been got rid of (have taken to wings). We are now imbued with the love of the Lord, having attained the invaluable and incomprehensible (beyond our reach) jewel of True Name of the Lord. (2)

Thus we have freed ourselves from all the worries, becoming worry-less, and have become free from all thoughts and doubts or misgivings, having got rid of all our ills, sufferings, greed and worldly attachments. We have rid ourselves of our egoism. Now the ills of egoistic tendencies have been cast away through the Guru's Grace and benevolence and our accountability to the Yama (god of death) has also been settled once for all. (We are no longer to account for our actions to the Yama). (3)

Now we have developed love of the Guru's service, the Guru's Word and the Guru's dictates (Lord's Will). O Nanak ! I would offer myself as a sacrifice to the Guru, who has saved us from the noose of the Yama (god of death) through the Guru's guidance. (4-4)

Dhana'sari Mahala - 5 (*Jiska ta'n ma'n dhan sabh tis ka.....*)

The Lord, to whom all this mind, body and wealth belongs, is the only wisest person (form) so we should surrender everything (body, mind and soul) to Him. The Lord, having listened to my tale of joy and sorrow, has bestowed His favours and a beautiful life on me. (1)

This man could only hope to offer his prayers to the Lord, who would love to listen to his supplications. This man has made all efforts except reciting True Name as such he has not

ਰਹੇ ਬਹੁਤੇਰੇ ਤਿਨ ਤਿਲੁ ਨਹੀ ਕੀਮਤਿ ਜਾਨੀ ॥

ਰਹਾਉ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਨਿਰਮੋਲਕੁ ਹੀਰਾ ਗੁਰਿ

ਦੀਨੋ ਮੰਤਾਨੀ ॥ ਡਿਰੈ ਨ ਡੋਲੈ ਦ੍ਰਿੜੁ ਕਰਿ ਰਹਿਓ

ਪੂਰਨ ਹੋਇ ਤ੍ਰਿਪਤਾਨੀ ॥ ੨ ॥ ਓਇ ਜੁ ਬੀਚ

ਹਮ ਤੁਮ ਕਛੁ ਹੋਤੇ ਤਿਨ ਕੀ ਬਾਤ ਬਿਲਾਨੀ ॥

ਅਲੰਕਾਰ ਮਿਲਿ ਬੈਲੀ ਹੋਈ ਹੈ ਤਾ ਤੇ ਕਨਿਕ

ਵਖਾਨੀ ॥ ੩ ॥ ਪ੍ਰਗਟਿਓ ਜੋਤਿ ਸਹਜ ਸੁਖ

ਸੋਭਾ ਬਾਜੇ ਅਨਹਤ ਬਾਨੀ ॥ ਕਹੁ ਨਾਨਕ

ਨਿਹਚਲ ਘਰੁ ਬਾਪਿਓ ਗੁਰਿ ਕੀਓ ਬੰਧਾਨੀ ॥

੪ ॥ ੫ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਵਡੇ ਵਡੇ ਰਾਜਨ ਅਰੁ ਭੂਮਨ ਤਾ ਕੀ ਤ੍ਰਿਸਨ ਨ

ਬੂਝੀ ॥ ਲਪਟਿ ਰਹੇ ਮਾਇਆ ਰੰਗ ਮਾਤੇ ਲੋਚਨ

ਕਛੁ ਨ ਸੁਝੀ ॥ ੧ ॥ ਬਿਖਿਆ ਮਹਿ ਕਿਨ ਗੀ

ਤ੍ਰਿਪਤਿ ਨ ਪਾਈ ॥ ਜਿਉ ਪਾਵਕੁ ਈਧਨਿ ਨਹੀ

ਧ੍ਰੁਪੈ ਬਿਨੁ ਹਰਿ ਕਹਾ ਅਘਾਈ ॥ ਰਹਾਉ ॥

ਦਿਨੁ ਦਿਨੁ ਕਰਤ ਭੋਜਨ ਬਹੁ ਬਿੰਜਨ ਤਾ ਕੀ

ਮਿਟੈ ਨ ਭੂਖਾ ॥ ਉਦਮੁ ਕਰੈ ਸੁਆਨ ਕੀ ਨਿਆਈ

ਚਾਰੇ ਕੁੰਟਾ ਘੋਖਾ ॥ ੨ ॥ ਕਾਮਵੰਤ ਕਾਮੀ ਬਹੁ

ਨਾਰੀ ਪਰ ਗ੍ਰਿਹੁ ਜੋਹ ਨ ਚੁਕੈ ॥ ਦਿਨ ਪ੍ਰਤਿ ਕਰੈ

ਕਰੈ ਪਛੁਤਾਧੈ ਸੋਗ ਲੋਭ ਮਹਿ ਸੂਕੈ ॥ ੩ ॥ ਹਰਿ

been able to evaluate even slightly the Greatness of the Lord or to gauge His depth. (Pause).

The Guru has bestowed the magical teaching of the jewel of True Name, the nectar and invaluable gem, which has enamoured us completely. We have attained peace and tranquillity of mind through the Guru's guidance so that the mind does not falter any more and the heart is fully satiated with this perfect gem of True Name. (2)

Now all the considerations of egoism and I-am-ness have been thrown aside (cast away) and vicious thoughts (of separation from the Lord) have been got rid of, with the filth of egoism removed, and everything else merged into the recitation of Lord's True Name, just as the (pure) gold bar is formed after removal of the dirt from the molten gold. (3)

With the enlightenment of the Lord's light and knowledge in the mind, we have attained bliss, equipoise and honour (all around) and the songs of the praises of the Lord were heard within the heart. (The all pervasive music of Nature was heard through the Guru's Word). O Nanak ! The Guru has helped us to control (curb) the mind, so that we have attained peace and bliss of life in the Lord's presence. (We have attained peace and tranquillity of mind through the Guru's guidance). (4-5)

Dhana'sari Mahala - 5 (*Vadai vadai rajan or bhooman...*)

The greatest of kings or landlords have never been satiated with worldly possessions as their worldly desires have never been satisfied (fire of desires quenched) as they had been always engrossed in the love of worldly falsehood (Maya) without realising with their eyes the false and unreal nature (temporary) of these things. (1)

O Brother ! No one has ever been satiated with the enjoying of vicious worldly pleasures, just as the fire is never satisfied with the logs of wood and seeks more of wood all the time (for its satisfaction). Similarly one never gets satiated with the Lord's True Name and (the saints) always continue reciting True Name. (Pause)

The persons, who enjoy various types of rich and dainty foods day in and day out, never get satiated with their hunger for more worldly possessions. Infact, they behave like a dog, who is looking around in all the four directions for food (eatables), and are seeking for more worldly pleasures or possessions from any side. (2)

Similarly the man filled with sexual desires never gets satisfied with having relationship with many women and goes on looking out for other's women and their beauty, without being satiated with worldly pleasures. Thus such a person goes on enjoying sexual pleasures every day without being satisfied and then repents for his sinful actions, and goes on

ਹਿਰਿ ਨਾਮੁ ਅਪਾਰ ਅਮੋਲਾ ਅੰਮ੍ਰਿਤੁ ਏਕੁ ਨਿਧਾਨਾ (3)

। ਸੂਖੁ ਸਹਜੁ ਆਨੰਦੁ ਸੰਤਨ ਕੈ ਨਾਨਕ ਗੁਰ ਤੇ

ਸਨਾ ॥ ੪ ॥ ੬ ॥

ਧਨਾਸਰੀ ਮ: ੫ ॥

ਤਵੈ ਨ ਲਾਗਨ ਕਉ ਹੈ ਕਛੁਐ ਜਾ ਕਉ ਫਿਰਿ

ਏਹੁ ਧਾਵੈ ॥ ਜਾ ਕਉ ਗੁਰਿ ਦੀਨੇ ਇਹੁ ਅੰਮ੍ਰਿਤੁ

ਤੇਸ ਹੀ ਕਉ ਬਨਿ ਆਵੈ ॥ ੧ ॥ ਜਾ ਕਉ

ਮਾਇਓ ਏਕੁ ਰਸਾ ॥ ਖਾਨ ਪਾਨ ਆਨ ਨਹੀ

ਪ੍ਰਧਿਆ ਤਾ ਕੈ ਚਿਤਿ ਨ ਬਸਾ ॥ ਰਹਾਉ ॥

ਮਉਲਿਓ ਮਨੁ ਤਨੁ ਹੋਇਓ ਹਰਿਆ ਏਕ ਬੂੰਦ

ਜੇਨਿ ਪਾਈ ॥ ਬਰਨਿ ਨ ਸਾਕਉ ਉਸਤਤਿ ਤਾ

ਕੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥ ੨ ॥ ਘਾਲ ਨ

ਮੇਲਿਓ ਸੇਵ ਨ ਮਿਲਿਓ ਮਿਲਿਓ ਆਇ

ਮਚਿਤਾ ॥ ਜਾ ਕਉ ਦਇਆ ਕਰੀ ਮੇਰੈ

ਤਾਕੁਰਿ ਤਿਨਿ ਗੁਰਹਿ ਕਮਾਨੇ ਮੰਤਾ ॥ ੩ ॥

ਦੀਨ ਦੈਆਲ ਸਦਾ ਕਿਰਪਾਲਾ ਸਰਬ ਜੀਆ

ਪ੍ਰਤਿਪਾਲਾ ॥ ਓਤਿ ਪੋਤਿ ਨਾਨਕ ਸੰਗਿ ਰਵਿਆ

ਜਿਉ ਮਾਤਾ ਬਾਲ ਗੋਪਾਲਾ ॥ ੪ ॥ ੭ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਬਾਰਿ ਜਾਉ ਗੁਰ ਅਪੁਨੇ ਊਪਰਿ ਜਿਨਿ ਹਰਿ ਹਰਿ

ਨਾਮੁ ਦ੍ਰਿੜਾਯਾ ॥ ਮਹਾ ਉਦਿਆਨ ਅੰਧਕਾਰ

ਮਹਿ ਜਿਨਿ ਸੀਧਾ ਮਾਰਗੁ ਦਿਖਾਯਾ ॥ ੧ ॥

ਮਰੇ ਪ੍ਰਾਨ ਗੁਪਾਲ ਗੋਬਿੰਦ ॥ ਈਹਾ ਊਹਾ

ਸਰਬ ਥੋਕ ਕੀ ਜਿਸਹਿ ਹਮਾਰੀ ਚਿੰਦ ॥ ੧ ॥

losing health engrossed in vicious and sinful worldly pleasures. (3)

The saints, however, enjoy the bliss of reciting the nectar of True Name, which is their only treasure (of the ocean of virtues). O Nanak ! The holy saints are always enjoying the eternal bliss, equipoise and comforts of life, having attained the nectar of True Name from the Guru's guidance. (4-6)

Dhana'sari Mahala - 5 (*Lavai na lagan kou hai kachhuai...*)

There is no other bliss or joy on par with the real bliss of reciting True Name, for which this human mind is running after (trying to acquire). The person, who is bestowed with this nectar of True Name by the Guru's Grace, could realise the value of this wealth of True Name and its joy. (having partaken this nectar). (1)

The person, who has realised the taste of True Name of the Lord, never feels the urge (hunger) for worldly pleasures (eating and drinking of other tastier foods) as they have never developed love of other worldly pleasures. (Pause)

Whosoever has attained a tinge of this nectar of True Name from the Guru's Grace, gets blossomed forth with (this drop of) the love of the nectar of True Name in body and soul. In fact, I am unable to praise the company (acquisition) of such holy persons, as it is impossible to evaluate their virtues or greatness having partaken True Name. (2)

O Brother ! This invaluable wealth of True Name cannot be attained with great efforts on our part or through great service (of the gods) but it is attained effortlessly through the Guru's Grace by the holy saints (when it pleases the Lord). The persons, favoured with the Guru's Grace, by the True Master, have recited the Lord's True Name through the Guru's guidance. (3)

O Nanak ! The Lord-benefactor is always benevolent to us, favouring us with His benedictions always and sustains all the beings (after creating them). The Lord always protects His saints being omni-present and pervades all the beings equally just as the mother looks after her child. (4-7)

Dhana'sari Mahala - 5 (*Baar jaon Gur apnai uper jin....*)

I would offer myself as a sacrifice to the Guru, who has enabled me to recite the Lord's True Name, and has shown me the right path of enlightenment (with True Name) in the darkness of ignorance spread all around. (1)

O Brother ! The Lord Gobind is our protector, being our very life. He looks after our requirements and sustenance in both the worlds, here and hereafter, providing all facilities to us. (as He is interested in our care). (Pause - 1)

By reciting the True Name of such a True Master, we

ਰਹਾਉ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਸਰਬ ਨਿਧਾਨਾ ਮਾਨੁ
ਮਹਤੁ ਪਤਿ ਪੂਰੀ ॥ ਨਾਮੁ ਲੈਤ ਕੋਟਿ ਅਘ ਨਾਸੇ
ਭਗਤ ਬਾਛਹਿ ਸਭਿ ਪੂਰੀ ॥ ੨ ॥ ਸਰਬ ਮਨੋਰਥ
ਜੇ ਕੇ ਚਾਹੈ ਸੇਵੈ ਏਕੁ ਨਿਧਾਨਾ ॥ ਪਾਰਬ੍ਰਹਮ
ਅਪਰੰਪਰ ਸੁਆਮੀ ਸਿਮਰਤ ਪਾਰਿ ਪਰਾਨਾ ॥ ੩
॥ ਸੀਤਲ ਸਾਂਤਿ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ਸੰਤਸੰਗਿ
ਰਹਿਓ ਓਲ੍ਹਾ ॥ ਹਰਿ ਧਨੁ ਸੰਚਨੁ ਹਰਿ ਨਾਮੁ
ਭੋਜਨੁ ਇਹੁ ਨਾਨਕ ਕੀਨੋ ਚੋਲ੍ਹਾ ॥ ੪ ॥ ੮ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਜਿਹ ਕਰਣੀ ਹੋਵਹਿ ਸਰਮਿੰਦਾ ਇਹਾ ਕਮਾਨੀ
ਰੀਤਿ ॥ ਸੰਤ ਕੀ ਨਿੰਦਾ ਸਾਕਤ ਕੀ ਪੂਜਾ ਐਸੀ
ਦ੍ਰਿੜ੍ਹੀ ਬਿਪਰੀਤਿ ॥ ੧ ॥ ਮਾਇਆ ਮੋਹ ਭੂਲੇ
ਅਵਰੈ ਹੀਤ ॥ ਹਰਿਚੰਦਉਰੀ ਬਨ ਹਰ ਪਾਤ ਰੇ
ਇਹੈ ਤੁਹਾਰੇ ਬੀਤ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚੰਦਨ ਲੇ
ਪ ਹੋਤ ਦੇਹ ਕਉ ਸੁਖੁ ਗਰਧਤ ਭਸਮ ਸੰਗੀਤਿ
॥ ਅੰਮ੍ਰਿਤ ਸੰਗਿ ਨਾਹਿ ਰੁਚ ਆਵਤ ਬਿਖੈ
ਠਗਉਰੀ ਪ੍ਰੀਤਿ ॥ ੨ ॥ ਉਤਮ ਸੰਤ ਭਲੇ ਸੰਜੋਗੀ
ਇਸੁ ਜੁਗ ਮਹਿ ਪਵਿਤ ਪੁਨੀਤ ॥ ਜਾਤ ਅਕਾਰਥ
ਜਨਮੁ ਪਦਾਰਥ ਕਾਰ ਬਾਦਰੈ ਜੀਤ ॥ ੩ ॥ ਜਨਮ
ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਦੁਖ ਭਾਗੇ ਗੁਰਿ ਗਿਆਨ
ਅੰਜਨੁ ਨੇੜ੍ਹ ਦੀਤ ॥ ਸਾਧਸੰਗਿ ਇਨ ਦੁਖ ਤੇ
ਨਿਕਸਿਓ ਨਾਨਕ ਏਕ ਪਰੀਤ ॥ ੪ ॥ ੯ ॥

attain all the treasures of the world along with honour and status all around, being acclaimed throughout the world. By reciting the Lord's True Name, we could cast away all our sins (millions of sins) and the saints are also seeking the dust of the lotus-feet of such persons. (2)

The human being could cross this ocean of life successfully and fulfil all his desires by reciting True Name, the wealth of (one) Lord-sublime, and by serving the Lord. By worshipping the limitless and formless Lord, we could attain salvation. (3)

By joining the company of the holy saints, we could enjoy peace and the eternal bliss and all our flaws or shortcomings will be covered up. O Nanak ! By amassing the wealth of True Name, we have partaken the nectar of True Name as our food (for survival) (4-8)

Dhana'sar i Mahala - 5 (Jeh karni hoveh sarminda...)

O Brother ! You have performed such fruitless actions in life which would bring you shame and sense of frustration in the Lord's presence as you have been engrossed in the vilification (slander) of the holy saints and the praise of the lovers of the worldly falsehood (Maya). (1)

O Man ! You have always been lost in the love of the worldly -falsehood (Maya), being engrossed in worldly chores instead of the love of the Lord. Your life is spent (wasted) in useless efforts and is short-lived just as the sky presents the milky way for a short while in the morning or a drop of water on the (tree) leaves is seen (lasts) only for a short while and then disappears. (Pause-1)

This human being develops the love of the transient worldly falsehood just as an ass prefers to be in the dust even when his body is smeared with a fragrant coat of chandan (sandal wood) as he has no value for this fragrance. The faithless (self-willed) person has developed the love of vicious and sinful actions (like the deceitful herb) in the world and has no value or liking for the nectar of True Name. (2)

In this age of Kal-Yug the company of the holy saints is only worth-while which could unite us with the Lord, as they have purified themselves and could help others as well to be purified. Infact, this invaluable human life is being wasted (by this fool) in fruitless efforts engrossed in vices and sinful actions like the winning of perishable glass in return. (3)

The persons, who have used the collyrium of the Guru's guidance and teachings for the eyes, have cast away all the sins, ills or afflictions of the ages (by reciting True Name). O Nanak ! The person, who is imbued with the love of the Lord's True Name through the Guru's Grace in the company of the holy saints, has saved himself from the worldly bondage and sufferings. (4-9)

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਪਾਨੀ ਪਖਾ ਪੀਸਉ ਸੰਤ ਆਗੈ ਗੁਣ ਗੋਵਿੰਦ
ਜਸੁ ਗਾਈ ॥ ਸਾਸਿ ਸਾਸਿ ਮਨੁ ਨਾਮੁ ਸਮ੍ਰੈ
ਇਹੁ ਬਿਸ੍ਵਾਸ ਨਿਧਿ ਪਾਈ ॥ ੧ ॥ ਤੁਮ੍ ਕਰਹੁ
ਦਇਆ ਮੇਰੇ ਸਾਈ ॥ ਐਸੀ ਮਤਿ ਦੀਜੈ ਮੇਰੇ
ਠਾਕੁਰ ਸਦਾ ਸਦਾ ਤੁਧੁ ਧਿਆਈ ॥ ੧ ॥
ਰਹਾਉ ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਮੇਹੁ ਮਾਨੁ ਛੁਟੈ
ਬਿਨਸਿ ਜਾਇ ਭਰਮਾਈ ॥ ਅਨਦ ਰੂਪੁ ਰਵਿਓ
ਸਭ ਮਧੇ ਜਤ ਕਤ ਪੇਖਉ ਜਾਈ ॥ ੨ ॥ ਤੁਮ੍
ਦਇਆਲ ਕਿਰਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ਪਤਿਤ
ਪਾਵਨ ਗੋਸਾਈ ॥ ਕੋਟਿ ਸੂਖ ਆਨੰਦ ਰਾਜ
ਪਾਏ ਮੁਖ ਤੇ ਨਿਮਖ ਬੁਲਾਈ ॥ ੩ ॥ ਜਾਪ
ਤਾਪ ਭਗਤਿ ਸਾ ਪੂਰੀ ਜੋ ਪ੍ਰਭ ਕੈ ਮਨਿ ਭਾਈ
॥ ਨਾਮੁ ਜਪਤ ਤ੍ਰਿਸਨਾ ਸਭ ਬੁਝੀ ਹੈ ਨਾਨਕ
ਤ੍ਰਿਪਤਿ ਅਘਾਈ ॥ ੪ ॥ ੧੦ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਜਿਨਿ ਕੀਨੇ ਵਸਿ ਅਪੁਨੈ ਤ੍ਰੈ ਗੁਣ ਭਵਣ ਚਤੁਰ
ਸੰਸਾਰਾ ॥ ਜਗ ਇਸਨਾਨ ਤਾਪ ਥਾਨ ਖੰਡੇ ਕਿਆ
ਇਹੁ ਜੰਤੁ ਵਿਚਾਰਾ ॥ ੧ ॥ ਪ੍ਰਭ ਕੀ ਓਟ ਗਹੀ
ਤਉ ਛੁਟੇ ॥ ਸਾਧ ਪ੍ਰਸਾਦਿ ਹਰਿ ਹਰਿ ਹਰਿ ਗਾਏ
ਬਿਖੈ ਬਿਆਧਿ ਤਬ ਹੁਟੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਹ
ਸੁਣੀਐ ਨਹ ਮੁਖ ਤੇ ਬਕੀਐ ਨਹ ਮੋਹੈ ਉਹ

Dhana'sari Mahala -5 (*Pani pakha peeson sant agai gunn...*)

O Lord ! May I always serve Your holy saints by bringing water (as a water carrier) for them, fanning them (to undo the effect of heat) or grinding flour (atta) for them and singing the praises of the Lord ! May I attain the ever-lasting (elixir) treasure of True Name of the Lord so that I could recite Your True Name all the time (with each breath) with love and devotion ! (1)

O my True Master ! May You bestow on me Your Grace and benevolence and favour me with the wisdom (clear understanding) so that I am enabled to recite Your True Name all the time ! (Pause - 1)

O Lord ! It is through Your Grace alone that we may cast away our greed, egoism and worldly attachments and rid ourselves of all whims and dual-mindedness. Then I would perceive the (same) Lord alone pervading every where in a state of bliss and peace wherever I look around. (2)

O Lord-benefactor ! You are our greatest benefactor, blessing us with all Your favours and benedictions through Your Grace, and the True Master of us all, who could purify us of all our sins and ills. I would enjoy the bliss of life, like enjoying the comforts of millions of Your favours by reciting the Lord's True Name even for the twinkling of an eye (for a shortwhile).

O Lord ! The worship, meditation of True Name including any penance is worth while only if it pleases You and is approved by You. O Nanak ! We have been fully satiated, extinguishing the fire of our worldly desires, by reciting Lord's True Name and have enjoyed the bliss of life with True Name. (4-10)

Dhana'sari Mahala -5 (*Jin kinai vas apnai trai gunn.....*)

O Brother ! What is the value of this poor and helpless man before the three-pronged worldly falsehood (Maya) comprising lust for power, greed or jealousy and partial peace, which has controlled the whole world consisting of fourteen countries ? The human being feels helpless before the worldly falsehood, which has made impure all the holy places or rituals like bathing at holy places through its impure touch. (1)

O Brother ! We could rid ourselves of this worldly bondage by taking the support of the True Lord. By singing the praises of the Lord in the company of holy saints and the Guru's Grace, we could cast away all our sins and afflictions. (Pause - 1)

This worldly falsehood (Maya) has enamoured and

ਡੀਠੀ ॥ ਐਸੀ ਠਗਉਰੀ ਪਾਇ ਭੁਲਾਵੈ ਮਨਿ
ਸਭ ਕੈ ਲਾਗੈ ਮੀਠੀ ॥ ੨ ॥ ਮਾਇ ਬਾਪ ਪੂਤ
ਹਿਤ ਭ੍ਰਾਤਾ ਉਨਿ ਘਰਿ ਘਰਿ ਮੇਲਿਓ ਦੂਆ ॥

ਕਿਸ ਹੀ ਵਾਧਿ ਘਾਟਿ ਕਿਸ ਹੀ ਪਹਿ ਸਗਲੇ
ਲਰਿ ਲਰਿ ਮੂਆ ॥ ੩ ॥ ਹਉ ਬਲਿਹਾਰੀ
ਸਤਿਗੁਰ ਅਪੁਨੇ ਜਿਨਿ ਇਹੁ ਚਲਤੁ ਦਿਖਾਇਆ

॥ ਗੂੜੀ ਭਾਹਿ ਜਲੈ ਸੰਸਾਰਾ ਭਗਤ ਨ ਬਿਆਪੈ
ਮਾਇਆ ॥ ੪ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਮਹਾ ਸੁਖ ਪਾਇਆ
ਸਗਲੇ ਬੰਧਨ ਕਾਟੇ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਾਨਕ

ਧਨੁ ਪਾਇਆ ਅਪੁਨੈ ਘਰਿ ਲੈ ਆਇਆ ਖਾਟੇ ॥
੫ ॥ ੧੧ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਤੁਮ ਦਾਤੇ ਠਾਕੁਰ ਪ੍ਰਤਿਪਾਲਕ ਨਾਇਕ ਖਸਮ
ਹਮਾਰੇ ॥ ਨਿਮਖ ਨਿਮਖ ਤੁਮ ਹੀ ਪ੍ਰਤਿਪਾਲਹੁ

ਹਮ ਬਾਰਿਕ ਤੁਮਰੇ ਧਾਰੇ ॥ ੧ ॥ ਜਿਹਵਾ ਏ
ਕ ਕਵਨ ਗੁਨ ਕਹੀਐ ॥ ਬੇਸੁਮਾਰ ਬੇਅੰਤ
ਸੁਆਮੀ ਤੇਰੇ ਅੰਤੁ ਨ ਕਿਨ ਹੀ ਲਹੀਐ ॥ ੧

॥ ਰਹਾਉ ॥ ਕੋਟਿ ਪਰਾਧ ਹਮਾਰੇ ਖੰਡਹੁ ਅਨਿਕ
ਬਿਧੀ ਸਮਝਾਵਹੁ ॥ ਹਮ ਅਗਿਆਨ ਅਲਪ
ਮਤਿ ਥੋਰੀ ਤੁਮ ਆਪਨ ਬਿਰਦੁ ਰਖਾਵਹੁ ॥ ੨ ॥

ਤੁਮਰੀ ਸਰਣਿ ਤੁਮਾਰੀ ਆਸਾ ਤੁਮ ਹੀ ਸਜਨ
ਸੁਹੇਲੇ ॥ ਰਾਖਹੁ ਰਾਖਨਹਾਰ ਦਇਆਲਾ ਨਾਨਕ

ensnared the whole world with its charm and appeal to such an extent that no one could ever imagine its charm or express its beauty (which no one has even seen, how it is alluring the whole lot with its charm). It has the effect of the deceitful herb, which lends its charm and sweetness to one and all and leads all astray. (2)

This worldly falsehood has enamoured the whole world including mother, father, son, friend, brother or near and dear ones (beloved relations) with its charm by producing dual-mindedness and differences amongst all these people. Infact, the whole world is engaged in quarrels amongst itself due to the presence of this wealth in varying quantities or to usurp more of this Maya (wealth) from one another. (3)

I would offer myself as a sacrifice to the True Guru who has made me realise its face value by showing clearly the role of Maya in its deceitful form. O Nanak ! The whole world is burning in the hidden fire of this worldly falsehood except the holy saints, who have not been ensnared by its charm. (4)

We have enjoyed the eternal bliss through the company and benevolence of the holy saints, by casting away the worldly bondage of the ages. O Nanak ! We have attained the wealth of True Name of the Lord through the Guru's guidance, which has resulted in the enlightenment of the mind and attainment of self realisation. (5-11)

Dhana'sari Mahala - 5 (*Tum daatai thakur pritpalak.....*)

O True Master ! You are our greatest Lord-benefactor and our Lord-spouse who maintains and sustains us all with due care through His Grace. You are looking after our upbringing every moment as we are like Your children who are always seeking Your support. (1)

O Lord ! You are limitless and the Greatest True Master, who is too deep for a probe and beyond our comprehension, whose limits or Greatness has not been possible to be recounted by anyone so far. We have only one tongue so which of Your Great virtues and qualities could we describe with this single tongue ? (Pause - 1)

O Lord ! We are ignorant of Your Greatness, having a limited intelligence or wisdom, though You have been explaining and making us realise through various means by ridding us of all of our sins (millions of sins) and misgivings including dual mindedness. But You have always enabled us to realise the Truth through Your Grace (as Your moral responsibility). (2)

O True Master ! We have only Your support and have sought refuge at Your lotus-feet as our only hope and our greatest friend, lending us Your helping hand always. O Nanak! May the Lord-benefactor, our only protector, save us from all

ਘਰ ਕੇ ਗੋਲੇ ॥ ੩ ॥ ੧੨ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਪੂਜਾ ਵਰਤ ਤਿਲਕ ਇਸਨਾਨਾ ਪੁੰਨ ਦਾਨ ਬਹੁ
ਦੈਨ ॥ ਕਹੂੰ ਨ ਭੀਜੈ ਸੰਜਮ ਸੁਆਮੀ ਬੋਲਹਿ
ਮੀਠੇ ਬੈਨ ॥ ੧ ॥ ਪ੍ਰਭ ਜੀ ਕੇ ਨਾਮੁ ਜਪਤ
ਮਨ ਚੈਨ ॥ ਬਹੁ ਪ੍ਰਕਾਰ ਖੋਜਹਿ ਸਭਿ ਤਾ ਕਉ
ਬਿਖਮੁ ਨ ਜਾਈ ਲੈਨ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾਪ
ਤਾਪ ਭ੍ਰਮਨ ਬਸੁਧਾ ਕਰਿ ਉਰਧ ਤਾਪ ਲੈ ਗੈਨ
॥ ਇਹ ਬਿਧਿ ਨਹ ਪਤੀਆਨੇ ਠਾਕੁਰ ਜੋਗ
ਜੁਗਤਿ ਕਰਿ ਜੈਨ ॥ ੨ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ
ਨਿਰਮੋਲਕੁ ਹਰਿ ਜਸੁ ਤਿਨਿ ਪਾਇਓ ਜਿਸੁ
ਕਿਰਪੈਨ ॥ ਸਾਧਸੰਗਿ ਰੰਗਿ ਪ੍ਰਭ ਭੇਟੇ ਨਾਨਕ
ਸੁਖਿ ਜਨ ਰੈਨ ॥ ੩ ॥ ੧੩ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਬੰਧਨ ਤੇ ਛੁਟਕਾਵੈ ਪ੍ਰਭੁ ਮਿਲਾਵੈ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਸੁਨਾਵੈ ॥ ਅਸਥਿਰੁ ਕਰੇ ਨਿਹਚਲੁ ਇਹੁ ਮਨੁਆ
ਬਹੁਰਿ ਨ ਕਤਹੂ ਧਾਵੈ ॥ ੧ ॥ ਹੈ ਕੋਊ ਐਸੇ
ਹਮਰਾ ਮੀਤੁ ॥ ਸਗਲ ਸਮਗ੍ਰੀ ਜੀਉ ਹੀਉ ਦੇ
ਉ ਅਰਪਉ ਅਪਨੇ ਚੀਤੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਰ
ਧਨ ਪਰ ਤਨ ਪਰ ਕੀ ਨਿੰਦਾ ਇਨ ਸਿਉ ਪ੍ਰੀਤਿ
ਨ ਲਾਗੈ ॥ ਸੰਤਹ ਸੰਗੁ ਸੰਤ ਸੰਭਾਖਨੁ ਹਰਿ
ਕੀਰਤਨਿ ਮਨੁ ਜਾਗੈ ॥ ੨ ॥ ਗੁਣ ਨਿਧਾਨ
ਦਇਆਲ ਪੁਰਖ ਪ੍ਰਭ ਸਰਬ ਸੂਖ ਦਇਆਲਾ
॥ ਮਾਗੈ ਦਾਨੁ ਨਾਮੁ ਤੇਰੇ ਨਾਨਕੁ ਜਿਉ ਮਾਤਾ
ਬਾਲ ਗੁਪਾਲਾ ॥ ੩ ॥ ੧੪ ॥

the worldly ills and afflictions as we are His slaves (devotees) and seek our protection from the saviour. (3-12)

Dhana'sari Mahala - 5 (Pooja varat tilak isnana pundaan..)

The Lord cannot be pleased or won over by our worship, fasting or putting saffron marks on the forehead or having baths at the holy places (of pilgrimage) and by giving all our possessions (wealth) as alms (to the poor or Brahmans) including using sweet language and soft-spoken words (in his favours or praise). (1)

O Brother ! It is only through the recitation of Lord's True Name that we could attain peace and tranquillity of mind. The whole world is trying, to seek and realise the Lord (Lord's secrets) but it is rather impossible or difficult to attain the Lord through all means other than True Name. (Pause - 1)

But the True Master can never be appeased with various formal rituals or practices including meditation, penance of various forms including standing with arms raised upwards or burning fires and wandering throughout various lands or performing Yogic exercises except by reciting True Name of the Lord. (2)

The person, who is blessed with the Lord's Grace, attains the nectar of True Name and is enabled to sing His praises. O Nanak ! The persons, who are bestowed with the love of the Lord in the company of the holy saints, spend this life in the bliss of uniting with the Lord through His Grace and attain peace and eternal bliss. (3-13)

Dhana'sari Mahala - 5 (Bandhan te chhutkavai prabhu.....)

Is there a true friend, who could free us from the worldly bondage by uniting me with my beloved Lord by enabling us to listen to True Name, so that this mind becomes peaceful and stabilised without any more wanderings or wavering? (1)

O Lord ! Is there any true friend except the Guru, who could guide us on the right path towards a unison with the Lord ! I would offer myself as a sacrifice to such a friendly Guru, including my body, soul and wealth and the heart by inculcating His love in it. (Pause - 1)

O Lord ! May I be blessed with the company of the holy saints and discourses of the saints by ridding me of the love for other's wealth, other's wife, or slander of others, so that the mind awakens in singing the praises of the Lord through the Guru's Word. (Kirtan) (2)

O Lord- benefactor, ocean of all bliss ! You are our greatest friend, bestowing on us through Your Grace all the bliss of life. O Nanak ! I only seek the boon of Lord's True Name just like the child craving for the mother's milk and I would pray to the Lord for His Grace in blessing me with True Name. (3-14)

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਲੀਨੇ ਸੰਤ ਉਬਾਰਿ ॥ ਹਰਿ ਕੇ ਦਾਸ
ਕੀ ਚਿਤਵੈ ਬੁਰਿਆਈ ਤਿਸ ਹੀ ਕਉ ਫਿਰਿ ਮਾਰਿ
॥ ੧ ॥ ਰਹਾਉ ॥ ਜਨ ਕਾ ਆਪਿ ਸਹਾਈ ਹੋਆ
ਨਿੰਦਕ ਭਾਗੇ ਹਾਰਿ ॥ ਭ੍ਰਮਤ ਭ੍ਰਮਤ ਉਹਾ ਹੀ
ਮੂਏ ਬਾਹੁੜਿ ਗ੍ਰਿਹਿ ਨ ਮੰਝਾਰਿ ॥ ੧ ॥ ਨਾਨਕ
ਸਰਣਿ ਪਰਿਓ ਦੁਖ ਭੰਜਨ ਗੁਨ ਗਾਵੈ ਸਦਾ
ਅਪਾਰਿ ॥ ਨਿੰਦਕ ਕਾ ਮੁਖੁ ਕਾਲਾ ਹੋਆ ਦੀਨ
ਦੁਨੀਆ ਕੈ ਦਰਬਾਰਿ ॥ ੨ ॥ ੧੫ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਅਬ ਹਰਿ ਰਾਖਨਹਾਰੁ ਚਿਤਾਰਿਆ ॥ ਪਤਿਤ
ਪੁਨੀਤ ਕੀਏ ਖਿਨ ਭੀਤਰਿ ਸਗਲਾ ਰੋਗੁ
ਬਿਦਾਰਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੋਸਟਿ ਭਈ
ਸਾਧ ਕੈ ਸੰਗਮਿ ਕਾਮ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮਾਰਿਆ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਪੂਰਨ ਨਾਰਾਇਨ ਸੰਗੀ ਸਗਲੇ
ਤਾਰਿਆ ॥ ੧ ॥ ਅਉਖਧ ਮੰਤ੍ਰ ਮੂਲ ਮਨ ਦੇ
ਕੈ ਮਨਿ ਬਿਸਾਸੁ ਪ੍ਰਭ ਧਾਰਿਆ ॥ ਚਰਨ ਰੇਨ
ਬਾਂਛੈ ਨਿਤ ਨਾਨਕੁ ਪੁਨਹ ਪੁਨਹ ਬਲਿਹਾਰਿਆ
॥ ੨ ॥ ੧੬ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਮੇਰਾ ਲਾਗੋ ਰਾਮ ਸਿਉ ਹੇਤੁ ॥ ਸਤਿਗੁਰੁ ਮੇਰਾ
ਸਦਾ ਸਹਾਈ ਜਿਨਿ ਦੁਖ ਕਾ ਕਾਟਿਆ ਕੇਤੁ ॥
੧ ॥ ਰਹਾਉ ॥ ਹਾਥ ਦੇਇ ਰਾਖਿਓ ਅਪੁਨਾ ਕਰਿ
ਬਿਰਥਾ ਸਗਲ ਮਿਟਾਈ ॥ ਨਿੰਦਕ ਕੇ ਮੁਖ ਕਾਲੇ
ਕੀਨੇ ਜਨ ਕਾ ਆਪਿ ਸਹਾਈ ॥ ੧ ॥ ਸਾਚਾ
ਸਾਹਿਬੁ ਹੋਆ ਰਖਵਾਲਾ ਰਾਖਿ ਲੀਏ ਕੀਨੇ ਲਾਇ

Dhana'sari Mahala - 5 (*Har, har leenai sant uba'r....*)

The Lord has always protected the honour of His saints. The person, who thinks ill of the (devotees) slaves of the Lord, gets punished by the Lord. (Pause - 1)

The slanderers are thrown (away) out by the Lord with disgust and disappointment, whereas the devotees (beloved ones) are given all the support and help by the Lord.

The slanderers have been lost in their wanderings and fruitless efforts, thus suffering the pangs of separation without gaining unity with the Lord. (1)

O Nanak ! I have sought refuge at the lotus-feet of the Lord-benefactor, destroyer of our afflictions, and am always engaged in singing the praises of the limitless Lord. The vilifier (slanderer) is disgraced and dishonoured (with blackened face) both in this world and hereafter (in the Lord's presence). (2-15)

Dhana'sari Mahala - 5 (*Ab Har rakhanhaar chita'ria....*)

Now I have (worshipped) recited the True Name of the Lord-protector, who has purified (the hearts of) the sinners (like us) ridding us of the ills (malady) of egoism or other vices. (Pause - 1)

We have listened to the discourses and praises (Greatness) of the Lord in the company of the holy saints, having cast away all our vices like sexual desires, anger and greed. Thus we have helped our colleagues and companions in crossing this ocean of life by reciting the True Name of the Lord. (1)

O Nanak ! We have always taken the support of the Lord-sublime, the source of all bliss and panacea of all ills, having faith and love of the Lord in our heart. We always offer ourselves as a sacrifice to the Lord time and again by seeking the dust of the lotus-feet of the holy saints. (by surrendering completely to the Lord). (2-16)

Dhana'sari Mahala - 5 (*Mera lago Ram siun het....*)

I am always imbued with the love of the Lord, who has always been my supporter and protector and the True Guru has cast away my darkness of ignorance and all other sufferings. (Pause-1)

The Lord has always protected me with His (helping hand) support and rid me of all the pangs of the cycle of births and deaths. The Lord has protected me against the efforts of vilification of the slanderer, and the vilifier has been disgraced and dishonoured (with a blackened face) in the Lord's court. (1)

The True Lord has acted as our supporter and saviour by taking us in His embrace.

॥ ਨਿਰਭਉ ਭਏ ਸਦਾ ਸੁਖ ਮਾਣੇ ਨਾਨਕ ਹਰਿ
ਗੁਣ ਗਾਇ ॥ ੨ ॥ ੧੭ ॥

ਧਨਾਸਿਰੀ ਮਹਲਾ ੫ ॥

ਅਉਖਧੁ ਤੇਰੇ ਨਾਮੁ ਦਇਆਲ ॥ ਮੋਹਿ ਆਤੁਰ
ਤੇਰੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਤੂ ਆਪਿ ਕਰਹਿ
ਪ੍ਰਤਿਪਾਲ ॥ ੧ ॥ ਰਹਾਉ ॥ ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ
ਸੁਆਮੀ ਮੇਰੇ ਦੁਤੀਆ ਭਾਉ ਨਿਵਾਰਿ ॥ ਬੰਧਨ
ਕਾਟਿ ਲੇਹੁ ਅਪੁਨੇ ਕਰਿ ਕਬਹੂ ਨ ਆਵਹ
ਹਾਰਿ ॥ ੧ ॥ ਤੇਰੀ ਸਰਨਿ ਪਇਆ ਹਉ ਜੀਵਾਂ
ਤੂੰ ਸੰਮੁਖੁ ਪੁਰਖੁ ਮਿਹਰਵਾਨੁ ॥ ਆਨ ਪਹਰ
ਪ੍ਰਭ ਕਉ ਆਰਾਧੀ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨੁ ॥
੨ ॥ ੧੮ ॥

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਾ ਹਾ ਪ੍ਰਭ ਰਾਖਿ ਲੇਹੁ ॥ ਹਮ ਤੇ ਕਿਛੁ ਨ
ਹੋਇ ਮੇਰੇ ਸੁਆਮੀ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨਾ ਨਾਮੁ
ਦੇਹੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਗਨਿ ਕੁਟੰਬ ਸਾਗਰ
ਸੰਸਾਰ ॥ ਭਰਮ ਮੋਹ ਅਗਿਆਨ ਅੰਧਾਰ ॥ ੧
॥ ਉਚ ਨੀਚ ਸੁਖ ਦੁਖ ॥ ਧ੍ਰੁਪਸਿ ਨਾਹੀ ਤ੍ਰਿਸਨਾ
ਭੂਖ ॥ ੨ ॥ ਮਨਿ ਬਾਸਨਾ ਰਚਿ ਬਿਧੈ ਬਿਆਧਿ
॥ ਪੰਚ ਦੂਤ ਸੰਗਿ ਮਹਾ ਅਸਾਧ ॥ ੩ ॥ ਜੀਅ
ਜਹਾਨੁ ਪ੍ਰਾਨ ਧਨੁ ਤੇਰਾ ॥ ਨਾਨਕ ਜਾਨੁ ਸਦਾ
ਹਰਿ ਨੇਰਾ ॥ ੪ ॥ ੧ ॥ ੧੯ ॥

O Nanak ! We have become fearless (of death) and enjoyed the eternal bliss (of life) by singing the praises of the Lord. (in the company of holy saints). (2-17)

Dhana'sari Mahala - 5 (Aukhad tero naam dayal....)

O Lord-benefactor ! Your True Name has acted as a panacea of all my ills. This helpless and poor man (like me) has not realised Your Greatness and Vastness (Your secrets) though You have provided us with sustenance and support. (Pause -1)

O True Master ! May You bestow Your Grace and benevolence on us and cast away our dual-mindedness ! May the Lord save us from any sufferings or failings by breaking the shackles of our worldly bondage through His Grace ! (1)

O Lord ! You are our mighty benefactor and protector and I always love to seek Your support and guidance. (I feel alive by taking refuge at Your lotus-feet).

O Nanak ! I would always recite the True Name of the Lord (all the twenty-four hours) and offer myself as a sacrifice to the Lord (By surrendering completely to the Lord's Will). (2-18)

Dhana'sari Mahala - 5 Ik onkar satgur prasad (Ha ha prabh rakh leho.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! May You protect our honour through Your Grace! This is my only prayer and supplication to You. O True Master! We are helpless and are not capable of protecting (our interests) ourselves in the world. May You bless us with Your True Name through Your Grace and munificence! (Pause - 1)

This whole world including, the family (relationships), is like a burning ocean of life (with burning worldly desires) and I feel completely lost in the darkness of this ignorance, engrossed in whims and dual-mindedness. (1)

We suffer (with afflictions) or enjoy in life,(the worldly comforts) being engrossed in high ideals or mean (base) and vicious thoughts, and our hunger of worldly desires is never satiated (satisfied) (fire of worldly desires extinguished) (2)

I am suffering within (the heart) by inculcating the love of vicious thoughts and sinful actions in my heart, as the mind is beset with the vices of sexual desires or anger as my companions. (3)

O Lord ! This body, mind and wealth and this life all belong to You above, as these are all Your benedictions. O Nanak ! Let us always consider the Lord as close by and within us, (who has blessed us with all favours). (4-1-19)

ਸਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਦੀਨ ਦਰਦ ਨਿਵਾਰਿ ਨਾਕੁਰ ਰਖੈ ਜਨ ਕੀ ਆਪਿ
॥ ਤਰਣ ਤਾਰਣ ਹਰਿ ਨਿਧਿ ਦੂਖੁ ਨ ਸਕੈ

ਬਿਆਪਿ ॥ ੧ ॥ ਸਾਧੂ ਸੰਗਿ ਭਜਹੁ ਗੁਪਾਲ ॥

ਆਨ ਸੰਜਮ ਕਿਛੁ ਨ ਸੁਝੈ ਇਹ ਜਤਨ ਕਾਟਿ

ਕਲਿ ਕਾਲ ॥ ਰਹਾਉ ॥ ਆਦਿ ਅੰਤਿ ਦਇਆਲ

ਪੂਰਨ ਤਿਸੁ ਬਿਨਾ ਨਹੀ ਕੋਇ ॥ ਜਨਮ ਮਰਣ

ਨਿਵਾਰਿ ਹਰਿ ਜਪਿ ਸਿਮਰਿ ਸੁਆਮੀ ਸੋਇ ॥ ੨

॥ ਬੇਦ ਸਿੰਮ੍ਰਿਤਿ ਕਥੈ ਸਾਸਤ ਭਗਤ ਕਰਹਿ

ਬੀਚਾਰੁ ॥ ਮੁਕਤਿ ਪਾਈਐ ਸਾਧਸੰਗਤਿ ਬਿਨਸਿ

ਜਾਇ ਅੰਧਾਰੁ ॥ ੩ ॥ ਚਰਨ ਕਮਲ ਅਧਾਰੁ ਜਨ

ਕਾ ਰਸਿ ਪੂੰਜੀ ਏਕ ॥ ਤਾਣੁ ਮਾਣੁ ਦੀਬਾਣੁ

ਸਾਚਾ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਟੇਕ ॥ ੪ ॥ ੨ ॥ ੨੦ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਫਿਰਤ ਫਿਰਤ ਭੇਟੇ ਜਨ ਸਾਧੂ ਪੂਰੈ ਗੁਰਿ
ਸਮਝਾਇਆ ॥ ਆਨ ਸਗਲ ਬਿਧਿ ਕਾਮਿ ਨ

ਆਵੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥ ੧ ॥ ਤਾ

ਤੇ ਮੋਹਿ ਧਾਰੀ ਓਟ ਗੋਪਾਲ ॥ ਸਰਨਿ ਪਰਿਓ

ਪੂਰਨ ਪਰਮੇਸੁਰ ਬਿਨਸੇ ਸਗਲ ਜੰਜਾਲ ॥

ਰਹਾਉ ॥ ਸੁਰਗ ਮਿਰਤ ਪਇਆਲ ਭੂ ਮੰਡਲ

ਸਗਲ ਬਿਆਪੇ ਮਾਇ ॥ ਜੀਅ ਉਧਾਰਨ ਸਭ

ਕੁਲ ਤਾਰਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥ ੨ ॥

ਨਾਨਕ ਨਾਮੁ ਨਿਰੰਜਨੁ ਗਾਈਐ ਪਾਈਐ ਸਰਬ

Dhana'sari Mahala -5 (*Deen dard nivar thakur rakhai....*)

The Lord protects the honour of His devotees by ridding them of their ills and sufferings, and the Lord's True Name helps them to cross this ocean of life successfully, which acts as the wealth of bliss, ridding them of all afflictions. (1)

O Brother ! Let us recite the True Name of the Lord in the company of holy saints. We cannot think of any other means of meditation or penance except the True Name, by reciting which it is worthwhile to utilise this age of Kal-Yug fruitfully. (Pause)

The True Lord is our benefactor, blessing us with His favours and benevolence from the beginning upto the end as there is no other power except the Lord.

O Brother ! Let us therefore cast away the pangs of the cycle of births and deaths by reciting True Name of the Lord. (2)

The holy saints meditate on the Lord, whose praises are being sung by Vedas, Shastras and Smrities. When we attain the knowledge of the Lord in the company of the holy saints, we are enabled to gain salvation by removing the darkness of ignorance. (3)

The lotus-feet of the Lord are the only support of the devotees of the Lord, and Lord's True Name is the only capital investment of the devotees (in this business of life).

O Nanak ! The Lord is the only pride of His saints (devotees) and their mainstay, including the support of His devotees like me. (4-2-20)

Dhana'sari Mahala - 5 (*Phirat phirat bhetai jan sadhu...*)

O Brother ! While wandering through various forms of life I came across the True Guru who made me realise that except True Name no other formalities or practices would be of any avail; so that now I am engaged in the recitation of True Name. (1)

Now that I have sought the support of the Lord, all my calamities have ended and I have found refuge at the lotus-feet of the Lord. (Pause)

This worldly falsehood (Maya) has spread its sway all over the universe, including lands, nether lands, heavens and Earth, and I have meditated on Lord's True Name for the benefit of my soul and to compensate for all my sins. (2)

O Nanak ! When we recite the Lord's True Name, we attain the Lord, the treasure of all wealth and fountain-head of all virtues. Very few Guru-minded persons, who have been

ਨਿਧਾਨਾ ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਦੇਇ ਸੁਆਮੀ
ਬਿਰਲੇ ਕਾਹੂ ਜਾਨਾ ॥੩॥ ੩ ॥ ੨੧॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੨ ਚਉਪਦੇ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਛੇਡਿ ਜਾਹਿ ਸੇ ਕਰਹਿ ਪਰਾਲ ॥ ਕਾਮਿ ਨ
ਆਵਹਿ ਸੇ ਜੰਜਾਲ ॥ ਸੰਗਿ ਨ ਚਾਲਹਿ ਤਿਨ
ਸਿਉ ਹੀਤ ॥ ਜੇ ਬੈਰਾਈ ਸੇਈ ਮੀਤ ॥ ੧ ॥

ਐਸੇ ਭਰਮਿ ਭੁਲੇ ਸੰਸਾਰਾ ॥ ਜਨਮੁ ਪਦਾਰਥੁ
ਖੋਇ ਗਵਾਰਾ ॥ ਰਹਾਉ ॥ ਸਾਚੁ ਧਰਮੁ ਨਹੀ

ਭਾਵੈ ਡੀਠਾ ॥ ਬੂਠ ਧੋਹ ਸਿਉ ਰਚਿਓ ਮੀਠਾ ॥

ਦਾਤਿ ਪਿਆਰੀ ਵਿਸਰਿਆ ਦਾਤਾਰਾ ॥ ਜਾਣੈ

ਨਾਹੀ ਮਰਣੁ ਵਿਚਾਰਾ ॥ ੨ ॥ ਵਸਤੁ ਪਰਾਈ

ਕਉ ਉਠਿ ਰੋਵੈ ॥ ਕਰਮ ਧਰਮ ਸਗਲਾ ਈ ਖੋਵੈ

॥ ਹੁਕਮੁ ਨ ਬੂਝੈ ਆਵਣ ਜਾਣੇ ॥ ਪਾਪ ਕਰੈ ਤਾ

ਪਛੋਤਾਣੇ ॥ ੩ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੇ ਪਰਵਾਣੁ ॥ ਤੇ

ਰੇ ਭਾਣੇ ਨੋ ਕੁਰਬਾਣੁ ॥ ਨਾਨਕੁ ਗਰੀਬੁ ਬੰਦਾ

ਜਨੁ ਤੇਰਾ ॥ ਰਾਖਿ ਲੇਇ ਸਾਹਿਬੁ ਪ੍ਰਭੁ ਮੇਰਾ ॥ ੪

॥ ੧ ॥ ੨੨ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਮੇਹਿ ਮਸਕੀਨ ਪ੍ਰਭੁ ਨਾਮੁ ਅਧਾਰੁ ॥ ਖਾਟਣ ਕਉ

ਹਰਿ ਹਰਿ ਰੋਜਗਾਰੁ ॥ ਸੰਚਣ ਕਉ ਹਰਿ ਏਕੋ

ਨਾਮੁ ॥ ਹਲਤਿ ਪਲਤਿ ਤਾ ਕੈ ਆਵੈ ਕਾਮ ॥ ੧

॥ ਨਾਮਿ ਰਤੇ ਪ੍ਰਭੁ ਰੰਗਿ ਅਪਾਰ ॥ ਸਾਧ ਗਾਵਹਿ

ਗੁਣ ਏਕ ਨਿਰੰਕਾਰ ॥ ਰਹਾਉ ॥ ਸਾਧ ਕੀ ਸੋਭਾ

ਅਤਿ ਮਸਕੀਨੀ ॥ ਸੰਤ ਵਡਾਈ ਹਰਿ ਜਸੁ ਚੀਨੀ

bestowed with True Name through the Lord's Grace, have finally merged with Him having realised the Lord's secrets, and His True Form. (3 - 3 - 21)

Dhansari Mahala - 5 Ghar - 2 Choupade Ik onkar satgur prasad (Chhod jahe se kareh praal...)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! We are always engrossed in worldly falsehood and useless snares which do not bring us any reward like the empty prali and finally at the time of death we leave all these useless (rice husk) engagements, being of no avail. Infact, we are always in love with those possessions which are to be left behind, just as wife or son who are only an hindrance on the righteous path of the Lord and we have considered them as our friends. (1)

O Lord ! The persons, who are lost in various whims, and misgivings including dual-mindedness and are misled in the world, always waste this invaluable life in frivolous activities. (Pause)

This human being resents truth and his moral duties and prefers falsehood and sinful behaviour and is always engrossed in them considering them pleasant and sweet. Infact, he is only interested in the Lord's benedictions, forgetting the Lord-benefactor completely and has forgotten his death even. (2)

O Lord ! This man is always crying over others possessions and is always keen to secure them; thus he gets engrossed in worldly bondage forgetting his own righteous path of duty. He neither understands Lord's Will, and suffers through the cycle of births and deaths; finally repenting over his sins and vicious actions.

O Lord ! We should accept gladly whatever pleases You. O Nanak ! I would offer myself as a sacrifice to the Lord's Will as I am but a servant of the Lord. O Lord ! Pray save me from the worldly ills and sufferings ! (4-1-22)

Dhana'sari Mahala - 5 (Moh maskeen prabh naam adhar...)

O Brother ! This poor and humble person has the support of Lord's True Name alone, and I prefer to deal in the business of Lord's True Name as it appeals to me. It is only True Name of the Lord which I am trying to amass. The person, who recites True Name, is protected by True Name only in this world and hereafter. (1)

The persons, who are imbued with love of True Name, attain the True Lord, the limitless treasure of True Name. Seeing this the holy saints sing the praises of the Lord alone. (Pause)

The saints are honoured for professing extreme humility,

॥ ਅਨਦੁ ਸੰਤਨ ਕੈ ਭਗਤਿ ਗੋਵਿੰਦ ॥ ਸੂਖੁ
ਸੰਤਨ ਕੈ ਬਿਨਸੀ ਚਿੰਦ ॥ ੨ ॥ ਜਹ ਸਾਧ ਸੰਤਨ
ਹੋਵਹਿ ਇਕਤ੍ਰ ॥ ਤਹ ਹਰਿ ਜਸੁ ਗਾਵਹਿ ਨਾਦ
ਕਵਿਤ ॥ ਸਾਧ ਸਭਾ ਮਹਿ ਅਨਦ ਬਿਸਮ ॥
ਉਨ ਸੰਗੁ ਸੇ ਪਾਏ ਜਿਸੁ ਮਸਤਕਿ ਕਰਾਮ ॥ ੩
॥ ਦੁਇ ਕਰ ਜੋੜਿ ਕਰੀ ਅਰਦਾਸਿ ॥ ਚਰਨ
ਪਖਾਰਿ ਕਹਾਂ ਗੁਣਤਾਸ ॥ ਪ੍ਰਭ ਦਇਆਲ
ਕਿਰਪਾਲ ਹਜੂਰਿ ॥ ਨਾਨਕੁ ਜੀਵੈ ਸੰਤਾ ਧੂਰਿ ॥
੪ ॥ ੨ ॥ ੨੩ ॥

ਧਨਾਸਰੀ ਮ: ੫ ॥

ਸੋ ਕਤ ਡਰੈ ਜਿ ਖਸਮੁ ਸਮੁਰੈ ॥ ਡਰਿ ਡਰਿ ਪਚੇ
ਮਨਮੁਖ ਵੇਚਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਿਰ ਊਪਰਿ
ਮਾਤ ਪਿਤਾ ਗੁਰਦੇਵ ॥ ਸਫਲ ਮੂਰਤਿ ਜਾ ਕੀ
ਨਿਰਮਲ ਸੇਵ ॥ ਏਕੁ ਨਿਰੰਜਨੁ ਜਾ ਕੀ ਰਾਸਿ ॥
ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਹੋਵਤ ਪਰਗਾਸ ॥ ੧ ॥
ਜੀਅਨ ਕਾ ਦਾਤਾ ਪੂਰਨ ਸਭ ਠਾਇ ॥ ਕੋਟਿ
ਕਲੇਸ ਮਿਟਹਿ ਹਰਿ ਨਾਇ ॥ ਜਨਮ ਮਰਨ
ਸਗਲਾ ਦੁਖੁ ਨਾਸੈ ॥ ਗੁਰਮੁਖਿ ਜਾ ਕੈ ਮਨਿ
ਤਨਿ ਬਾਸੈ ॥ ੨ ॥ ਜਿਸ ਨੇ ਆਪਿ ਲਏ ਲੜਿ
ਲਾਇ ॥ ਦਰਗਹ ਮਿਲੈ ਤਿਸੈ ਹੀ ਜਾਇ ॥ ਸੇ
ਈ ਭਗਤ ਜਿ ਸਾਚੇ ਭਾਣੇ ॥ ਜਮਕਾਲ ਤੇ ਭਏ
ਨਿਕਾਣੇ ॥ ੩ ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਸਚੁ ਦਰਬਾਰੁ ॥
ਕੀਮਤਿ ਕਉਣੁ ਕਹੈ ਬੀਚਾਰੁ ॥ ਘਟਿ ਘਟਿ
ਅੰਤਰਿ ਸਗਲ ਅਧਾਰੁ ॥ ਨਾਨਕੁ ਜਾਚੈ ਸੰਤ ਰੇ
ਣਾਰੁ ॥ ੪ ॥ ੩ ॥ ੨੪ ॥

and they are greatly respected for singing the praises of the Lord. They further enjoy the bliss of life by reciting the Lord's True Name. (by worshipping the Lord) They always enjoy worldly comforts as all their worries are cast away. (2)

O Brother ! Wherever the saints gather together and sing the praises of the Lord in the company of holy congregations, one could hear the unstrung (all-pervasive) music of the Lord or poetry being sung in His honour. Such devotees have found joy and peace of mind in the company of holy saints but this chance of getting the saints' company is given to few fortunate persons, pre-destined by Lord's Will. (3)

I would pray with folded hands to such saints and wash their lotus-feet and then sing the praises of the company of holy saints. Finally the benevolent Lord benefactor Himself appears before such devotees to enable them to have a glance of His vision. O Nanak ! I prefer to live by applying the dust of the lotus-feet of such saints on my forehead. (4-2-23)

Dhana'sari M - 5 (So kat darai je khasam smarai.....)

Why should the person, who worships the Lord, be afraid of any body ? The faithless persons, however are burning in the fire of sinful actions. (Pause - 1)

The Guru is our protector like the mother and father, whose service is pure and praiseworthy while His glimpse brings success to us. The Lord, free from Maya, is their capital investment and the company of holy saints brings us enlightenment. (1)

The Lord-benefactor, the life-giver of all the beings, is seen perfect in all the places, and by reciting Lord's True Name all our sufferings have come to an end. All their pangs of the cycle of births and deaths have been cast away, and they have inculcated the love of the Lord in the body and mind. (with love and devotion). (2)

The person, who is united by the Lord with Himself, gets an honourable place in the Lord's presence. The persons, who are loved by the Lord, are really true saints, and they are free from the bondage or noose of the Yama (god of death). (3)

The Lord is True and His holy congregations (the company of holy saints) are equally True, and no one could ever evaluate His (worth) Greatness.

O Nanak ! I seek the dust of the lotus feet of the holy saints of the Lord ; who is pervading all the beings, being their only support or the mainstay. (4 - 3- 24)

ਧਨਾਸਰੀ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਘਰਿ ਬਾਹਰਿ ਤੇਰਾ ਭਰਵਾਸਾ ਤੂ ਜਨ ਕੈ ਹੈ
ਸੰਗਿ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਅਪੁਨੇ ਨਾਮੁ
ਜਪਉ ਹਰਿ ਰੰਗਿ ॥ ੧ ॥ ਜਨ ਕਉ ਪ੍ਰਭ ਅਪਨੇ
ਕਾ ਤਾਣੁ ॥ ਜੋ ਤੂ ਕਰਹਿ ਕਰਾਵਹਿ ਸੁਆਮੀ ਸਾ
ਮਸਲਤਿ ਪਰਵਾਣੁ ॥ ਰਹਾਉ ॥ ਪਤਿ ਪਰਮੇਸਰੁ
ਗਤਿ ਨਾਰਾਇਣੁ ਧਨੁ ਗੁਪਾਲ ਗੁਣ ਸਾਖੀ ॥
ਚਰਨ ਸਰਨ ਨਾਨਕ ਦਾਸ ਹਰਿ ਹਰਿ ਸੰਤੀ ਇਹ
ਬਿਧਿ ਜਾਤੀ ॥ ੨ ॥ ੧ ॥ ੨੫ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਸਗਲ ਮਨੋਰਥ ਪ੍ਰਭ ਤੇ ਪਾਏ ਕੰਠਿ ਲਾਇ ਗੁਰਿ
ਰਾਖੇ ॥ ਸੰਸਾਰ ਸਾਗਰ ਮਹਿ ਜਲਨਿ ਨ ਦੀਨੇ
ਕਿਨੈ ਨ ਦੁਤਰੁ ਭਾਖੇ ॥ ੧ ॥ ਜਿਨ ਕੈ ਮਨਿ
ਸਾਚਾ ਬਿਸ਼ਾਸੁ ॥ ਪੇਖਿ ਪੇਖਿ ਸੁਆਮੀ ਕੀ ਸੇਭਾ
ਆਨਦੁ ਸਦਾ ਉਲਾਸ ॥ ਰਹਾਉ ॥ ਚਰਨ ਸਰਨਿ
ਪੂਰਨ ਪਰਮੇਸਰ ਅੰਤਰਜਾਮੀ ਸਾਖਿਓ ॥ ਜਾਨਿ
ਬੁਝਿ ਅਪਨਾ ਕੀਓ ਨਾਨਕ ਭਗਤਨ ਕਾ ਅੰਕੁਰੁ
ਰਾਖਿਓ ॥ ੨ ॥ ੨੬ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਹਜ਼ੂਰਿ ਦੂਰਿ ਕਤਹੁ ਨ
ਜਾਈ ॥ ਰਵਿ ਰਹਿਆ ਸਰਬਤ੍ਰ ਮੈ ਮਨ ਸਦਾ
ਧਿਆਈ ॥ ੧ ॥ ਈਤ ਉਤ ਨਹੀ ਬੀਛੁੜੈ ਸੇ
ਸੰਗੀ ਗਨੀਐ ॥ ਬਿਨਸਿ ਜਾਇ ਜੋ ਨਿਮਖ ਮਹਿ
ਸੇ ਅਲਪ ਸੁਖ ਭਨੀਐ ॥ ਰਹਾਉ ॥ ਪ੍ਰਤਿਪਾਲੈ
ਅਪਿਆਉ ਦੇਇ ਕਛੁ ਉਨ ਨ ਹੋਈ ॥ ਸਾਸਿ

**Dhana'sari Mahala Ik onkar satgur prasad (Ghar bahir
tera bhairvasa tu jan ke hai sung.....)**

**"By the Grace of the Lord-sublime, Truth personified &
attainable through the Guru's guidance."**

O True Lord ! We depend on Your support alone whether
at home or abroad as You are the protector of Your devotees
(slaves) being by their side always. O beloved Lord ! May You
bestow us with Your Grace accepting us as Your devotees
(slaves) so that we continue singing Your praises all the time.(1)

O True Master ! Your devotees always depend on Your
might (power) for their support. Whatever You do is acceptable
to Your disciples as the best course or advice for us. (Pause).

O Lord ! For Your devotees their honour is with You and
they always follow Your set principles and they always sing
Your praises listening to Your discourses.

O Nanak ! We have sought the support of such holy saints,
being the dust of their lotus-feet, who have realised Your Will
and followed Your True path. (2 - 1 - 25)

Dhana'sari Mahala - 5 (Sagal manorath prabh te paie'...)

The Guru-minded persons have always realised their aims
and ideals of life from the Lord, as the Guru has always protected
them in His embrace only. Such holy saints have been saved
from being burnt in the fire of worldly desires in the ocean of
life and none dare say anything rude or unpleasant to them.
(1)

Such holy saints, who have faith in the True Lord always
enjoy the eternal bliss by perceiving the Greatness of the Lord,
as they seek the support of the lotus-feet of the perfect Lord
with the omni-scient Lord as their (witness) companion. O
Nanak ! The Lord has accepted such saints as His disciples
knowingly and protected the honour of such holy saints
alongwith their whole clan (family). (2 - 2 -26)

Dhana'sari Mahala - 5 (Jeh jeh paikhau teh hajoor dur...)

O my mind ! Whereever we look around, we find the
same Lord pervading, being omni-present in equal measure,
as He never remains away from us. Let us always recite His
True Name as He is pervading all the beings. (1)

O my mind ! The Lord, who is not separated from us
both in this world and the next is considered as our friend and
comrade. Let us not bother about the worldly pleasures or
comforts which last only for a short while being transient.
(Pause)

The Lord, who sustains us by offering us food as He is

ਸਾਸਿ ਸੀਮਾਲਤਾ ਮੇਰਾ ਪ੍ਰਭੁ ਸੋਈ ॥ ੨ ॥ ਅਛਲ
ਅਛੇਦ ਅਪਾਰ ਪ੍ਰਭ ਉਚਾ ਜਾ ਕਾ ਰੂਪੁ ॥ ਜਪਿ
ਜਪਿ ਕਰਹਿ ਅਨੰਦੁ ਜਨ ਅਚਰਜ ਆਨੂਪੁ ॥ ੩
॥ ਸਾ ਮਤਿ ਦੇਹੁ ਦਇਆਲ ਪ੍ਰਭ ਜਿਤੁ ਤੁਮਹਿ
ਅਰਥਾ ॥ ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਪ੍ਰਭ ਰੇਨ ਪਗ
ਸਥਾ ॥੪॥੩॥੨੭॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਜਿਨਿ ਤੁਮ ਭੇਜੇ ਤਿਨਹਿ ਬੁਲਾਏ ਸੁਖ ਸਹਜ ਸੇ
ਤੀ ਘਰਿ ਆਉ ॥ ਅਨਦ ਮੰਗਲ ਗੁਨ ਗਾਉ
ਸਹਜ ਧੁਨਿ ਨਿਹਚਲ ਰਾਜੁ ਕਮਾਉ ॥ ੧ ॥
ਤੁਮ ਘਰਿ ਆਵਹੁ ਮੇਰੇ ਮੀਤ ॥ ਤੁਮਰੇ ਦੋਖੀ
ਹਰਿ ਆਪਿ ਨਿਵਾਰੇ ਅਪਦਾ ਭਈ ਬਿਤੀਤ ॥
ਰਹਾਉ ॥ ਪ੍ਰਗਟ ਕੀਨੇ ਪ੍ਰਭ ਕਰਨੇਹਾਰੇ ਨਾਸਨ
ਭਾਜਨ ਥਾਕੇ ॥ ਘਰਿ ਮੰਗਲ ਵਾਜਹਿ ਨਿਤ
ਵਾਜੇ ਅਪੁਨੈ ਖਸਮਿ ਨਿਵਾਜੇ ॥ ੨ ॥ ਅਸਥਿਰ
ਰਹਹੁ ਡੋਲਹੁ ਮਤ ਕਬਹੂ ਗੁਰ ਕੈ ਬਚਨਿ ਅਧਾਰਿ
॥ ਜੈ ਜੈ ਕਾਰੁ ਸਗਲ ਭੂ ਮੰਡਲ ਮੁਖ ਊਜਲ
ਦਰਬਾਰ ॥ ੩ ॥ ਜਿਨ ਕੇ ਜੀਅ ਤਿਨੈ ਹੀ ਫੇਰੇ
ਆਪੇ ਭਇਆ ਸਹਾਈ ॥ ਅਚਰਜੁ ਕੀਆ
ਕਰਨੈਹਾਰੈ ਨਾਨਕ ਸਚੁ ਵਡਿਆਈ ॥ ੪ ॥ ੪
॥ ੨੮ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੬

not short of anything, always protects us with every breath (every moment) of this life as He is our True Master. (2)

The Lord is limitless, beyond our comprehension and can never be deceived by us and His form is the Greatest of all the powers. His devotees always enjoy the bliss of worshipping Him, who possesses a wonderful form. (3)

O Nanak ! May the Lord bestow us with this wisdom through His Grace so that we could recite His True Name and always seek the dust of the lotus-feet of His holy saints as the greatest boon. (4- 3 - 27)

Dhana'sari Mahala -5 (*Jin tum bhejai tineh bulaie.....*)

O Brother ! The Lord, who has sent you to this world, has called you back to (befriend you) Him so that You may realise the secret of His creation through the light of His knowledge, and may rest in peace within Your innerself. Thus you may remember the Lord in a state of equipoise by singing His Praises, thereby attaining peace, and enjoy the bliss of an eternal kingdom of heaven, which would be ever lasting. (1)

O my friend ! Beloved of the Lord ! Try to concentrate within yourself and attain peace within, instead of wandering all over the world in confusion. All the vicious thoughts (factors) like sexual desires and anger which are likely to embarrass and perturb you, have been cast away by the Lord Himself, as such all your sufferings have ended. (Pause)

The Lord-creator has revealed the truth (before) to you so that your wanderings in the cycle of births and deaths could be ended. Now we hear the unstrung (all pervasive) music of Nature with joy within us and the Lord has accepted us, having pardoned our sins. (2)

O my mind ! Let us rest in peace with the support of the Guru's message with full concentration and steadfastness, without faltering due to our dual-mindedness ! Thus we will be honoured throughout the lands and the worlds around and praised in the Lord's Presence also, leaving this world with flying colours, at the end of this life.(3)

O Nanak ! The Lord who has created You in His own (image) way of thinking, with the help of the Guru's teachings and now protects you Himself. The Lord benefactor has made you wonder and surprised you by uniting you with the True Master, thus revealing the secret of His Nature to you. But this has been made possible through the Grace and Greatness of the Lord Himself. (4-4-28)

Dhana'sari Mahala -5 Ghar - 6 *Ik onkar satgur prasad*

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

(Sunoh sant piarai binau hamarai.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

ਸੁਨਹੁ ਸੰਤ ਪਿਆਰੇ ਬਿਨਉ ਹਮਾਰੇ ਜੀਉ ॥

O dear saints ! Pray listen to our prayers and supplications with attention ! Without the support of the Lord's True Name, no one has ever attained salvation ! (Pause)

ਹਰਿ ਬਿਨੁ ਮੁਕਤਿ ਨ ਕਾਹੂ ਜੀਉ ॥ ਰਹਾਉ ॥

O Brother ! We should perform those functions only, which could purify our hearts, as the Lord's True Name is like the ship of safety for crossing this ocean of life. Moreover, without the Guru's love and service, all the worldly entanglements and (involvements) attachments would be of no avail. I have been given only one message (guidance) by the Guru's teachings that the service of the Lord, who is pervading everywhere and is the main source of life to all, is only fruitful and worthwhile. (1)

ਮਨ ਨਿਰਮਲ ਕਰਮ ਕਰਿ ਤਾਰਨ ਤਰਨ ਹਰਿ

ਅਵਰਿ ਜੰਜਾਲ ਤੇਰੈ ਕਾਹੂ ਨ ਕਾਮ ਜੀਉ ॥

ਜੀਵਨ ਦੇਵਾ ਪਾਰਬ੍ਰਹਮ ਸੇਵਾ ਇਹੁ ਉਪਦੇਸੁ ਮੇ

ਕਉ ਗੁਰਿ ਦੀਨਾ ਜੀਉ ॥ ੧ ॥ ਤਿਸੁ ਸਿਉ ਨ

ਲਾਈਐ ਹੀਤੁ ਜਾ ਕੇ ਕਿਛੁ ਨਾਹੀ ਬੀਤੁ ਅੰਤ ਕੀ

ਬਾਰ ਓਹੁ ਸੰਗਿ ਨ ਚਾਲੈ ॥ ਮਨਿ ਤਨਿ ਤੂ

ਆਰਾਧ ਹਰਿ ਕੇ ਪ੍ਰੀਤਮ ਸਾਧ ਜਾ ਕੈ ਸੰਗਿ ਤੇਰੇ

ਬੰਧਨ ਛੂਟੈ ॥ ੨ ॥ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮ ਸਰਨ ਹਿਰਾਏ

ਕਮਲ ਚਰਨ ਅਵਰ ਆਸ ਕਛੁ ਪਟਲੁ ਨ ਕੀਜੈ

॥ ਸੋਈ ਭਗਤੁ ਗਿਆਨੀ ਧਿਆਨੀ ਤਪਾ ਸੋਈ

ਨਾਨਕ ਜਾ ਕਉ ਕਿਰਪਾ ਕੀਜੈ ॥ ੩ ॥ ੧ ॥ ੨੯ ॥

O Brother ! We should not develop the love for the persons or worldly possessions which are perishable and none of them would accompany us to the next world after death. O beloved saints of the Lord ! Let us recite the True Name of the Lord with love and devotion (with body and mind) which would help in breaking (removing) all the worldly (shackles) bondage and attachments. Let us take refuge at the lotus-feet of the Lord and discard all other support, which would cover up (hide) our light of knowledge and hopes. O Nanak ! The person, who is bestowed with the Lord's Grace, is a true saint and learned person, practising meditation and penance by singing the praises of the Lord. (3-1-29)

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Dhana'sari Mahala -5 (Merai lal bhalo re bhalo re...)

ਮੇਰੇ ਲਾਲ ਭਲੇ ਰੇ ਭਲੇ ਰੇ ਭਲੇ ਹਰਿ ਮੰਗਨਾ ॥

O Brother ! O dear friend ! It is worthwhile to seek the Lord's True Name only from the holy saints with body and mind as whatever we are perceiving with our open eyes, is perishable. This would be realised with proper deliberations only. Let us, therefore, listen to the words of the holy saints carefully (with attention) and inculcate the love of the Lord, who is the source of life, in our hearts. (Pause)

ਦੇਖਹੁ ਪਸਾਰਿ ਨੈਨ ਸੁਨਹੁ ਸਾਧੂ ਕੇ ਬੈਨ ਪ੍ਰਾਨਪਤਿ

ਚਿਤਿ ਰਾਖੁ ਸਗਲ ਹੈ ਮਰਨਾ ॥ ਰਹਾਉ ॥ ਚੰਦਨ

ਚੌਆ ਰਸ ਭੋਗ ਕਰਤ ਅਨੇਕੈ ਬਿਖਿਆ ਬਿਕਾਰ

ਦੇਖੁ ਸਗਲ ਹੈ ਫੀਕੇ ਏਕੈ ਗੋਬਿਦ ਕੇ ਨਾਮੁ

ਨੀਕੇ ਕਹਤ ਹੈ ਸਾਧ ਜਨ ॥ ਤਨੁ ਧਨੁ ਆਪਨ

ਥਾਪਿਓ ਹਰਿ ਜਪੁ ਨ ਨਿਮਖ ਜਾਪਿਓ ਅਰਥੁ

ਦੁਖੁ ਦੇਖੁ ਕਛੁ ਸੰਗਿ ਨਾਹੀ ਚਲਨਾ ॥ ੧ ॥ ਜਾ

All the worldly pleasures including the cover of sandal wood and other possessions lending charm to the (worldly falsehood) enjoyment of life and vicious actions are in reality tasteless being transient and short-lived. Infact, only Lord's True Name seems to be beautiful and fruitful, and this point is explained by the holy saints daily. They always have stressed this fact that this body and wealth (body and mind) which we consider as our own, are transient whereas the Lord's True Name, which is permanent and likely to accompany us, is not recited by us even for a moment.

ਕੇ ਰੇ ਕਰਮੁ ਭਲਾ ਤਿਨਿ ਓਟ ਗਾਹੀ ਸੰਤ ਪਲਾ

O Brother ! All this wealth which you have amassed for your own sake, would not accompany you after death. (1)

ਤਿਨ ਨਾਹੀ ਰੇ ਜਮੁ ਸੰਤਾਵੈ ਸਾਧੂ ਕੀ ਸੰਗਨਾ ॥
ਪਾਇਓ ਰੇ ਪਰਮ ਨਿਧਾਨੁ ਮਿਟਿਓ ਹੈ ਅਭਿਮਾਨੁ
ਏਕੈ ਨਿਰੰਕਾਰ ਨਾਨਕ ਮਨੁ ਲਗਨਾ ॥ ੨ ॥ ੨
॥ ੩੦ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੭
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਏਕੁ ਸਿਮਰਿ ਏਕੁ ਸਿਮਰਿ ਏਕੁ ਸਿਮਰਿ
ਪਿਆਰੇ ॥ ਕਲਿ ਕਲੇਸ ਲੋਭ ਮੋਹ ਮਹਾ
ਭਉਜਲੁ ਤਾਰੇ ॥ ਰਹਾਉ ॥ ਸਾਸਿ ਸਾਸਿ ਨਿਮਖ
ਨਿਮਖ ਦਿਨਸੁ ਰੈਨਿ ਚਿਤਾਰੇ ॥ ਸਾਧਸੰਗ ਜਪਿ
ਨਿਸੰਗ ਮਨਿ ਨਿਧਾਨੁ ਧਾਰੇ ॥ ੧ ॥ ਚਰਨ
ਕਮਲ ਨਮਸਕਾਰ ਗੁਨ ਗੋਬਿਦ ਬੀਚਾਰੇ ॥
ਸਾਧ ਜਨਾ ਕੀ ਰੇਨ ਨਾਨਕ ਮੰਗਲ ਸੂਖ ਸਧਾਰੇ
॥ ੨ ॥ ੧ ॥ ੩੧ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੮ ਦੁਪਦੇ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖ ਪਾਵਉ ਸਾਸਿ
ਸਾਸਿ ਸਮਾਲੇ ॥ ਇਹ ਲੋਕਿ ਪਰਲੋਕਿ ਸੰਗਿ
ਸਹਾਈ ਜਤ ਕਤ ਮੋਹਿ ਰਖਵਾਲੇ ॥ ੧ ॥ ਗੁਰ
ਕਾ ਬਚਨੁ ਬਸੈ ਜੀਅ ਨਾਲੇ ॥ ਜਲਿ ਨਹੀ ਡੁਬੈ
ਤਸਕਰੁ ਨਹੀ ਲੇਵੈ ਭਾਹਿ ਨ ਸਾਕੈ ਜਾਲੇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਨਿਰਧਨ ਕਉ ਧਨ ਅੰਧਲੇ ਕਉ ਟਿਕ
ਮਾਤ ਦੂਧੁ ਜੈਸੇ ਬਾਲੇ ॥ ਸਾਗਰ ਮਹਿ ਬੋਹਿਥੁ

O Brother ! Whosoever is fortunate enough, with good deeds to his credit, has taken the support of the holy saints by taking refuge at their lotus-feet. Such persons will not get punished by the Yama (god of death) due to the efficacy and Grace of the holy saints, as the Yama can never come near them. O Nanak ! Such a person, who has attained the wealth of Lord's True Name, having cast away his egoism through the Guru's Grace, is always imbued with the love of the Lord in his heart. (2-2-30)

Dhana'sari Mahala - 5 Ghar - 7 Ik onkar satgur prasad
(Har ek simar ek simar ek simar piarai.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O dear friend ! Let us always recite the Lord's True Name with love and devotion (with body and mind) The Lord emancipates the human being from the five vices (like ignorance, greed and attachment) and helps him to cross this ocean of life successfully.

O Brother ! This human being should worship the Lord every moment with every breath by reciting True Name. The persons, who have recited the True Name in the company of holy saints, without any hesitation, have worshipped the Lord, the fountain-head of the nine treasures, by inculcating His love in the heart. (1)

O Nanak ! The Guru-minded persons, who have sought refuge at the lotus-feet of the True Guru, and have sung the praises of the Lord by saluting Him, have proceeded to the Lord's presence with flying colours, by applying the dust of the lotus-feet of the saints to their foreheads and enjoyed the eternal bliss. (2-1-31)

Dhana'sari Mahala -5 Ghar -8 Dupade Ik onkar satgur prasad (Simrou simar simar sukh pa'vau saas saas samaley.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! Let us recite the True Name of the Lord during all the three ages with love and devotion (with body, mind and speech) so that we could enjoy the eternal bliss every moment of this life. (with every breath). The Guru's guidance and teachings would be my mainstay and companion in this world and the next and would protect my honour everywhere like a protector. (1)

O Brother ! The Guru's Word (Gurbani) is always guiding me as a companion of my soul, which cannot be drowned (sunk) in water even, nor can it be stolen by a thief or the fire cannot burn (destroy) it either. (The Guru's Word is indestructible by fire, or water and cannot be robbed either) (Pause - 1)

The Guru's guidance is our mainstay in life, just as wealth is loved by a poor and penniless person, a stick provides

ਪਾਇਓ ਹਰਿ ਨਾਨਕ ਕਰੀ ਕ੍ਰਿਪਾ ਕਿਰਪਾਲੇ ॥

੨ ॥ ੧ ॥ ੩੨ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਭਏ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਗੋਬਿੰਦਾ ਅੰਮ੍ਰਿਤੁ ਰਿਵੈ

ਸਿੰਚਾਈ ॥ ਨਵ ਨਿਧਿ ਰਿਧਿ ਸਿਧਿ ਹਰਿ ਲਾਗਿ

ਰਹੀ ਜਨ ਪਾਈ ॥ ੧ ॥ ਸੰਤਨ ਕਉ ਅਨਦੁ

ਸਗਲ ਹੀ ਜਾਈ ॥ ਗ੍ਰਿਹਿ ਬਾਹਰਿ ਠਾਕੁਰੁ

ਭਗਤਨ ਕਾ ਰਵਿ ਰਹਿਆ ਸੂਬ ਠਾਈ ॥ ੧ ॥

ਰਹਾਉ ॥ ਤਾ ਕਉ ਕੋਇ ਨ ਪਹੁਚਨਹਾਰਾ ਜਾ

ਕੈ ਅੰਗਿ ਗੁਸਾਈ ॥ ਜਮ ਕੀ ਤ੍ਰਾਸ ਮਿਟੈ ਜਿਸੁ

ਸਿਮਰਤ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈ ॥ ੨ ॥ ੨ ॥

੩੩ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਦਰਬਵੰਤੁ ਦਰਬੁ ਦੇਖਿ ਗਰਬੈ ਭੂਮਵੰਤੁ

ਅਭਿਮਾਨੀ ॥ ਰਾਜਾ ਜਾਨੈ ਸਗਲ ਰਾਜੁ ਹਮਰਾ

ਤਿਉ ਹਰਿ ਜਨ ਟੇਕ ਸੁਆਮੀ ॥ ੧ ॥ ਜੇ ਕੋਉ

ਅਪੁਨੀ ਓਟ ਸਮਾਰੈ ॥ ਜੈਸਾ ਬਿਤੁ ਤੈਸਾ ਹੋਇ

ਵਰਤੈ ਅਪੁਨਾ ਬਲੁ ਨਹੀ ਹਾਰੈ ॥ ੧ ॥ ਰਹਾਉ

॥ ਆਨ ਤਿਆਗਿ ਭਏ ਇਕ ਆਸਰ ਸਰਣਿ

ਸਰਣਿ ਕਰਿ ਆਏ ॥ ਸੰਤ ਅਨੁਗ੍ਰਹ ਭਏ ਮਨ

ਨਿਰਮਲ ਨਾਨਕ ਹਰਿ ਗੁਨ ਚਾਏ ॥ ੨ ॥ ੩ ॥

੩੪ ॥

support to a blind man; or the child loves the mother's milk. O Nanak ! When the benevolent Guru bestowed His Grace and blessings on us, we attained the Lord's True Name as the ship of safety for crossing this ocean of life successfully. (2-1-32)

Dhana'sari Mahala - 5 (Bhaie' kirpal dayal Gobinda...)

Once the Lord favoured us with His Grace and benevolence, we were bestowed with the nectar of True Name through the Guru's guidance. Then we gained all the nine treasures and the eighteen occult powers (ridhis and sidhis) which were possessed by the Lord. All the wealth (of True Name) has now passed on to the holy saints of the Lord, through His Grace. (1)

O Brother ! The holy saints are always enjoying the eternal bliss in all situations or places as the Lord is the protector of the saints whether at home or outside or any other place. (being by their side always). Infact, the Lord is pervading everywhere like the rays of the sun, throwing its light all over the world. (Pause - 1)

The person, who has won the support of the Lord, the True Master Himself, cannot have any enemies or any body equal in status to him. O Nanak ! We could cast away our fear-complex (of the death) of the Yama by reciting True Name. I would always recite the Lord's True Name, which would remove the desire of Yama to punish us rather the Yama dares not approach anywhere near us. (2-2-33)

Dhana'sari Mahala -5 (Darbvant darb dekh garbai)

O Brother ! The Lord's holy saints always depend on the support of the Lord just as the rich (wealthy) person gets thrilled seeing his amassed wealth and feels proud, or a land lord feels elated with egoism seeing the extent of his land and fields, and the king feels proud of his sway over so many countries. (1)

O Brother ! Just as a person protects the interests of another person who has sought his support or help according to his power or strength, even he does not falter in rendering assistance to a poor and helpless person, in the same manner the Lord would also protect the rights of another individual who has taken refuge at His lotus-feet. (Pause-1)

O Nanak ! The saints of the Lord always seek the support of the Lord, with love and devotion (with body and mind) leaving aside any other support. They always sing the praises of the Lord in the company of the holy saints and have purified themselves through their Grace, both in body and soul with reciting True Name. (2-3-34)

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਜਾ ਕਉ ਹਰਿ ਰੰਗੁ ਲਾਗੋ ਇਸੁ ਜੁਗ ਮਹਿ ਸੋ
ਕਹੀਅਤ ਹੈ ਸੂਰਾ ॥ ਆਤਮ ਜਿਨੈ ਸਗਲ ਵਸਿ
ਤਾ ਕੈ ਜਾ ਕਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥ ੧ ॥ ਠਾਕੁਰੁ
ਗਾਈਐ ਆਤਮ ਰੰਗਿ ॥ ਸਰਣੀ ਪਾਵਨ ਨਾਮ
ਧਿਆਵਨ ਸਹਜਿ ਸਮਾਵਨ ਸੰਗਿ ॥ ੧ ॥
ਰਹਾਉ ॥ ਜਨ ਕੇ ਚਰਨ ਵਸਹਿ ਮੇਰੈ ਹੀਅਰੈ
ਸੰਗਿ ਪੁਨੀਤਾ ਦੇਹੀ ॥ ਜਨ ਕੀ ਧੂਰਿ ਦੇਹੁ ਕਿਰਪਾ
ਨਿਧਿ ਨਾਨਕ ਕੈ ਸੁਖੁ ਏਹੀ ॥ ੨ ॥ ੪ ॥ ੩੫ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਜਤਨ ਕਰੈ ਮਾਨੁਖ ਡਹਕਾਵੈ ਓਹੁ ਅੰਤਰਜਾਮੀ
ਜਾਨੈ ॥ ਪਾਪ ਕਰੇ ਕਰਿ ਮੂਕਰਿ ਪਾਵੈ ਭੇਖ ਕਰੈ
ਨਿਰਬਾਨੈ ॥ ੧ ॥ ਜਾਨਤ ਦੂਰਿ ਤੁਮਹਿ ਪ੍ਰਭ
ਨੇਰਿ ॥ ਉਤ ਤਾਕੈ ਉਤ ਤੇ ਉਤ ਪੇਖੈ ਆਵੈ ਲੋਭੀ
ਫੇਰਿ ॥ ਰਹਾਉ ॥ ਜਬ ਲਗੁ ਤੁਟੈ ਨਾਹੀ ਮਨ
ਭਰਮਾ ਤਬ ਲਗੁ ਮੁਕਤੁ ਨ ਕੋਈ ॥ ਕਹੁ ਨਾਨਕ
ਦਇਆਲ ਸੁਆਮੀ ਸੰਤੁ ਭਗਤੁ ਜਨੁ ਸੋਈ ॥
੨ ॥ ੫ ॥ ੩੬ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਨਾਮੁ ਗੁਰਿ ਦੀਓ ਹੈ ਅਪੁਨੈ ਜਾ ਕੈ ਮਸਤਕਿ
ਕਰਮਾ ॥ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ਨਾਮੁ ਜਪਾਵੈ ਤਾ ਕਾ
ਜੁਗ ਮਹਿ ਧਰਮਾ ॥ ੧ ॥ ਜਨ ਕਉ ਨਾਮੁ
ਵਡਾਈ ਸੋਭ ॥ ਨਾਮੋ ਗਤਿ ਨਾਮੋ ਪਤਿ ਜਨ

Dhana'sari Mahala - 5 (*Ja kou har rung lago iss jug mein....*)

O Lord ! The persons, who are imbued with Your love, and are always immersed in Your love and devotion, are known and acclaimed as brave warriors in this age of Kal-Yug. The persons, whose Guru is perfect, have over-powered (won over) their mind, thus having full control over their body and mind (all their senses) They are acclaimed all over the world, as if they have control over all the people. (1)

O Brother ! We should sing the praises of the Lord with love and devotion, by immersing completely in the love of the Lord. O Lord ! By seeking refuge at the lotus-feet of the Lord, we could attain the state of bliss and equipoise and unison with You by reciting the True Name (of the Lord). (Pause -1)

O Nanak ! My body and soul gets purified when I inculcate the love of the holy saints in my heart. O Lord-benefactor ! May You bestow on us the dust of the lotus-feet of Your saints and devotees. In fact, we have been longing for this bliss and have been engaged in Your service to gain this holy dust of the lotus-feet of the saints. (2-4-35)

Dhana'sari Mahala - 5 (*Jatan karai manukh dehkavai....*)

O Brother ! This man always tries to cheat and deceive others and confuse them with lot of efforts, whereas the omniscient Lord knows every bit of his clever moves. Then again, this man engages himself in sinful actions in the garb of saints, and then after committing these sins does not accept his faults and does not own any of his sins or vicious actions. (1)

O Lord ! Though You are abiding very close to us, being within us, this man always perceives (thinks) You as a distant entity. As such this man looks around and commits various sins as if no one is watching him and then steals other's possessions with cleverness. (Pause)

O Nanak ! This man cannot attain salvation so long he does not get rid of his whims and dual-mindedness through the company of holy saints. O Lord ! Whosoever is blessed with Your Grace and benevolence, becomes Your slave (devotee) or saint even. (2-5-36)

Dhana'sari Mahala - 5 (*Naam Gur diou hai apnai...*)

O Brother ! The persons, who are rather fortunate, being pre-destined by the Lord's Will, have been bestowed with the boon of True Name by the Lord. The Lord has made them realise how to recite True Name alongwith its value and importance in the world so that they have recited only True Name by inculcating its love in the heart during this age (of Kal-Yug). (1)

The Lord has bestowed honour and status to such persons by imparting them the nectar of True Name, which brings them

ਕੀ ਮਾਨੈ ਜੋ ਜੋ ਹੋਗ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾਮ ਧਨੁ

ਜਿਸੁ ਜਨ ਕੈ ਪਾਲੈ ਸੋਈ ਪੂਰਾ ਸਾਹਾ ॥ ਨਾਮੁ

ਬਿਉਰਾਰਾ ਨਾਨਕ ਆਧਾਰਾ ਨਾਮੁ ਪਰਾਪਤਿ ਲਾਹਾ

॥ ੨ ॥ ੬ ॥ ੩੭ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਨੇਤ੍ਰ ਪੁਨੀਤ ਭਏ ਦਰਸ ਪੇਖੇ ਮਾਥੈ ਪਰਉ ਰਵਾਲ

॥ ਰਸਿ ਰਸਿ ਗੁਣ ਗਾਵਉ ਠਾਕੁਰ ਕੇਮੋਰੈ ਹਿਰਦੈ

ਬਸਹੁ ਗੋਪਾਲ ॥ ੧ ॥ ਤੁਮ ਤਉ ਰਾਖਨਹਾਰ

ਦਇਆਲ ॥ ਸੁੰਦਰ ਸੁਘਰ ਬੇਅੰਤ ਪਿਤਾ ਪ੍ਰਭ

ਹੋਹੁ ਪ੍ਰਭੁ ਕਿਰਪਾਲ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਹਾ

ਅਨੰਦ ਮੰਗਲ ਰੂਪ ਤੁਮਰੇ ਬਚਨ ਅਨੂਪ ਰਸਾਲ

॥ ਹਿਰਦੈ ਚਰਣ ਸਬਦੁ ਸਤਿਗੁਰ ਕੇ ਨਾਨਕ

ਬਾਧਿਓ ਪਾਲ ॥ ੨ ॥ ੭ ॥ ੩੮ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਅਪਨੀ ਉਕਤਿ ਖਲਾਵੈ ਭੋਜਨ ਅਪਨੀ ਉਕਤਿ

ਖੇਲਾਵੈ ॥ ਸਰਬ ਸੂਖ ਭੋਗ ਰਸ ਦੇਵੈ ਮਨ ਹੀ

ਨਾਲਿ ਸਮਾਵੈ ॥ ੧ ॥ ਹਮਰੇ ਪਿਤਾ ਗੋਪਾਲ

ਦਇਆਲ ॥ ਜਿਉ ਰਾਖੈ ਮਹਤਾਰੀ ਬਾਰਿਕ ਕਉ

ਤੈਸੇ ਹੀ ਪ੍ਰਭ ਪਾਲ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੀਤ

ਸਾਜਨ ਸਰਬ ਗੁਣ ਨਾਇਕ ਸਦਾ ਸਲਾਮਤਿ ਦੇ

ਵਾ ॥ ਈਤ ਉਤ ਜਤ ਕਤ ਤਤ ਤੁਮ ਹੀ ਮਿਲੈ

ਨਾਨਕ ਸੰਤ ਸੇਵਾ ॥ ੨ ॥ ੮ ॥ ੩੯ ॥

honour and acclaim even in the next world. Such persons always accept with pleasure the dictates of the Lord as per His Will and spend this life following the Lord's Will without a murmur. (Pause-1)

O Nanak ! The person, who has attained the wealth of True Name, is truly wealthy and rich as he then deals in the merchandise of True Name alone in the business of life, having the support of True Name only. Thus he has made a success of this life by earning the profit (in business) by reciting True Name. (2-6-37)

Dhana'sari Mahala - 5 (Netar puneet bhaie daras pekhai.....)

O Lord ! My eyes have become pure by perceiving a glimpse of the Guru; similarly the forehead could be purified by applying the dust of the lotus-feet of the Guru. My only prayer to the Lord is that I may be enabled to inculcate the love of the Lord in my heart so that I could sing the praises of the Lord with love and devotion. (1)

O Lord-benefactor ! You are always protecting Your devotees (slaves) through Your Grace. O True Master ! May You bless us with Your Grace as You are the greatest of the great being limitless. (Pause -1)

We are thrilled by perceiving Your beautiful form, full of wisdom and listening to Your Sweet-Words. O Nanak ! We have inculcated the love of the lotus-feet of the Lord in the heart and have accepted the Guru's teachings with full faith and have recited True Name with love and devotion. (2-7-38)

Dhana'sari Mahala - 5 (Apni ukat khilavai bhojan.....)

O True Master ! You are providing us with (food) sustenance through Your Will and it is through Your Will alone that the worldly drama is being enacted. You have bestowed all the comforts and worldly pleasures on us to enjoy, having inculcated Your love in the heart. (1)

O Lord-benefactor ! You have always protected our honour like our father. The Lord has sustained us just like the mother looks after her child with love. (Pause - 1)

O Lord ! You are always our greatest friend in body and mind (spirit), blessing us with Your favours. You are an ever-existent God, bringing enlightenment all around . O Nanak ! The Lord is pervading everywhere, wherever we look around here and hereafter (in this world and the next) He alone is to be seen. O True Master ! My only prayer to You is that I may be enabled to serve the holy saints through Your Grace, so that I could enjoy the eternal bliss. (2-8-39)

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਸੰਤ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਦਮੋਦਰ ਕਾਮ ਕ੍ਰੋਧ
ਬਿਖੁ ਜਾਰੇ ॥ ਰਾਜੁ ਮਾਲੁ ਜੋਬਨੁ ਤਨੁ ਜੀਅਰਾ
ਇਨ ਉਪਰਿ ਲੈ ਬਾਰੇ ॥ ੧ ॥ ਮਨਿ ਤਨਿ ਰਾਮ
ਨਾਮ ਹਿਤਕਾਰੇ ॥ ਸੁਖ ਸਹਜ ਆਨੰਦ ਮੰਗਲ
ਸਹਿਤ ਭਵ ਨਿਧਿ ਪਾਰਿ ਉਤਾਰੇ ॥ ਰਹਾਉ ॥
ਧੰਨਿ ਸੁ ਬਾਨੁ ਧੰਨਿ ਓਇ ਭਵਨਾ ਜਾ ਮਹਿ ਸੰਤ
ਬਸਾਰੇ ॥ ਜਨ ਨਾਨਕ ਕੀ ਸਰਧਾ ਪੂਰਹੁ ਠਾਕੁਰ
ਭਗਤ ਤੇਰੇ ਨਮਸਕਾਰੇ ॥ ੨ ॥ ੯ ॥ ੪੦ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਛਡਾਇ ਲੀਓ ਮਹਾ ਬਲੀ ਤੇ ਅਪਨੇ ਚਰਨ
ਪਰਾਤਿ ॥ ਏਕੁ ਨਾਮੁ ਦੀਓ ਮਨ ਮੰਤਾ ਬਿਨਸਿ
ਨ ਕਤਹੂ ਜਾਤਿ ॥ ੧ ॥ ਸਤਿਗੁਰਿ ਪੂਰੈ
ਕੀਨੀ ਦਾਤਿ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਓ ਕੀਰਤਨ
ਕਉ ਭਈ ਹਮਾਰੀ ਗਾਤਿ ॥ ਰਹਾਉ ॥ ਅੰਗੀਕਾਰੁ
ਕੀਓ ਪ੍ਰਭਿ ਅਪੁਨੈ ਭਗਤਨ ਕੀ ਰਾਖੀ ਪਾਤਿ ॥
ਨਾਨਕ ਚਰਨ ਗਰੇ ਪ੍ਰਭ ਅਪਨੇ ਸੁਖੁ ਪਾਇਓ
ਦਿਨ ਰਾਤਿ ॥ ੨ ॥ ੧੦ ॥ ੪੧ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਪਰ ਹਰਨਾ ਲੋਭੁ ਬੂਠ ਨਿੰਦ ਇਵ ਹੀ ਕਰਤ
ਗੁਦਾਰੀ ॥ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਆਸ ਮਿਥਿਆ ਮੀਠੀ
ਇਹ ਟੇਕ ਮਨਹਿ ਸਾਧਾਰੀ ॥ ੧ ॥ ਸਾਕਤ ਕੀ
ਆਵਰਦਾ ਜਾਇ ਬ੍ਰਿਥਾਰੀ ॥ ਜੈਸੇ ਕਾਗਦ ਕੇ
ਭਾਰ ਮੂਸਾ ਟੁਕਿ ਗਵਾਵਤ ਕਾਮਿ ਨਹੀ ਗਵਾਰੀ
॥ ਰਹਾਉ ॥ ਕਰਿ ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ

Dhana'sari Mahala - 5 (*Sant kirpal dayal damodar....*)

O Brother ! The Lord has blessed us with all His favours and benedictions when the Guru bestowed His Grace on us, as such we have been able to cast away all the vices like sexual desires and anger. Now we have offered everything including our kingdom, wealth, youth, this body and soul even, as a sacrifice to the holy saints. (1)

The saints have helped those persons, who are imbued with the love of the Lord's True Name in body and mind, to cross this ocean of life successfully in a state of bliss and equipoise. (Pause)

O Nanak ! Blessed is the place, the Abode where the holy saints live ! O True Master ! May You fulfil the prayers and supplications of Your devotee (slave) so that I would always continue saluting and serving Your holy saints ! (2-9-40)

Dhana'sari Mahala - 5 (*Chhadaie leeu maha bali te....*)

The True Guru has saved us by taking us in the refuge of His lotus-feet and protected us against the onslaughts of Maya (worldly falsehood), which has been causing lot of suffering and anguish through its strength and power. Now the Guru has blessed me with the boon of True Name, which never gets separated from me, and I never get separated from True Name. (1)

O Brother ! The perfect Guru has blessed me with this benediction of True Name through His Grace, which has helped us to attain salvation by reciting True Name. (Pause)

O Nanak ! The Lord, who has been helpful to His saints, has protected our honour as well. Now we have sought refuge at the lotus-feet of the True Master, and are enjoying the bliss of life all the time. (during day and night). (2 - 10 - 41)

Dhana'sari Mahala - 5 (*Parharna lobh jhooth nind....*)

O Brother ! We have robbed the people of their wealth due to our greed like sinners, and have spent this whole life in vices like slander, falsehood and vilification of others. Just as the deer is craving for some water in the sandy tracts, running from one side to the other, having developed a false hope in the heart, similarly we also have taken the support of such vicious and sinful (action) thoughts. (1)

O Brother ! Thus the life of a faithless person, enamoured by worldly falsehood (Maya) goes to waste without the Lord's worship, just as the rat nibbles at a load of papers, thus wasting them completely as they are of no use to him either. Thus the self-willed persons, engrossed in vicious and sinful actions do not gain anything useful in this life. (Pause)

ਇਹ ਬੰਧਨ ਛੁਟਕਾਰੀ ॥ ਬੁਝਤ ਅੰਧ ਨਾਨਕ

ਪ੍ਰਭ ਕਾਢਤ ਸਾਧ ਜਨਾ ਸੰਗਾਰੀ ॥ ੨ ॥ ੧੧ ॥

੪੨ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਅਪਨਾ ਸੀਤਲ

ਤਨੁ ਮਨੁ ਛਾਤੀ ॥ ਰੂਪ ਰੰਗ ਸੂਖ ਧਨੁ ਜੀਅ

ਕਾ ਪਾਰਬ੍ਰਹਮ ਮੇਰੈ ਜਾਤੀ ॥ ੧ ॥ ਰਸਨਾ

ਰਾਮ ਰਸਾਇਨਿ ਮਾਤੀ ॥ ਰੰਗ ਰੰਗੀ ਰਾਮ

ਅਪਨੇ ਕੈ ਚਰਨ ਕਮਲ ਨਿਧਿ ਥਾਤੀ ॥ ਰਹਾਉ

॥ ਜਿਸ ਕਾ ਸਾ ਤਿਨ ਹੀ ਰਖਿ ਲੀਆ ਪੂਰਨ

ਪ੍ਰਭ ਕੀ ਭਾਤੀ ॥ ਮੇਲਿ ਲੀਓ ਆਪੇ ਸੁਖਦਾਤੈ

ਨਾਨਕ ਹਰਿ ਰਾਖੀ ਪਾਤੀ ॥ ੨ ॥ ੧੨ ॥ ੪੩ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਦੂਤ ਦੁਸਮਨ ਸਭਿ ਤੁਝ ਤੇ ਨਿਵਰਹਿ ਪ੍ਰਗਟ

ਪ੍ਰਤਾਪੁ ਤੁਮਾਰਾ ॥ ਜੇ ਜੇ ਤੇਰੇ ਭਗਤ ਦੁਖਾਏ

ਓਹੁ ਤਤਕਾਲ ਤੁਮ ਮਾਰਾ ॥ ੧ ॥ ਨਿਰਖਉ

ਤੁਮਾਰੀ ਓਰਿ ਹਰਿ ਨੀਤ ॥ ਮੁਰਾਰਿ ਸਹਾਇ

ਹੋਹੁ ਦਾਸ ਕਉ ਕਰੁ ਗਹਿ ਉਧਰਹੁ ਮੀਤ ॥

ਰਹਾਉ ॥ ਸੁਣੀ ਬੇਨਤੀ ਠਾਕੁਰਿ ਮੇਰੈ ਖਸਮਾਨਾ

ਕਰਿ ਆਪਿ ॥ ਨਾਨਕ ਅਨਦ ਭਏ ਦੁਖ ਭਾਰੇ

ਸਦਾ ਸਦਾ ਹਰਿ ਜਾਪਿ ॥ ੨ ॥ ੧੩ ॥ ੪੪ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਚਤੁਰ ਦਿਸਾ ਕੀਨੋ ਬਲੁ ਅਪਨਾ ਸਿਰ ਉਪਰਿ

ਕਰੁ ਧਾਰਿਓ ॥ ਕ੍ਰਿਪਾ ਕਟਾਖੁ ਅਵਲੋਕਨੁ ਕੀਨੋ

O Nanak ! The Lord has enabled some Guru-minded persons, who are blessed with His Grace, to break off the shackles of this worldly bondage. Infact, the Lord has helped such persons, who were drowning in the (worldly bondage) blind well of ignorance, to cross this ocean of life successfully in the company of the holy saints. (2- 11- 42)

Dhana'sari Mahala -5 (*Simar simar soami prabh apna..*)

O Brother ! By reciting the True Name of the Lord, we have attained peace and tranquillity of mind and bliss of life. Whatever I have gained by way of this beautiful body, comforts, wealth and dainty foods for my sustenance, has been bestowed by the Lord through His Grace. (1)

The tongue is always immersed in singing the praises of the Lord, who is the fountain-head of all worldly pleasures, as we have sought refuge at the lotus-feet of the Lord, which is the source of all the worldly treasures. (Pause)

O Nanak ! The Lord has protected my honour, taking me as His slave, (disciple) as He is perfect in all respects. The Lord-benefactor of all bliss has merged us with Himself, thus saving our prestige and honour by all means. (2 - 12 - 43)

Dhana'sari Mahala - 5 (*Doot dusman sabh tujh te nivreh...*)

O Lord ! It is through Your Grace of the Lord that all the enemies like sexual desires, anger and slander, have been cast away as Your Greatness and power has come to light in the world. Whosoever has caused sufferings to the Lord's holy saints, has been punished without any delay. (1)

O True Master ! I always look upto You for my support with faith in You. O friendly Lord (the killer of demon Mur) ! May You with a helping hand, enable me to cross this ocean of life successfully. (Pause)

O Nanak ! The Lord-spouse has been helpful to me from the time He has cared to listen to my prayers and supplications. So we have enjoyed the bliss of life by reciting the True Name of the Lord with love and devotion (with body and mind) and all our ills and afflictions have been cast away. (2 - 13 - 44)

Dhana'sari Mahala - 5 (*Chatur disa kino bal apna....*)

O Brother ! The Lord, who controls the whole universe, whose Will is known and followed by the whole world, and who is sustaining the whole world, has protected this devotee (slave) of His also with His helping hand. The Lord, through

ਦਾਸ ਕਾ ਦੂਖੁ ਬਿਦਾਰਿਓ ॥ ੧ ॥ ਹਰਿ ਜਨ
ਰਾਖੇ ਗੁਰ ਗੋਵਿੰਦ ॥ ਕੰਠਿ ਲਾਇ ਅਵਗੁਣ
ਸਭਿ ਮੋਟੇ ਦਇਆਲ ਪੁਰਖ ਬਖਸੰਦ ॥ ਰਹਾਉ
॥ ਜੋ ਮਾਗਹਿ ਠਾਕੁਰ ਅਪੁਨੇ ਤੇ ਸੋਈ ਸੋਈ ਦੇ
ਵੈ ॥ ਨਾਨਕ ਦਾਸੁ ਮੁਖ ਤੇ ਜੋ ਬੋਲੈ ਈਹਾ ਊਹਾ
ਸਚੁ ਹੋਵੈ ॥ ੨ ॥ ੧੪ ॥ ੪੫ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਅਉਖੀ ਘੜੀ ਨ ਦੇਖਣ ਦੇਈ ਅਪਨਾ ਬਿਰਦੁ
ਸਮਾਲੇ ॥ ਹਾਥ ਦੇਇ ਰਾਖੈ ਅਪਨੇ ਕਉ ਸਾਸਿ
ਸਾਸਿ ਪ੍ਰਤਿਪਾਲੇ ॥ ੧ ॥ ਪ੍ਰਭ ਸਿਉ ਲਾਗਿ ਰਹਿਓ
ਮੇਰਾ ਚੀਤੁ ॥ ਆਦਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸਦਾ ਸਹਾਈ
ਧੰਨੁ ਹਮਾਰਾ ਮੀਤੁ ॥ ਰਹਾਉ ॥ ਮਨਿ ਬਿਲਾਸ
ਭਏ ਸਾਹਿਬ ਕੇ ਅਚਰਜ ਦੇਖਿ ਬਡਾਈ ॥ ਹਰਿ
ਸਿਮਰਿ ਸਿਮਰਿ ਆਨਦ ਕਰਿ ਨਾਨਕ ਪ੍ਰਭਿ
ਪੂਰਨ ਪੈਜ ਰਖਾਈ ॥ ੨ ॥ ੧੫ ॥ ੪੬ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਜਿਸ ਕਉ ਬਿਸਰੈ ਪ੍ਰਾਨਪਤਿ ਦਾਤਾ ਸੋਈ ਗਨਹੁ
ਅਭਾਗਾ ॥ ਚਰਨ ਕਮਲ ਜਾ ਕਾ ਮਨੁ ਰਾਗਿਓ
ਅਮਿਅ ਸਰੋਵਰ ਪਾਗਾ ॥ ੧ ॥ ਤੇਰਾ ਜਨੁ ਰਾਮ
ਨਾਮ ਰੰਗਿ ਜਾਗਾ ॥ ਆਲਸੁ ਛੀਜਿ ਗਇਆ
ਸਭੁ ਤਨ ਤੇ ਪ੍ਰੀਤਮ ਸਿਉ ਮਨੁ ਲਾਗਾ ॥ ਰਹਾਉ
॥ ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਨਾਰਾਇਣ ਸਗਲ ਘਟਾ
ਮਹਿ ਤਾਗਾ ॥ ਨਾਮ ਉਦਕੁ ਪੀਵਤ ਜਨ ਨਾਨਕ
ਤਿਆਗੇ ਸਭਿ ਅਨੁਗਾਗਾ ॥ ੨ ॥ ੧੬ ॥ ੪੭ ॥

His Grace and benevolence, has cast away the afflictions of the cycle of births and deaths of His disciple. (1)

The Lord has saved His devotees (slaves) from the committing of sins and vicious actions and the Lord-benefactor has cast away all their sinful actions through His Grace; by taking them in His embrace. (Pause)

O Nanak ! The Lord has bestowed all the worldly possessions and fulfilled the desires of His devotees. Infact, whatever is spoken by the (saintly person) devotee comes to pass in this world and hereafter, and he becomes an embodiment of Truth, (and is taken as True,) thus giving him success in all the fields. (2 - 14 - 45)

Dhana'sari Mahala - 5 (*Aukhi gha'ri na dekhian daiee.....*)

The Lord never makes His devotees suffer from any privations or hardships and protects their honour, thus keeping His promise towards His saints. The Lord always sustains and protects them against any afflictions with His protective Hand, thus sustaining them (with every breath) in every moment of life. (1)

O Brother ! We have developed love for such a Lord, who is our great friend and whose praises are being sung by us all the time, as He is our protector from the very beginning to the end, and we thank Him for His favours. (Pause)

O Nanak ! Our heart blossoms forth with joy by perceiving the wonderful Greatness and status of the Lord who is acclaimed all over the world and we enjoy the bliss of His love and devotion. We always remain in a state of bliss and equipoise by reciting His True Name, as He has protected our honour all along. (2 - 15 - 46)

Dhana'sari Mahala - 5 (*Jis kau bisrai pranpat daata.....*)

O Brother ! The person, who forsakes the beloved Lord though very dear to him, even more than his life, is to be considered most unfortunate and unlucky. However, the Guru-minded person, who is imbued with the love of the Lord's lotus-feet, is to be considered immersed in the love of the nectar-like company of holy saints. (1)

O Lord ! The person, who is Your devotee or saint, always keeps awake in Your love and devotion, as he has cast away all his lethargy and laziness from his life. Infact, such a fortunate person has inculcated the love of the Lord in his heart. (Pause)

O Nanak ! Wherever I look around in the world, I find the same Lord pervading every being and everywhere, being sewn in the same thread in perfection and prevailing all over in equal measure. The devotees of the Lord partake of the nectar-like True Name in reciting the Guru's Word having rid themselves of the love of worldly pleasures and possessions and developing the love of the Lord. (2 - 16 - 47)

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਜਨ ਕੇ ਪੂਰਨ ਹੋਏ ਕਾਮ ॥ ਕਲੀ ਕਾਲ ਮਹਾ
ਬਿਖਿਆ ਮਹਿ ਲਜਾ ਰਾਖੀ ਰਾਮ ॥ ੧ ॥ ਰਹਾਉ
॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਅਪੁਨਾ ਨਿਕਟਿ
ਨ ਆਵੈ ਜਾਮ ॥ ਮੁਕਤਿ ਬੈਰੰਠ ਸਾਧ ਕੀ ਸੰਗਤਿ
ਜਨ ਪਾਇਓ ਹਰਿ ਕਾ ਧਾਮ ॥ ੧ ॥ ਚਰਨ
ਕਮਲ ਹਰਿ ਜਨ ਕੀ ਥਾਤੀ ਕੋਟਿ ਸੂਖ ਬਿਸ੍ਰਾਮ
॥ ਗੋਬਿੰਦੁ ਦਮੋਦਰ ਸਿਮਰਉ ਦਿਨ ਰੈਨਿ ਨਾਨਕ
ਸਦ ਕੁਰਬਾਨ ॥ ੨ ॥ ੧੭ ॥ ੪੮ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਮਾਂਗਉ ਰਾਮ ਤੇ ਇਕੁ ਦਾਨੁ ॥ ਸਗਲ ਮਨੋਰਥ
ਪੂਰਨ ਹੋਵਹਿ ਸਿਮਰਉ ਤੁਮਰਾ ਨਾਮੁ ॥ ੧ ॥
ਰਹਾਉ ॥ ਚਰਨ ਤੁਮ੍ਹਰੇ ਹਿਰਦੈ ਵਾਸਹਿ ਸੰਤਨ
ਕਾ ਸੰਗੁ ਪਾਵਉ ॥ ਸੋਗ ਅਗਨਿ ਮਹਿ ਮਨੁ
ਨ ਵਿਆਪੈ ਆਠ ਪਹਰ ਗੁਣ ਗਾਵਉ ॥ ੧ ॥
ਸ੍ਰਸਤਿ ਬਿਵਸਥਾ ਹਰਿ ਕੀ ਸੇਵਾ ਮਧ੍ਰਿਤ ਪ੍ਰਭੁ
ਜਾਪਣ ॥ ਨਾਨਕ ਰੰਗੁ ਲਗਾ ਪਰਮੇਸਰ
ਬਾਹੁੜਿ ਜਨਮ ਨ ਛਾਪਣ ॥ ੨ ॥ ੧੮ ॥ ੪੯ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਮਾਂਗਉ ਰਾਮ ਤੇ ਸਭਿ ਥੋਕ ॥ ਮਾਨੁਖ ਕਉ
ਜਾਚਤ ਸ੍ਰਮੁ ਪਾਈਐ ਪ੍ਰਭੁ ਕੈ ਸਿਮਰਨਿ ਮੋਖ ॥
੧ ॥ ਰਹਾਉ ॥ ਘੋਖੇ ਮੁਨਿ ਜਨ ਸਿੰਮ੍ਰਿਤ ਪੁਰਾਨਾਂ
ਬੇਦ ਪੁਕਾਰਹਿ ਘੋਖ ॥ ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਸੇਵਿ ਸਚੁ

Dhana'sari Mahala - 5 (*Jan ke pooran hoiai kaam.....*)

O Brother ! It is heartening to note that all the functions (jobs) of the Lord's devotees have been completed successfully. The Lord has saved us from all ills when the whole world is engrossed in poisonous and vicious thoughts or sinful actions in this age of Kal-Yug. (Pause-1)

The holy saints always recite the True Name of the Lord (worship the Lord), as such they are not approached by the Yama (god of death). Such persons have attained peace and bliss of heavens alongwith salvation through the Grace and company of the holy congregations (holy saints), thus attaining the abode of the Lord. (1)

O Nanak ! Such Guru-minded persons have found a place among millions of comforts and eternal bliss as they have got (refuge at) the support of the lotus-feet of the Lord. I would offer myself as a sacrifice to such holy saints, who are enjoying the eternal bliss by reciting the True Name of the Lord Damodar. (2 - 17 - 48)

Dhana'sari Mahala - 5 (*Ma'ngou Ram te ik daan*)

I would seek only one favour from the Lord, which would fulfil all my desires of leading a noble and purposeful life by reciting the Lord's True Name. (Pause - 1)

O Lord ! May I be bestowed with the favour of inculcating the love of the lotus-feet of the Lord in my heart through His Grace in the company of the holy saints. As a result of this, I would get rid of all my ills and sufferings by singing the praises of the Lord all the twenty-four hours. (1)

O Nanak ! My only prayer to the Lord is to enable me to recite the Lord's True Name all the time, whether in joy or sorrow and engage myself in the service of the Lord either in the beginning (in comforts) or at the end of life (in suffering). Infact, the Guru-minded persons, who are imbued with the love of the Lord are never passed through the cycle of births and deaths, and merge with the Lord having got rid of the cycle of Rebirths. (2 - 18 - 49)

Dhana'sari Mahala - 5 (*Mangou Ram te sabh thok*)

O Brother ! I would seek all the favours and worldly possessions from my True Master, as it gives us (certain) pain to solicit these favours from others, whereas by seeking these favours from the Lord we could gain salvation by reciting True Name. (Pause - 1)

O Brother ! Various rishis, munis and mendicants may have studied books of lore like Smritis, Puranas and Vedas and have finally concluded thus. O Brother ! Let us serve the

ਪਾਈਐ ਦੋਵੈ ਸੁਹੇਲੇ ਲੋਕ ॥ ੧ ॥ ਆਨ ਅਚਾਰ
ਬਿਉਹਾਰ ਹੈ ਜੇਤੇ ਬਿਨੁ ਹਰਿ ਸਿਮਰਨ ਫੋਕ ॥
ਨਾਨਕ ਜਨਮ ਮਰਣ ਭੈ ਕਾਟੇ ਮਿਲਿ ਸਾਧੂ
ਬਿਨਸੇ ਸੋਕ ॥ ੨ ॥ ੧੯ ॥ ੫੦ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਤ੍ਰਿਸਨਾ ਬੁਝੈ ਹਰਿ ਕੈ ਨਾਮਿ ॥ ਮਹਾ ਸੰਤੋਖੁ ਹੋਵੈ
ਗੁਰ ਬਚਨੀ ਪ੍ਰਭ ਸਿਉ ਲਾਗੈ ਪੂਰਨ ਧਿਆਨੁ ॥
੧ ॥ ਰਹਾਉ ॥ ਮਹਾ ਕਲੋਲ ਬੁਝਹਿ ਮਾਇਆ
ਕੇ ਕਰਿ ਕਿਰਪਾ ਮੇਰੇ ਦੀਨ ਦਇਆਲ ॥ ਅਪਣਾ
ਨਾਮੁ ਦੇਹਿ ਜਪਿ ਜੀਵਾ ਪੂਰਨ ਹੋਇ ਦਾਸ ਕੀ
ਘਾਲ ॥ ੧ ॥ ਸਰਬ ਮਨੋਰਥ ਰਾਜ ਸੂਖ ਰਸ
ਸਦ ਖੁਸੀਆ ਕੀਰਤਨੁ ਜਪਿ ਨਾਮ ॥ ਜਿਸ ਕੈ
ਕਰਮਿ ਲਿਖਿਆ ਧੁਰਿ ਕਰਤੈ ਨਾਨਕ ਜਨ ਕੇ
ਪੂਰਨ ਕਾਮ ॥ ੨ ॥ ੨੦ ॥ ੫੧ ॥

ਧਨਾਸਰੀ ਮ: ੫ ॥

ਜਨ ਕੀ ਕੀਨੀ ਪਾਰਬ੍ਰਹਮਿ ਸਾਰ ॥ ਨਿੰਦਕ ਟਿਕਨੁ
ਨ ਪਾਵਨਿ ਮੂਲੇ ਊਡਿ ਗਏ ਬੇਕਾਰ ॥ ੧ ॥
ਰਹਾਉ ॥ ਜਹ ਜਹ ਦੇਖਉ ਤਹ ਤਹ ਸੁਆਮੀ
ਕੋਇ ਨ ਪਹੁਚਨਹਾਰ ॥ ਜੋ ਜੋ ਕਰੈ ਅਵਗਿਆ
ਜਨ ਕੀ ਹੋਇ ਗਇਆ ਤਤ ਛਾਰ ॥ ੧ ॥
ਕਰਨਹਾਰੁ ਰਖਵਾਲਾ ਹੋਆ ਜਾ ਕਾ ਅੰਤੁ ਨ
ਪਾਰਾਵਾਰ ॥ ਨਾਨਕ ਦਾਸ ਰਖੇ ਪ੍ਰਭਿ ਅਪੁਨੈ
ਨਿੰਦਕ ਕਾਵੇ ਮਾਰਿ ॥ ੨ ॥ ੨੧ ॥ ੫੨ ॥

Lord, the ocean of all virtues and Grace, which would enable us to attain the Lord thus making both the places of this world and the next, most comfortable and enjoyable. (1)

O Nanak ! Apart from the recitation of Lord's True Name, all other efforts in the world are fruitless and meaningless. It is only by serving the Lord in the company of the holy saints that we could cast away all our ills and afflictions, causing us the sufferings of the cycle of births and deaths. (2 - 19 - 50)

Dhana'sari Mahala - 5 (Trisna bujhai har kai naam.....)

O Brother ! We enjoy peace and bliss in the mind by following the Guru's Word, and we get immersed in the meditation of the Lord in a state of equipoise. Thus we could extinguish the fire of our worldly desires by reciting the True Name of the Lord. (Pause-1)

O Lord-benefactor of the helpless people ! All the waves of distraction and worldly desires get dispersed and cast away when the Lord bestows His Grace and benevolence on us. O True Master! May You bestow the boon of True Name on us through Your Grace so that I could lead a fruitful life of a human being, thus fulfilling the toiling efforts of this devotee of Yours resulting in leading a perfect and purposeful life. (1)

O Nanak ! We could fulfil all the aims and ideals of life by reciting True Name and singing the praises of the Lord (through the Guru's Word). Thus we could gain all the worldly pleasures including the bliss of life and kingdom of heaven but this is possible for a really fortunate person, pre-destined by the Lord's Will based on his earlier actions. Such a fortunate person gets his desires and ideals fulfilled by reciting the True Name of the Lord and proceeds to the Lord's presence with flying colours, making a success of this life. (2 - 20 - 51)

Dhana'sari Mahala - 5 (Jan ki kini parbrahm saar.....)

O Brother ! The Lord always cares for and looks after His holy saints and sustains them, as such the slanderers never go anywhere near the Lord or His saints, though all the sins have taken to wings (with their company). (Pause - 1)

I perceive the same Lord sublime alone all around, wherever I look around, as such I do not find any enemy around me, who could harm me. However, anybody, who dishonours the holy saints or devotees of the Lord, gets destroyed very soon. (1)

O Nanak ! The Lord always protects the honour of His saints, and no one has been able to gauge the Greatness or depth of the Lord or His limits. Infact, the Lord has always saved His devotees (slaves) whereas the vilifiers (slanderers) have been punished and destroyed. (2 - 21 - 52)

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੯ ਪੜਤਾਲ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਚਰਨ ਸਰਨ ਗੋਬਿੰਦ ਦੁਖ ਭੰਜਨਾ ਦਾਸ
ਅਪੁਨੇ ਕਉ ਨਾਮੁ ਦੇਵਹੁ ॥ ਦ੍ਰਿਸਟਿ ਪ੍ਰਭ ਧਾਰਹੁ
ਕ੍ਰਿਪਾ ਕਰਿ ਤਾਰਹੁ ਭੁਜਾ ਗਹਿ ਕੂਪ ਤੇ ਕਾਢਿ
ਲੇਵਹੁ ॥ ਰਹਾਉ ॥ ਕਾਮ ਕ੍ਰੋਧ ਕਰਿ ਅੰਧ
ਮਾਇਆ ਕੇ ਬੰਧ ਅਨਿਕ ਦੋਖਾ ਤਨਿ ਛਾਇ
ਪੂਰੇ ॥ ਪ੍ਰਭ ਬਿਨਾ ਆਨ ਨ ਰਾਖਨਹਾਰਾ ਨਾਮੁ
ਸਿਮਰਾਵਹੁ ਸਰਨਿ ਸੂਰੇ ॥ ੧ ॥ ਪਤਿਤ
ਉਧਾਰਣਾ ਜੀਅ ਜੰਤ ਤਾਰਣਾ ਬੇਦ ਉਚਾਰ
ਨਹੀ ਅੰਤੁ ਪਾਇਓ ॥ ਗੁਣਹੁ ਸੁਖ ਸਾਗਰਾ ਬ੍ਰਹਮ
ਰਤਨਾਗਰਾ ਭਗਤਿ ਵਛਲੁ ਨਾਨਕ ਗਾਇਓ ॥
੨ ॥ ੧ ॥ ੫੩ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਹਲਤਿ ਸੁਖੁ ਪਲਤਿ ਸੁਖੁ ਨਿਤ ਸੁਖੁ ਸਿਮਰਨੇ
ਨਾਮੁ ਗੋਬਿੰਦ ਕਾ ਸਦਾ ਲੀਜੈ ॥ ਮਿਟਹਿ
ਕਮਾਣੇ ਪਾਪ ਚਿਰਾਣੇ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਮੁਆ
ਜੀਜੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਰਾਜ ਜੋਬਨ ਬਿਸਰੰਤ
ਹਰਿ ਮਾਇਆ ਮਹਾ ਦੁਖੁ ਏਹੁ ਮਹਾਂਤ ਕਹੈ ॥
ਆਸ ਪਿਆਸ ਰਮਣ ਹਰਿ ਕੀਰਤਨ ਏਹੁ
ਪਦਾਰਥੁ ਭਾਗਵੰਤੁ ਲਹੈ ॥ ੧ ॥ ਸਰਨਿ
ਸਮਰਥ ਅਕਥ ਅਗੋਚਰਾ ਪਤਿਤ ਉਧਾਰਣ ਨਾਮੁ
ਤੇਰਾ ॥ ਅੰਤਰਜਾਮੀ ਨਾਨਕ ਕੇ ਸੁਆਮੀ ਸਰਬਤ

**Dhana'sari Mahala - 5 Ghar - 9 Pa'rtal Ik onkar satgur
prasad (Har charan saran Gobind dukh bhanjana da's)**

**"By the Grace of the Lord-sublime, Truth personified
& attainable through the Guru's guidance."**

O True Master, destroyer of all afflictions ! I have sought refuge at Your lotus-feet. May You bestow on me the boon of True Name, which is my only prayer ! O Lord ! May I be enabled to cross this ocean of life successfully through Your Grace; by lending me Your support. I may be removed from the abyss (blind well) of this ignorance, (through Your True Name). (Pause)

O Lord ! This human being is engrossed in the love and bondage of worldly falsehood (Maya) due to the vices of his sexual desires, anger or greed, and his body is fully occupied (covered) in various ills or afflictions. Moreover, there is none else except You to save him from this predicament . (plight). O Lord ! May You bless us with the gift of Your True Name, as You always protect the honour of those persons, who have sought Your support. (1)

O Nanak ! Even the Vedas have not known the Lord's secrets or the limits of His Greatness, though lot of people have sung His praises. O Lord ! You alone have saved the honour of the sinners even while maintaining all the beings, big and small. O Lord , the ocean of virtues and bliss ! O Lord, the mine of all jewels ! May You protect our honour! You have been called the protector of Your saints by one and all.(2-1-53)

Dhana'sari Mahala - 5 (Halat sukh palat sukh nit sukh...)

O Lord ! May we be blessed with Your Grace and benevolence so that we could always recite Your True Name, as this recitation of True Name brings us joy and solace (peace of mind) in this world as well as the next. We could also cast away all the sins committed in various terms of life during the ages and this withered mind gets blossomed forth by merging with the Lord in the company of the holy saints of the Lord. (Pause - 1)

This worldly bondage of Maya (worldly falsehood) has made us forget the Lord - sublime by engrossing us in its love and charm and this affliction and suffering is bothering us, as stated by the Lord's holy saints. But there are a very few fortunate persons, pre-destined by the Lord's Will, who are imbued with the love of the Lord and an urge to sing His praises. (1)

O Nanak ! The Lord, who protects the honour of those persons, who have sought the support of the Lord, is all powerful and limitless and remains unseen by us. His True Name alone could give salvation to the sinners, like us. O omni-scient Lord, the True -Master of the helpless ! You are pervading every where and in all beings. You alone are our

ਪੂਰਨ ਠਾਕੁਰੁ ਮੇਰਾ ॥੨॥ ੨ ॥੫੪॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੧੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਬੰਦਨਾ ਹਰਿ ਬੰਦਨਾ ਗੁਣ ਗਾਵਹੁ ਗੋਪਾਲ ਰਾਇ

॥ ਰਹਾਉ ॥ ਵਡੈ ਭਾਗਿ ਭੇਟੇ ਗੁਰਦੇਵਾ ॥ ਕੋਟਿ

ਪਰਾਧ ਮਿਟੇ ਹਰਿ ਸੇਵਾ ॥ ੧ ॥ ਚਰਨ ਕਮਲ

ਜਾ ਕਾ ਮਨੁ ਰਾਪੈ ॥ ਸੋਗ ਅਗਨਿ ਤਿਸੁ ਜਨ ਨ

ਬਿਆਪੈ ॥ ੨ ॥ ਸਾਗਰੁ ਤਰਿਆ ਸਾਧੂ ਸੰਗੇ ॥

ਨਿਰਭਉ ਨਾਮੁ ਜਪਹੁ ਹਰਿ ਰੰਗੇ ॥ ੩ ॥ ਪਰ

ਧਨ ਦੇਖ ਕਿਛੁ ਪਾਪ ਨ ਫੋੜੇ ॥ ਜਮ ਜੰਦਾਰੁ ਨ

ਆਵੈ ਨੇੜੇ ॥ ੪ ॥ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਪ੍ਰਭ ਆਪਿ

ਬੁਝਾਈ ॥ ਨਾਨਕ ਉਧਰੇ ਪ੍ਰਭ ਸਰਣਾਈ ॥ ੫ ॥

੧ ॥ ੫੫ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਤ੍ਰਿਪਤਿ ਭਈ ਸਚੁ ਭੋਜਨੁ ਖਾਇਆ ॥ ਮਨਿ ਤਨਿ

ਰਸਨਾ ਨਾਮੁ ਧਿਆਇਆ ॥ ੧ ॥ ਜੀਵਨਾ ਹਰਿ

ਜੀਵਨਾ ॥ ਜੀਵਨੁ ਹਰਿ ਜਪਿ ਸਾਧਸੰਗਿ ॥ ੧ ॥

ਰਹਾਉ ॥ ਅਨਿਕ ਪ੍ਰਕਾਰੀ ਬਸਤ੍ਰ ਓਢਾਏ ॥

ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਹਰਿ ਗੁਨ ਗਾਏ ॥ ੨ ॥

ਹਸਤੀ ਰਥ ਅਸੁ ਅਸਵਾਰੀ ॥ ਹਰਿ ਕਾ ਮਾਰਗੁ

ਰਿਦੈ ਨਿਹਾਰੀ ॥ ੩ ॥ ਮਨ ਤਨ ਅੰਤਰਿ ਚਰਨ

ਧਿਆਇਆ ॥ ਹਰਿ ਸੁਖ ਨਿਧਾਨ ਨਾਨਕ ਦਾਸਿ

ਪਾਇਆ ॥ ੪ ॥ ੨ ॥ ੫੬ ॥

True Master, who has bestowed all the worldly pleasures on us. (2 - 2 - 54)

Dhana'sari Mahala - 5 Ghar - 12 Ik onkar satgur prasad
(Bandna har bandna gunn gavoh gopal rai.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! Our salutations to the Lord- sublime ! Let us continue singing the praises of the Lord -enlightener. (Pause)

However, the fortunate persons (Gursikhs) who have been blessed with such a noble Guru, have cast away all their sins (millions of their sins) by serving the Lord. (1)

The person, who has inculcated the love of the lotus-feet of the Lord in his heart, is not pestered by the burning fire of afflictions (of vicious and sinful actions). (2)

Such Guru-minded persons have been enabled to cross this ocean of life by reciting True Name in the company of the holy saints. As such I am tempted to recite the fearless Lord's True Name with love and devotion. (3)

Even the Yama, the god of death, does not go anywhere near such a person, who has not indulged in usurping any one else's wealth or committed any sins with vicious actions. (due to fear). (4)

O Nanak ! The Lord Himself has extinguished the fire of worldly desires of such Guru-minded persons and they have successfully crossed this ocean of life by taking the support of the True Master. (5 - 1 - 55)

Dhana'sari Mahala - 9 (Tripat bhaiee sach bhojan...)

O Brother ! The Guru-minded persons, who have partaken the food of the True Name through the Guru's Grace, have been satiated in their hearts as they have recited the Lord's True Name with love and devotion (with body and mind) with their tongue. (1)

O Brother ! The real worthwhile life (out of all) is the life lived in the company of holy saints, by reciting True Name of the Lord. We are also longing for leading such a fruitful life. (Pause-1)

The persons, who are singing the praises of the Lord day and night and are always engaged in reciting True Name through the Guru's Word (Kirtan) are covered by various protective clothing, and protected by the Lord's Grace). (2)

O Brother ! It appears that such persons are riding the elephants, chariots or horses and are convinced in their mind of meeting (uniting with) the Lord by following this path. (3)

O Nanak ! They have worshipped the lotus-feet of the Lord with love and devotion (with body and mind) and recited the Lord's True Name. Thus they have merged with the Lord, the fountain-head of all bliss, and are immersed in the Prime-soul. (4 - 2 - 56)

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਗੁਰ ਕੇ ਚਰਨ ਜੀਅ ਕਾ ਨਿਸਤਾਰਾ ॥ ਸਮੁੰਦੁ
ਸਾਗਰੁ ਜਿਨਿ ਖਿਨ ਮਹਿ ਤਾਰਾ ॥ ੧ ॥ ਰਹਾਉ
॥ ਕੋਈ ਹੋਆ ਕ੍ਰਮ ਰਤੁ ਕੋਈ ਤੀਰਥ ਨਾਇਆ
॥ ਦਾਸੀ ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇਆ ॥ ੧ ॥
ਬੰਧਨ ਕਾਟਨਹਾਰੁ ਸੁਆਮੀ ॥ ਜਨ ਨਾਨਕੁ
ਸਿਮਰੈ ਅੰਤਰਜਾਮੀ ॥ ੨ ॥ ੩ ॥ ੫੭ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

ਕਿਤੈ ਪ੍ਰਕਾਰਿ ਨ ਤੂਟਉ ਪ੍ਰੀਤਿ ॥ ਦਾਸ ਤੇਰੇ
ਕੀ ਨਿਰਮਲ ਰੀਤਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੀਅ
ਪ੍ਰਾਨ ਮਨ ਧਨ ਤੇ ਪਿਆਰਾ ॥ ਹਉਮੈ ਬੰਧੁ ਹਰਿ
ਦੇਵਣਹਾਰਾ ॥ ੧ ॥ ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗਉ
ਲੇਹੁ ॥ ਨਾਨਕ ਕੀ ਬੇਨਤੀ ਦੇਹ ॥ ੨ ॥ ੪ ॥
੫੮ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੬ ॥

ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ ॥ ਸਰਬ ਨਿਵਾਸੀ
ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ ॥ ੧ ॥ ਰਹਾਉ
॥ ਪੁਰਖ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਰਿ
ਜੈਸੇ ਛਾਈ ॥ ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ
ਹੀ ਖੋਜਹੁ ਭਾਈ ॥ ੧ ॥ ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੋ
ਜਾਨਹੁ ਇਹੁ ਗੁਰ ਗਿਆਨੁ ਬਤਾਈ ॥ ਜਨ
ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਕ੍ਰਮ ਕੀ ਕਾਈ
॥ ੨ ॥ ੧ ॥

Dhana'sari Mahala - 5 (*Gur ke charan ji ka nistara.....*)

O Brother ! There is only one means (mode) of attaining salvation in this world by taking (refuge at) the support of the lotus-feet of the Lord. The Guru has thus enabled the human being to cross this ocean of life successfully. (Pause - 1)

Some persons are seeking salvation by developing love of their past actions while some others are visiting holy places of pilgrimage for attaining salvation. But the devotees of the Lord (like me) have recited True Name only for crossing this ocean of life. (1)

O Nanak ! The beloved devotees of the Lord always remember the omni-scient Lord, who is capable of breaking the shackles of our worldly bondage. (2 - 3 - 57)

Dhana'sari Mahala - 5 (*Kitai parkar na tootou preet....*)

O Lord ! Your devotee has only one (true) love of the Lord, which may be continued and could reach its successful heights through Your Grace. (Pause - 1)

O Lord ! You are our beloved and dearer (Lord) to us than our life even ! (body and mind) O Lord ! You are ridding us of our egoistic tendencies even. (1)

O Nanak ! I have developed love for the lotus-feet of the Lord and pray for its continuation. (2 - 4 - 58)

Ik onkar satgur prasad

Dhana'sari Mahala - 9 (*Kahai re ban khojan jaiee.....*)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Man ! Why are you wandering and roaming around the jungles in trying to seek and realise the True Master ? The Lord, infact, abides within you as He is pervading everywhere but resides separately and is equally present within you as well just as each flower is filled with its fragrance and one's image is seen in the mirror. He remains aloof and distinct from the worldly falsehood. O Brother ! Similarly we should try to realise the Lord within us as He abides there, so let us try to seek Him within ourselves. (1)

O Nanak ! I have been given this knowledge through the Guru's teachings that the Lord is pervading everywhere, within us and without, in equal measure. O Brother ! Without attaining self-realisation and knowing the secrets of Nature, we cannot get rid of the darkness of the curtain (cobweb) between us and the Lord and the Truth remains hidden. Moreover, our wandering mind does not get peace and stability. Let us, therefore realise the Truth that we form a part of the Lord-sublime (the soul is a part of the Prime-Soul) so why should we be lost in our wanderings, losing the true path ? (2 - 1)

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥

ਸਾਧੋ ਇਹੁ ਜਗੁ ਭਰਮ ਭੁਲਾਨਾ ॥ ਰਾਮ ਨਾਮ

ਕਾ ਸਿਮਰਨੁ ਛੋਡਿਆ ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ

॥ ੧ ॥ ਰਹਾਉ ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ

ਬਨਿਤਾ ਤਾ ਕੈ ਰਸਿ ਲਪਟਾਨਾ ॥ ਜੋਬਨੁ ਧਨੁ

ਪ੍ਰਭਤਾ ਕੈ ਮਦ ਮੈ ਅਹਿਨਿਸਿ ਰਹੈ ਦਿਵਾਨਾ ॥

੧ ॥ ਦੀਨ ਦਇਆਲ ਸਦਾ ਦੁਖ ਭੰਜਨ ਤਾ

ਸਿਉ ਮਨੁ ਨ ਲਗਾਨਾ ॥ ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ

ਕਿਨਹੂ ਗੁਰਮੁਖਿ ਹੋਇ ਪਛਾਨਾ ॥ ੨ ॥੨॥

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥

ਤਿਹ ਜੋਗੀ ਕਉ ਜੁਗਤਿ ਨ ਜਾਨਉ ॥ ਲੋਭ ਮੋਹ

ਮਾਇਆ ਮਮਤਾ ਫੁਨਿ ਜਿਹ ਘਟਿ ਮਾਹਿ

ਪਛਾਨਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਰ ਨਿੰਦਾ ਉਸਤਤਿ

ਨਹ ਜਾ ਕੈ ਕੰਚਨ ਲੋਹ ਸਮਾਨੇ ॥ ਹਰਖ ਸੋਗ ਤੇ

ਰਹੈ ਅਤੀਤਾ ਜੋਗੀ ਤਾਹਿ ਬਖਾਨੇ ॥ ੧ ॥ ਚੰਚਲ

ਮਨੁ ਦਹ ਦਿਸਿ ਕਉ ਧਾਵਤ ਅਚਲ ਜਾਹਿ

ਨਹਰਾਨੇ ॥ ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੇ ਜੋ ਨਹੁ

ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨੇ ॥ ੨ ॥ ੩ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥

ਅਬ ਮੈ ਕਉਨੁ ਉਪਾਉ ਕਰਉ ॥ ਜਿਹ ਬਿਧਿ

ਮਨ ਕੋ ਸੰਸਾ ਚੂਕੈ ਭਉ ਨਿਧਿ ਪਾਰਿ ਪਰਉ ॥ ੧

॥ ਰਹਾਉ ॥ ਜਨਮੁ ਪਾਇ ਕਛੁ ਭਲੇ ਨ ਕੀਨੋ ਤਾ

Dhana'sari Mahala - 9 (*Sadho eh jag bharam bhulana.....*)

O Saints ! This world is completely lost being engrossed in dual-mindedness, its whims and fancies, as such it is over-powered (and sold) by the love of worldly falsehood (Maya), and is trying to seek peace of mind in the worldly pleasures. Thus, this human being is looking for peace and bliss of life in enjoying the worldly pleasures, forsaking the love of the Lord and the recitation of True Name. (Pause - 1)

O Brother ! This man is always engrossed in the love of his family including the mother, father, brother, son and wife and feels happy with their love. Then he is almost mad in the love of his youth, wealth and status and feels engrossed in egoistic tendencies day and night. He is completely involved with madness in the power of such worldly pleasures and possessions. (1)

O Nanak ! The Lord, who is the benefactor of the helpless and poor people like us, is completely neglected, without developing any love for Him. O Brother ! Infact, hardly any Guru-minded person, among millions of people, attains self-realisation and gets merged with the Lord, whose own self (existence) forms part and parcel of the Lord. (2-2)

Dhana'sari Mahala - 9 (*Teh jogi kau jugat na janou...*)

O Brother ! Do not consider the Yogi, who is engrossed in the love of the worldly falsehood (Maya) including vices like greed, worldly attachment or egoism, to be leading a pure and fruitful life, imbued with the love of the Lord. (Pause -1)

O Brother ! The true and real Yogi is one who is not involved in the slander of others, or in the praise of others and takes everything at the same value whether it be iron or gold, without entertaining any greed (for wealth). The True Yogi would consider joy and sorrow at the same face value, being alone such considerations. (1)

O Nanak ! The mind, which was wandering in all the ten directions, has been controlled and stabilised in peace and one position by such a person (Yogi). O Brother ! Such a person, leading a purposeful life should be considered having attained salvation. Infact, a person, who is reciting the Lord's True Name with a controlled mind, is enjoying the real bliss of life. (2-3)

Dhana'sari Mahala - 9 (*Ab mein kaun upa'ou karou.....*)

O Lord ! What mode (or means) of actions should I take so as to cast away my doubts and whims (dual-mindedness) and finally cross this ocean of life successfully. (Pause -1)

O Lord ! I am having my fears (about my actions) in the heart as I have not performed any virtuous deeds, having attained this human life. I am bothered in my mind as I have not sung the praise's of the Lord with (body and mind) love

ਤੇ ਅਧਿਕ ਡਰਉ ॥ ਮਨ ਬਚ ਕ੍ਰਮ ਹਰਿ ਗੁਨ

ਨਹੀ ਗਾਏ ਯਹ ਜੀਅ ਸੋਚ ਧਰਉ ॥ ੧ ॥

ਗੁਰਮਤਿ ਸੁਨਿ ਕਛੁ ਗਿਆਨੁ ਨ ਉਪਜਿਓ ਪਸੁ

ਜਿਉ ਉਦਰੁ ਭਰਉ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਬਿਰਦੁ

ਪਛਾਨਉ ਤਬ ਹਉ ਪਤਿਤ ਤਰਉ ॥ ੨ ॥ ੪ ॥

੯ ॥ ੯ ॥ ੧੩ ॥ ੫੮ ॥ ੪੪ ੯੩ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਘਰੁ ੨ ਅਸਟਪਦੀਆ

੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰੁ ਸਾਗਰੁ ਰਤਨੀ ਭਰਪੂਰੇ ॥ ਅੰਮ੍ਰਿਤੁ ਸੰਤ

ਚੁਗਹਿ ਨਹੀ ਦੂਰੇ ॥ ਹਰਿ ਰਸੁ ਚੋਗੁ ਚੁਗਹਿ

ਪ੍ਰਭ ਭਾਵੈ ॥ ਸਰਵਰ ਮਹਿ ਹੰਸੁ ਪ੍ਰਾਨਪਤਿ ਪਾਵੈ

॥ ੧ ॥ ਕਿਆ ਬਗੁ ਬਪੁੜਾ ਛਪੜੀ ਨਾਇ ॥

ਕੀਚੜਿ ਡੂਬੈ ਮੈਲੁ ਨ ਜਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥

ਰਖਿ ਰਖਿ ਚਰਨ ਧਰੇ ਵੀਚਾਰੀ ॥ ਦੁਬਿਧਾ ਛੋਡਿ

ਭਏ ਨਿਰੰਕਾਰੀ ॥ ਮੁਕਤਿ ਪਦਾਰਥੁ ਹਰਿ ਰਸੁ

ਚਾਖੇ ॥ ਆਵਣੁ ਜਾਣੁ ਰਹੇ ਗੁਰਿ ਰਾਖੇ ॥ ੨ ॥

ਸਰਵਰ ਹੰਸਾ ਛੋਡਿ ਨ ਜਾਇ ॥ ਪ੍ਰੇਮ ਭਗਤਿ

ਕਰਿ ਸਹਜਿ ਸਮਾਇ ॥ ਸਰਵਰ ਮਹਿ ਹੰਸੁ ਹੰਸ

ਮਹਿ ਸਾਗਰੁ ॥ ਅਕਥ ਕਥਾ ਗੁਰ ਬਚਨੀ ਆਦਰੁ

॥ ੩ ॥ ਸੁਨ ਮੰਡਲ ਇਕੁ ਜੋਗੀ ਬੈਸੇ ॥ ਨਾਰਿ ਨ

and devotion and this thought pesters my mind that this life is being wasted without reciting the Lord's True Name. (1)

O Nanak ! I have not learnt anything through the knowledge and teachings of the Guru as the Truth has not dawned within me, (about the Lord's secrets) except filling my belly like the animals. Infact, I am behaving like the animals, being engrossed in the worldly pleasures and worldly falsehood (Maya). O True Master ! I could cross this ocean of life successfully only when You bestow Your Grace on Your devotees and sinners like us through Your protective care as is Your normal function (moral duty), thus protecting our honour. (Without Your Grace, this life is being spent in leading this life like animals by filling the belly only). (2- 4-9-9 -13-58- 4-93)

Dhana'sari Mahala - 1 Ghar - 2 Astpadian Ik onkar satgur parasad (Gur sagar ratni bharpoorai.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

The Guru is full of the jewels of virtues and good values like the ocean and the swans like holy saints are partaking the nectar of True Name, by inculcating virtues, leaving aside the vicious thoughts or sinful actions. They are never far removed from the Guru, the fountain-head of all virtues. They have won the love and acceptance of the Lord by partaking the love and devotion (in the form of True Name) of the Lord. Thus the Sikhs (disciples) attain the Lord, the Master of our lives, by joining the company of holy saints like the swans.(1)

What could the poor self-minded (faithless) person do, engaged in worldly falsehood, like the crane, as he is bathing in the pond of bad company and gets stuck up in the mud of his vicious and sinful actions? His filth of egoism does not leave him, as he suffers, engrossed in the vices of sexual desires and anger. (Pause -1)

However, the thoughtful persons protect themselves against the onslaughts of vices and sinful actions, and function accordingly, and keep themselves safe from treading on the smaller beings. Thus such Guru-minded persons have developed love for the Lord-Sublime by getting rid of their dual-mindedness and get immersed in His devotion. Such Guru-minded persons, attain the invaluable stage of salvation by imbibing the love of the Lord and partaking the nectar of Lord's True Name. Such persons have been saved by the True Guru and have been protected from going through the cycle of births and deaths. (2)

The Sikhs, who behave like the swan, never forsake the worship of the Lord by reciting True Name in the company of the holy saints, and attain unison with the Lord, enjoying peace and tranquillity of mind in the state of equipoise. The swans (Guru's Sikhs) reside in the nectar-tank of holy saints while in their hearts they have inculcated the love of the holy saints in the ocean of the Guru's Word. Such Guru's Sikhs always sing

ਪੁਰਖੁ ਕਹਹੁ ਕੋਊ ਕੈਸੇ ॥ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਰਹੇ

ਲਿਵ ਲਾਈ ॥ ਸੁਰਿ ਨਰ ਨਾਥ ਸਚੇ ਸਰਣਾਈ

॥ ੪ ॥ ਆਨੰਦ ਮੂਲੁ ਅਨਾਥ ਅਧਾਰੀ ॥

ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਹਜਿ ਬੀਚਾਰੀ ॥ ਭਗਤਿ

ਵਛਲ ਭੈ ਕਾਟਣਹਾਰੇ ॥ ਹਉਮੈ ਮਾਰਿ ਮਿਲੇ

ਪਗੁ ਧਾਰੇ ॥ ੫ ॥ ਅਨਿਕ ਜਤਨ ਕਰਿ ਕਾਲੁ

ਸੰਤਾਏ ॥ ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ ਆਏ

॥ ਜਨਮੁ ਪਦਾਰਥੁ ਦੁਬਿਧਾ ਖੋਵੈ ॥ ਆਪੁ ਨ

ਚੀਨਸਿ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਰੋਵੈ ॥ ੬ ॥ ਕਹਤਉ

ਪੜਤਉ ਸੁਣਤਉ ਏਕ ॥ ਧੀਰਜ ਧਰਮੁ

ਧਰਣੀਧਰ ਟੇਕ ॥ ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਰਿਦੈ ਸਮਾਏ

॥ ਚਉਥੇ ਪਦ ਕਉ ਜੇ ਮਨੁ ਪਤੀਆਏ ॥ ੭ ॥

ਸਾਚੇ ਨਿਰਮਲ ਮੈਲੁ ਨ ਲਾਗੈ ॥ ਗੁਰ ਕੈ

ਸਬਦਿ ਭਰਮ ਭਉ ਭਾਗੈ ॥ ਸੂਰਤਿ ਮੂਰਤਿ

ਆਦਿ ਅਨੂਪੁ ॥ ਨਾਨਕੁ ਜਾਚੈ ਸਾਚੁ ਸਰੂਪੁ ॥ ੮

॥ ੯ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

ਸਹਜਿ ਮਿਲੈ ਮਿਲਿਆ ਪਰਵਾਣੁ ॥ ਨਾ ਤਿਸੁ

ਮਰਣੁ ਨ ਆਵਣੁ ਜਾਣੁ ॥ ਠਾਕੁਰ ਮਹਿ ਦਾਸੁ

the praises of the limitless Lord through the Guru's Word and follow the Guru's teachings. (3)

Thus few fortunate Sikhs find solace in a secluded place like the Yogis, where they do not find any distinction between man and woman as all are perceived by them as the personification and image of the Lord-Sublime only, as such no one could ever attempt to describe their position or status. Infact, such persons get merged with the transcendent light of the Lord, who is all-pervasive and pervading equally in all the three worlds. All the gods, men and great souls have taken refuge at the lotus-feet of the Lord. (4)

The True Master is the support and mainstay of the whole universe and its bliss and is the fountain-head of all joy and bliss in the world, from whom all the worldly pleasures and bliss springs and prevails all over the world, without any parallel or any other Master controlling Him. The Guru-minded persons become thoughtful meditating on Him through His worship, and get rid of all their fear-complex through the love of holy saints. They attain unison with the Lord by ridding themselves of their egoism through the company of holy saints, following their path. (5)

The self-willed persons, however, get pestered by the Yama (god of death) notwithstanding all their efforts, as all human beings are given a fixed date (and time) of their death, pre-destined for them. The faithless persons, however, waste this invaluable human life due to their dual-mindedness, and wander through the cycle of births and deaths, thus suffering with afflictions, as they have not gained self-realisation through the Guru's guidance. (6)

The Guru-minded persons have realised this fact that it is the Lord alone who speaks, reads or listens to anything as the Guru-minded persons have sought refuge at the lotus-feet of the Lord by entertaining patience and religious duty in their hearts. Moreover, they have grasped the virtues of celibacy, truthfulness and discipline in their (mind) hearts and the mind believes in the Lord in the fourth state of equipoise. (7)

The persons, who have been purified by attaining the True Lord, are not affected by the filth of sins. They have cast away their whims, vicious actions or fear complex through the Guru's guidance. The Lord, who is so charming and beautiful, is the fountain-head of everything and spreads His charm all around. O Nanak ! I would seek the boon of True Name from the Lord- sublime so that I could merge with such a wonderful Lord, an embodiment of Truth. (8-1)

Dhana'sari Mahala - 1 (*Sahej milai milia' parvan....*)

O Brother ! The person, who is imbued with the love of the Lord through the Guru's guidance, is considered to be leading a successful life through the unison with the Lord. Neither such a person faces death nor is passed through the cycle of births and deaths; moreover his mind is stabilised and stops wandering all over, having attained peace and tranquillity.

ਦਾਸ ਮਹਿ ਸੋਇ ॥ ਜਹ ਦੇਖਾ ਤਹ ਅਵਰੁ ਨ

ਕੋਇ ॥ ੧ ॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਹਜ ਘਰੁ

ਪਾਈਐ ॥ ਬਿਨੁ ਗੁਰੁ ਭੇਟੇ ਮਹਿ ਆਈਐ

ਜਾਈਐ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੇ ਗੁਰੁ ਕਰਉ ਜਿ

ਸਾਚੁ ਦ੍ਰਿੜਾਵੈ ॥ ਅਕਥੁ ਕਥਾਵੈ ਸਬਦਿ ਮਿਲਾਵੈ

॥ ਹਰਿ ਕੇ ਲੋਗੁ ਅਵਰੁ ਨਹੀ ਕਾਰਾ ॥ ਸਾਚਉ

ਠਾਕੁਰੁ ਸਾਚੁ ਪਿਆਰਾ ॥ ੨ ॥ ਤਨ ਮਹਿ ਮਨੁਆ

ਮਨ ਮਹਿ ਸਾਚਾ ॥ ਸੇ ਸਾਚਾ ਮਿਲਿ ਸਾਚੇ ਰਾਚਾ

॥ ਸੇਵਕੁ ਪ੍ਰਭ ਕੈ ਲਾਗੈ ਪਾਇ ॥ ਸਤਿਗੁਰੁ ਪੂਰਾ

ਮਿਲੈ ਮਿਲਾਇ ॥ ੩ ॥ ਆਪਿ ਦਿਖਾਵੈ ਆਪੇ ਦੇ

ਖੈ ॥ ਹਨਿ ਨ ਪਤੀਜੈ ਨਾ ਬਹੁ ਭੇਖੈ ॥ ਘੜਿ ਭਾਡੇ

ਜਿਨਿ ਅੰਮ੍ਰਿਤੁ ਪਾਇਆ ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਪ੍ਰਭਿ

ਮਨੁ ਪਤੀਆਇਆ ॥ ੪ ॥ ਪੜਿ ਪੜਿ ਭੂਲਹਿ

ਚੋਟਾ ਖਾਹਿ ॥ ਬਹੁਤੁ ਸਿਆਣਪੁ ਆਵਹਿ ਜਾਹਿ

॥ ਨਾਮੁ ਜਪੈ ਭਉ ਭੋਜਨੁ ਖਾਇ ॥ ਗੁਰਮੁਖਿ ਸੇ

ਵਕ ਰਹੇ ਸਮਾਇ ॥ ੫ ॥ ਪੂਜਿ ਸਿਲਾ ਤੀਰਥ

ਬਨ ਵਾਸਾ ॥ ਭਰਮਤ ਡੋਲਤ ਭਟੇ ਉਦਾਸਾ ॥

ਮਨਿ ਮੈਲੈ ਸੂਚਾ ਕਿਉ ਹੋਇ ॥ ਸਾਚਿ ਮਿਲੈ

ਪਾਵੈ ਪਤਿ ਸੋਇ ॥ ੬ ॥ ਆਚਾਰਾ ਵੀਚਾਰੁ ਸਰੀਰਿ

॥ ਆਦਿ ਜੁਗਾਦਿ ਸਹਜਿ ਮਨੁ ਧੀਰਿ ॥ ਪਲ

They get merged with the Lord and the Lord also mingles with such devotees of His. Moreover, such persons perceive the same Lord pervading everywhere wherever they look around. (1)

It is only through the Lord's worship in the company of the Guru that one attains the true knowledge and unison of the Lord in one's heart. Without the Guru's guidance, this human being is born time and again in the world, being passed through the cycle of births and deaths. (Pause -1)

Let us, therefore, inculcate the love of such a Guru in the heart, who would imbibe the love of the Lord in our hearts. Such a Guru would always give us discoveries (relate the stories of) about the Greatness of the limitless Lord and enable us to unite with the True Lord so that we would also sing the Lord's praises. Infact, the saints (devotees) of the Lord have no other function (duty) except reciting the True Name of the Lord, having developed His love. (2)

The person, who has realised peace and tranquillity of mind by reciting True Name of the Lord and has merged with the Lord, an embodiment of Truth, gets immersed in the Lord finally. Such a person is always merged with the True Guru by seeking refuge at the lotus-feet of the Lord and then enables many others as well to unite with the Lord. (3)

Such a holy saint becomes a personification of the Lord and attains self-realisation by becoming a true Sikh or disciple of the Guru. Infact, the Lord is not pleased with us by any other efforts at meditation, penance or religious rituals except imbibing His love. The Lord, who has created the human body and sustained it after creation by bestowing the nectar of His True Name through the Guru's Word, gets pleased with us only by our love and devotion for the Lord and engaging in (singing) His praises. (4)

The persons, who forsake the Lord, being engrossed in their egoism due to their studies (of religious books), get punished by the Yama (god of death) and are passed through the cycle of births and deaths, being devoid of the Lord's True Name due to their cleverness. However, the persons, who recite True Name and partake the food of the (wonder-awe) love and fear (regard) of the Lord, perform the functions of the Guru-minded persons, as such they get united with the Lord. (5)

The persons, bereft of the Lord's worship, being engrossed in formal rituals (for showing off), and worship of the stones (statues) as gods and visiting the holy places of pilgrimage or wandering around in the jungles, are always lost in their doubts, misgivings and dual-mindedness (without achieving anything useful). How could such a person, filled with the filth of egoism or other vicious thoughts, purify himself and get united with the Lord? The person, who attains the Lord by reciting True Name, spends this life in a fruitful manner, making it a success. (6)

ਪੰਕਜ ਮਹਿ ਕੋਟਿ ਉਧਾਰੇ ॥ ਕਰਿ ਕਿਰਪਾ ਗੁਰੁ
ਮੇਲਿ ਪਿਆਰੇ ॥ ੭ ॥ ਕਿਸੁ ਆਗੈ ਪ੍ਰਭ ਤੁਧੁ
ਸਾਲਾਹੀ ॥ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਮੈ ਕੇ ਨਾਹੀ ॥
ਜਿਉ ਤੁਧੁ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਰਜਾਇ ॥ ਨਾਨਕ
ਸਹਜਿ ਭਾਇ ਗੁਣ ਗਾਇ ॥ ੮ ॥ ੨ ॥
ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੬ ਅਸਟਪਦੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਜੇ ਜੇ ਜੂਨੀ ਆਇਓ ਤਿਹ ਤਿਹ ਉਰਝਾਇਓ
ਮਾਣਸ ਜਨਮੁ ਸੰਜੋਗਿ ਪਾਇਆ ॥ ਤਾਕੀ ਹੈ
ਓਟ ਸਾਧ ਰਾਖਹੁ ਦੇ ਕਰਿ ਹਾਥ ਕਰਿ ਕਿਰਪਾ ਮੇ
ਲਹੁ ਹਰਿ ਰਾਇਆ ॥ ਅਨਿਕ ਜਨਮ ਭ੍ਰਮਿ ਥਿਤਿ
ਨਹੀ ਪਾਈ ॥ ਕਰਉ ਸੇਵਾ ਗੁਰ ਲਾਗਉ ਚਰਨ
ਗੋਵਿੰਦ ਜੀ ਕਾ ਮਾਰਗੁ ਦੇਹੁ ਜੀ ਬਤਾਈ ॥ ੧
॥ ਰਹਾਉ ॥ ਅਨਿਕ ਉਪਾਵ ਕਰਉ ਮਾਇਆ
ਕਉ ਬਚਿਤਿ ਧਰਉ ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਸਦ ਹੀ
ਵਿਹਾਵੈ ॥ ਕੋਈ ਐਸੇ ਰੇ ਭੇਟੈ ਸੰਤੁ ਮੇਰੀ ਲਾਹੈ
ਸਗਲ ਚਿੰਤ ਨਾਕੁਰ ਸਿਉ ਮੇਰਾ ਰੰਗੁ ਲਾਵੈ ॥
੨ ॥ ਪੜੇ ਰੇ ਸਗਲ ਬੇਦ ਨਹ ਚੂਕੈ ਮਨ ਭੇਦ
ਇਕੁ ਖਿਨੁ ਨ ਧੀਰਹਿ ਮੇਰੇ ਘਰ ਕੇ ਪੰਚਾ ॥ ਕੋਈ
ਐਸੇ ਰੇ ਭਗਤੁ ਜੁ ਮਾਇਆ ਤੇ ਰਹਤੁ ਇਕੁ
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮੇਰੈ ਰਿਦੈ ਸਿੰਚਾ ॥ ੩ ॥ ਜੇਤੇ ਰੇ

The person, who has imbibed the highest and purest thought in the mind, has merged with the Lord by attaining the peace and bliss of life throughout the ages and gaining contentment of mind. Such persons have enabled millions of people to cross this ocean of life successfully by inculcating the love of the lotus-feet of the Lord in a moment. Such persons, blessed with the Grace of the Lord, have been united with the True Guru. (7)

O True Master ! There is no other power as Great and strong or on par with You. May the Lord keep us as it pleases Him and enable us to accept Lord's Will and follow His dictates! O Nanak ! May the Lord bless me with His Grace so as to sing His praises with love and devotion and merge with Him! (8-2)

Dhana'sari Mahala - 5 Ghar - 6 Astpadi Ik onkar satgur prasad (Jo jo juni aiyo teh teh urjhaiyo.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! This being, while going through the cycle of births and deaths, has been engrossed in various forms of life in the cycle and it gets the human form due to its past good deeds as a matter of fortune and chance.

O True Guru, the reformer of this mind ! I, as Your (slave)devotee, have found You alone as our protector, provided we take Your support (we take refuge at Your lotus-feet). May You protect us against the onslaughts of the Yama, (god of death) by giving Your helping hand (support) ! May I be united with the True Lord through Your Grace, who is the king of kings ! (1)

I have (been passing) passed through many forms of life in this cycle of Rebirths but there was no peace of mind any time, also I have sought the support of the True Guru by serving Him. O Lord ! May I be shown the path of uniting with You, this is my only prayer ! (Pause - 1)

Infact, I have made many efforts, specially developing love for (Maya) the worldly falsehood but the whole life has been spent engrossed in egoism and I-am-ness. My only prayer to the Lord is that I may be united with such a holy saint who could rid me of all my worries by inculcating in my heart the love of the Lord. (2)

O Brother ! Even after studying all the Vedas, I have not been able to get rid of my dual-mindedness and control the five vices even for a moment like sexual desires and anger, which are robbing me within like thieves.

O Brother ! Is there any holy saint, who could cast away my love of the worldly falsehood (Maya) and inculcate the love of the nectar of True Name in my heart? Pray tell me

ਤੀਰਥ ਨਾਏ ਅਹੰਬੁਧਿ ਮੈਲੁ ਲਾਏ ਘਰ ਕੋ ਠਾਕੁਰੁ

ਇਕੁ ਤਿਲੁ ਨ ਮਾਨੈ ॥ ਕਦਿ ਪਾਵਉ ਸਾਧਸੰਗੁ

ਹਰਿ ਹਰਿ ਸਦਾ ਆਨੰਦੁ ਗਿਆਨ ਅੰਜਨਿ ਮੇਰਾ

ਮਨੁ ਇਸਨਾਨੈ ॥ ੪ ॥ ਸਗਲ ਅਸ੍ਰਮ ਕੀਨੇ

ਮਨੁਆ ਨਹ ਪਤੀਨੇ ਬਿਬੇਕਹੀਨ ਦੇਹੀ ਧੋਏ ॥

ਕੋਈ ਪਾਈਐ ਰੇ ਪੁਰਖੁ ਬਿਧਾਤਾ ਪਾਰਬ੍ਰਹਮ ਕੈ

ਰੀਗਿ ਰਾਤਾ ਮੇਰੇ ਮਨ ਕੀ ਦੁਰਮਤਿ ਮਲੁ ਖੋਏ ॥

੫ ॥ ਕਰਮ ਧਰਮ ਜੁਗਤਾ ਨਿਮਖ ਨ ਹੇਤੁ ਕਰਤਾ

ਗਰਬਿ ਗਰਬਿ ਪੜੈ ਕਹੀ ਨ ਲੇਖੈ ॥ ਜਿਸੁ ਭੇ

ਟੀਐ ਸਫਲ ਮੂਰਤਿ ਕਰੈ ਸਦਾ ਕੀਰਤਿ ਗੁਰ

ਪਰਸਾਦਿ ਕੋਊ ਨੇਤ੍ਰੁ ਪੇਖੈ ॥ ੬ ॥ ਮਨਹਠਿ ਜੋ

ਕਮਾਵੈ ਤਿਲੁ ਨ ਲੇਖੈ ਪਾਵੈ ਬਗੁਲ ਜਿਉ ਧਿਆਨੁ

ਲਾਵੈ ਮਾਇਆ ਰੇ ਧਾਰੀ ॥ ਕੋਈ ਐਸੋ ਰੇ ਸੁਖਰ

ਦਾਈ ਪ੍ਰਭ ਕੀ ਕਥਾ ਸੁਨਾਈ ਤਿਸੁ ਭੇਟੇ ਗਤਿ

ਹੋਇ ਹਮਾਰੀ ॥ ੭ ॥ ਸੁਪ੍ਰਸੰਨ ਗੋਪਾਲ ਰਾਇ

ਕਾਟੈ ਰੇ ਬੰਧਨ ਮਾਇ ਗੁਰ ਕੈ ਸਬਦਿ ਮੇਰਾ ਮਨੁ

ਰਾਤਾ ॥ ਸਦਾ ਸਦਾ ਆਨੰਦੁ ਭੇਟਿਓ ਨਿਰਭੈ

ਗੋਬਿੰਦੁ ਸੁਖ ਨਾਨਕ ਲਾਧੇ ਹਰਿ ਚਰਨ ਪਰਾਤਾ

॥ ੮ ॥ ਸਫਲ ਸਫਲ ਭਈ ਸਫਲ ਜਾਤਾ ॥

ਆਵਣ ਜਾਣ ਰਹੇ ਮਿਲੇ ਸਾਧਾ ॥ ੯ ॥ ਰਹਾਉ

ਦੂਜਾ ॥ ੧ ॥ ੩ ॥

about the whereabouts of such a saint ! (3)

O Brother ! I have not attained peace and tranquillity of mind inspite of my bathing at various holy places of pilgrimage and have instead added to the filth of the mind without gaining anything useful, though the mind is the master of the whole body. Would someone tell me when and how could I join the company of holy saints so as to enjoy the bliss of life by reciting the True Name of the Lord through His Grace ? Further more, tell me how to purify my heart by putting the collyrium of knowledge in my eyes ? (4)

O Brother ! I have practised all the four (ashrams) stages of life including celibacy but without gaining any thing fruitful which could purify my (heart) innerself and bring solace to the soul, (abiding alongwith the Prime-soul).

O Brother ! Is there someone imbued with the love of the Lord, who could wash away the filth of my mind thus purifying me ? (5)

The person, who is engrossed in a disciplined life practising all sorts of rituals but without imbibing the love of the Lord due to his egoism, is not considered worth anything by the Lord. However, a person who has been enabled to join the company of the holy saints, thus uniting with the perfect True Guru, sings the praises of the Lord. Thus he perceives the Lord with his eyes through the Guru's Grace, and unites with Him. (6)

However, a self-willed person, who functions like a crane and engages himself in formal rituals, showing to others his love of the Lord but the Lord does not take any cognisance of such efforts of the faithless person. O Brother ! Is there any blissful person, who could give us a discourse on the Lord's Greatness, thus enabling us to attain salvation in his company. (7)

The Lord-Sublime has become satisfied and pleased with us as I have imbibed the love of the Lord with the Guru's guidance. O Brother ! Thus our bondage of worldly falsehood (Maya) has been cut off with the Guru's teachings. O Nanak ! We are now enjoying the eternal bliss through the Guru's Grace, as we have been united with the fearless Lord. We have attained all the worldly pleasures and joy by taking the support of the Lord by falling at His lotus-feet. (8)

Thus, by taking refuge at the lotus-feet of the Guru, we could make this life and journey in the world successful. Thus we have got freed from the cycle of the births and deaths in the company of the holy saints and there is no more question of being born time and again in this world. (1-Pause-2-1-3)

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਛੰਤੁ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Dhana'sari Mahala - 1 Chhant Ik onkar satgur prasad
(Tirath navan jaou tirath naam hai.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

ਤੀਰਥਿ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ ॥ ਤੀਰਥੁ
ਸਬਦ ਬੀਚਾਰੁ ਅੰਤਰਿ ਗਿਆਨੁ ਹੈ ॥ ਗੁਰ
ਗਿਆਨੁ ਸਾਚਾ ਥਾਨੁ ਤੀਰਥੁ ਦਸ ਪੁਰਬ ਸਦਾ
ਦਸਾਹਰਾ ॥ ਹਉ ਨਾਮੁ ਹਰਿ ਕਾ ਸਦਾ ਜਾਚਉ
ਦੇਹੁ ਪ੍ਰਭ ਧਰਣੀਧਰਾ ॥ ਸੰਸਾਰੁ ਰੋਗੀ ਨਾਮੁ ਦਾਰੁ
ਮੈਲੁ ਲਾਗੈ ਸਚ ਬਿਨਾ ॥ ਗੁਰ ਵਾਕੁ ਨਿਰਮਲੁ
ਸਦਾ ਚਾਨਣੁ ਨਿਤ ਸਾਰੁ ਤੀਰਥੁ ਮਜਨਾ ॥ ੧ ॥
ਸਾਚਿ ਨ ਲਾਗੈ ਮੈਲੁ ਕਿਆ ਮਲੁ ਧੋਈਐ ॥
ਗੁਣਹਿ ਹਾਰੁ ਪਰੋਇ ਕਿਸ ਕਉ ਰੋਈਐ ॥
ਵੀਚਾਰਿ ਮਾਰੈ ਤਰੈ ਤਰੈ ਉਲਟਿ ਜੋਨਿ ਨ ਆਵੈ
॥ ਆਪਿ ਪਾਰਸੁ ਪਰਮ ਧਿਆਨੀ ਸਾਰੁ ਸਾਚੇ
ਭਾਵੈ ॥ ਆਨੰਦੁ ਅਨਦਿਨੁ ਹਰਖੁ ਸਾਚਾ ਦੂਖ
ਕਿਲਵਿਖ ਪਰਹਰੇ ॥ ਸਚੁ ਨਾਮੁ ਪਾਇਆ ਗੁਰਿ
ਦਿਖਾਇਆ ਮੈਲੁ ਨਹੀ ਸਚ ਮਨੇ ॥ ੨ ॥ ਸੰਗਤਿ
ਮੀਤ ਮਿਲਾਪੁ ਪੂਰਾ ਨਾਵਣੈ ॥ ਗਾਵੈ ਗਾਵਣਹਾਰੁ
ਸਬਦਿ ਸੁਹਾਵਣੈ ॥ ਸਾਲਾਹਿ ਸਾਚੇ ਮੰਨਿ

O Brother ! When I have got the greatest holy place of pilgrimage in the form of True Name, where else could I go for having a bath at a holy place ? Infact, the knowledge of the Lord and its meditation through the Guru's guidance is the holy place within our heart, as such the Guru's teachings and its meditation by reciting True Name is the true holy place or like a place of pilgrimage. This True Name is equivalent to the ten holy visits to places of pilgrimage (such as hot month Jeth (May) or tenth phase of moon) and gives us the eternal bliss which casts away all the ten sins (like theft, slander, telling lies). O Lord -benefactor and sustainer of the world ! May You bless me with the boon of True Name, as I am always seeking Your True Name only ! This world is like suffering human being whereas True Name is the (remedy) panacea for all ills. So apart from True Name, this man is suffering from the filth of his sins. So such Guru-minded persons, who have purified the mind by following the Guru's Word and are always enlightened with the light of the Guru's knowledge, always bathe in the True Name, which is like a holy place for them and they bathe in the True Name (by reciting it) (1)

The persons, who recite True Name, are never rendered impure, as such they do not need any purification with True Name, and there is no possibility of becoming impure with the filth of sins, so where is the question of purifying the filth which is not there? Once they have (developed) imbibed the love of the Lord in the heart like a necklace around their neck, they have developed all the virtues, then why should they cry for any more qualities when they possess all the virtues. The persons, who have controlled, and subdued their vicious thoughts through meditation (with the Guru's guidance) have themselves crossed this ocean of life successfully and helped many others as well. Thus they never wander through the cycle of births and deaths by any mistake even. Such persons, who have become pure like the (Paras) gold -stone and are always immersed in True Name, always perceive the same Lord pervading all the beings, imbued with the love of the Lord, and always enjoy the bliss of life being blessed with the boon of True Name day and night. They have cast away all their sins and the pangs of the cycle of births and deaths. The persons, who are bestowed with the nectar of True Name and have perceived the true form of the Lord, never become impure with the filth of sinful actions by inculcating the Lord's love in their hearts. (2)

The company of holy saints gives us the chance to have a real bath at a holy place of pilgrimage and joining the company of holy saints provides us the same benefit as having a true bath at a holy place. The true Sikh, who sings the praises of the Lord through the Guru's guidance in the company of

ਸਤਿਗੁਰੁ ਪੁੰਨ ਦਾਨ ਦਇਆ ਮਤੇ ॥ ਪਿਰ ਸੰਗਿ

ਭਾਵੈ ਸਹਜਿ ਨਾਵੈ ਬੇਣੀ ਤ ਸੰਗਮੁ ਸਤ ਸਤੇ ॥

ਆਰਾਧਿ ਏਕੰਕਾਰੁ ਸਾਚਾ ਨਿਤ ਦੇਇ ਚੜੈ

ਸਵਾਇਆ ॥ ਗਤਿ ਸੰਗਿ ਮੀਤਾ ਸੰਤਸੰਗਤਿ

ਕਰਿ ਨਦਰਿ ਮੇਲਿ ਮਿਲਾਇਆ ॥ ੩ ॥ ਕਹਣੁ

ਕਹੈ ਸਭੁ ਕੋਇ ਕੇਵਡੁ ਆਖੀਐ ॥ ਹਉ ਮੂਰਖੁ

ਨੀਚੁ ਅਜਾਣੁ ਸਮਝਾ ਸਾਖੀਐ ॥ ਸਚੁ ਗੁਰ ਕੀ

ਸਾਖੀ ਅੰਮ੍ਰਿਤ ਭਾਖੀ ਤਿਤੁ ਮਨੁ ਮਾਨਿਆ ਮੇਰਾ ॥

ਕੂਚੁ ਕਰਹਿ ਆਵਹਿ ਬਿਖੁ ਲਾਏ ਸਬਦਿ ਸਚੈ

ਗੁਰੁ ਮੇਰਾ ॥ ਆਖਣਿ ਤੋਟਿ ਨ ਭਗਤਿ ਭੰਡਾਰੀ

ਭਰਿਪੁਰਿ ਰਹਿਆ ਸੋਈ ॥ ਨਾਨਕ ਸਾਚੁ ਕਹੈ

ਬੇਨੰਤੀ ਮਨੁ ਮਾਜੈ ਸਚੁ ਸੋਈ ॥ ੪ ॥ ੧ ॥

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

ਜੀਵਾ ਤੇਰੈ ਨਾਇ ਮਨਿ ਆਨੰਦੁ ਹੈ ਜੀਉ ॥ ਸਾਚੇ

ਸਾਚਾ ਨਾਉ ਗੁਣ ਗੋਵਿੰਦੁ ਹੈ ਜੀਉ ॥ ਗੁਰ

ਗਿਆਨੁ ਅਪਾਰਾ ਸਿਰਜਣਹਾਰਾ ਜਿਨਿ ਸਿਰਜੀ

ਤਿਨਿ ਗੋਈ ॥ ਪਰਵਾਣਾ ਆਇਆ ਹੁਕਮਿ

ਪਠਾਇਆ ਫੇਰਿ ਨ ਸਕੈ ਕੋਈ ॥ ਆਪੇ ਕਰਿ ਵੇ

the holy saints and sings with the help of the Guru's Word, the virtues and praises of the Lord, is the only worthwhile worship of the Lord. The persons, who follow the Guru's teachings and sing the praises of the Lord, are engaged in real alms-giving with wisdom and through the Lord's benedictions. Such persons, who love the company of the Lord-spouse (by reciting True Name) enjoy the same benefit as having a bath at the confluence of the three holy rivers (Ganga, Jamuna and Saraswati) and automatically bathe at the confluence of three holy rivers and recite the True Name of the Lord in the company of the holy saints, who is a personification of Truth. They enjoy the benedictions of the Lord-benefactor by singing the praises of the Lord-sublime in the company of the holy saints; the Lord's benedictions go on increasing by leaps and bounds. Such persons, who have cast away their vicious thoughts and sinful actions in the company of the true friends and the holy saints have been merged with the Lord through His Grace and the Guru's guidance. (3)

(It is through the Lord's Grace that we could be led away from bad company to join the Pure company of saints) All the people sing the praises of the Lord but no one could describe the Greatness and Vastness of the (limitless) Lord. I am a foolish, humble and unknown (helpless) Sikh but have realised something through the Guru's guidance. We now enjoy the eternal bliss by partaking the nectar of True Name through the Guru's teachings and the Guru's Word (bani) by developing faith in the Greatness of the Guru. The faithless persons, who are engrossed in sinful actions, are passed through the cycle of births and deaths, but I have been united with the Lord through the Guru's guidance. There is no dearth in the Lord's Greatness or worship by our singing His praises or describing His Greatness, as He is a treasure and fountain-head of all virtues whom the saints have perceived pervading all the beings equally in perfection. O Nanak ! The persons, who pray to the True Lord with love, devotion and faith and purify their mind (heart) through True Name, have won the love and acceptance of the Lord. (4 - 1)

Dhana'sari Mahala - 1 (*Jivaa terai na'ie ma'n anand .*)

O Lord ! I live by (feel thrilled) reciting True Name alone and I enjoy the eternal bliss with this True Name. You are Truth personified and the very thought or meditation of Your True Name is also True. O Lord-Creator and Enlightener ! Your True Name is the greatest of all, who has created and enlightened this world and He Himself destroys it (as it pleases Him), while this knowledge of Your form is brought out through the Guru's Grace. This human being has been brought into this world by the Lord's Will alone as such when Your call for his comeback (death) is announced, no one has any say to refuse it.

O Lord ! You are sustaining this whole universe after creating it and all the beings are pre-destined with a certain fortune as per Your Will (dictates) and this realisation has been bestowed on us by You alone. O Nanak ! The Lord is beyond

ਖੈ ਸਿਰਿ ਸਿਰਿ ਲੇਖੈ ਆਪੇ ਸੁਰਤਿ ਬੁਝਾਈ ॥

ਨਾਨਕ ਸਾਹਿਬੁ ਅਗਮ ਅਗੋਚਰੁ ਜੀਵਾ ਸਚੀ

ਨਾਈ ॥ ੧ ॥ ਤੁਮ ਸਰਿ ਅਵਰੁ ਨ ਕੋਇ

ਆਇਆ ਜਾਇਸੀ ਜੀਉ ॥ ਹੁਕਮੀ ਹੋਇ ਨਿਬੇ

ਤੁ ਭਰਮੁ ਚੁਕਾਇਸੀ ਜੀਉ ॥ ਗੁਰੁ ਭਰਮੁ ਚੁਕਾਏ

ਅਕਬੁ ਕਹਾਏ ਸਚ ਮਹਿ ਸਾਚੁ ਸਮਾਣਾ ॥ ਆਪਿ

ਉਪਾਏ ਆਪਿ ਸਮਾਏ ਹੁਕਮੀ ਹੁਕਮੁ ਪਛਾਣਾ ॥

ਸਚੀ ਵਡਿਆਈ ਗੁਰ ਤੇ ਪਾਈ ਤੂ ਮਨਿ ਅੰਤਿ

ਸਖਾਈ ॥ ਨਾਨਕ ਸਾਹਿਬੁ ਅਵਰੁ ਨ ਦੂਜਾ ਨਾਮਿ

ਤੇਰੈ ਵਡਿਆਈ ॥ ੨ ॥ ਤੂ ਸਚਾ ਸਿਰਜਣਹਾਰੁ

ਅਲਖ ਸਿਰੀਦਿਆ ਜੀਉ ॥ ਏਕੁ ਸਾਹਿਬੁ ਦੁਇ

ਰਾਹ ਵਾਦ ਵਧੀਦਿਆ ਜੀਉ ॥ ਦੁਇ ਰਾਹ ਚਲਾਏ

ਹੁਕਮਿ ਸਬਾਏ ਜਨਮਿ ਮੁਆ ਸੰਸਾਰਾ ॥ ਨਾਮ

ਬਿਨਾ ਨਾਹੀ ਕੋ ਬੇਲੀ ਬਿਖੁ ਲਾਦੀ ਸਿਰਿ ਭਾਰ

॥ ਹੁਕਮੀ ਆਇਆ ਹੁਕਮੁ ਨ ਬੂਝੈ ਹੁਕਮਿ

ਸਵਾਰਣਹਾਰਾ ॥ ਨਾਨਕ ਸਾਹਿਬੁ ਸਬਦਿ ਸਿਵਾਧੈ

ਸਾਚਾ ਸਿਰਜਣਹਾਰਾ ॥ ੩ ॥ ਭਗਤ ਸੋਹਹਿ

ਦਰਵਾਰਿ ਸਬਦਿ ਸੁਹਾਇਆ ਜੀਉ ॥ ਬੋਲਹਿ

our comprehension and an unseen power. I feel alive only by singing His praises and describing His True Greatness. (1)

O Lord ! There is none else equal to You in Greatness; whosoever is born in this world, has to finally die. O Lord ! The persons, who have cast away their whims and dual-mindedness through the Guru's guidance, are finally made to reap the reward of their own actions as per Your Will. O Lord ! The persons, who are enabled to cast away their doubts and misgivings by singing Your praises through the Guru's guidance and Grace have been merged with You by attaining purity of heart. The fortune, as pre-destined by Lord's Will for us based on our actions, cannot be altered by any body, so how do we know what will be our fate in the Lord's presence ? Infact, I have not earned the Lord's acceptance having imbibed the love of the Lord and developed all virtues, as such I will suffer in the next world as well, being full of vices and sinful actions. This wealth and beautiful youth is temporary like the shade of a small wild plant tree, which does not last long, and caust lot of suffering rather than any comforts. Once the old age approaches, it appears to herald the end of a blissful life. O Nanak! This human being is lost, being separated from the Lord-spouse just as a wedded woman is separated from her spouse, and roams around without the support of True Name as such the Lord also keeps Himself away (separated) from such persons. (1)

O Human being, drowned in the ocean of life ! (like a separated woman) You have already spoiled and destroyed your abode in the next world, but you could still improve your chances of survival by following the Guru's dictates by accepting the Guru's teachings. You could attain the blissful presence of the Lord by reciting True Name in the company of the holy saints and enjoy the bliss of life. O human being ! You are a temporary resident of this world like the wedded woman in her parent's house as such one should enjoy the eternal bliss by reciting True Name. When you settle down in the abode of Your true house by attaining the Lord through the Guru's guidance (by attaining self-realisation) you will enjoy the bliss of life in the love of the Lord day and night. O Worldly People ! Listen to me. We cannot attain self-realisation without the worship of the Lord.

O Nanak ! Once we attain the Lord-Spouse like the wedded woman, we could enjoy the eternal bliss, by immersing in True Name having attained the Lord. (2)

This human being is accepted and liked by the Lord when he develops the love of the Lord in his heart just as a wedded woman is liked and loved by her spouse when she develops love of her spouse. The person, who is imbued with the love of the Lord and has become thoughtful with the Guru's guidance and teachings engages himself in the worship of the Lord with humility by meditating on the Guru's Word like the wedded woman, who is filled with the love of her spouse. Such a person, enjoying the eternal bliss in the love of the Lord (by reciting True Name) casts away his love for the worldly

ਮਿਤ ਬਾਣਿ ਰਸਨ ਰਸਾਇਆ ਜੀਉ ॥ ਰਸਨ

ਸਾਏ ਨਾਮਿ ਤਿਸਾਏ ਗੁਰ ਕੈ ਸਬਦਿ ਵਿਕਾਣੇ

ਪਾਰਸਿ ਪਰਸਿਐ ਪਾਰਸੁ ਹੋਏ ਜਾ ਤੇਰੈ ਮਨਿ

ਸਾਣੇ ॥ ਅਮਰਾ ਪਦੁ ਪਾਇਆ ਆਪੁ ਰਵਾਇਆ

ਵੇਰਲਾ ਗਿਆਨ ਵੀਚਾਰੀ ॥ ਨਾਨਕ ਭਗਤ

ਬੇਹਨਿ ਦਰਿ ਸਾਚੈ ਸਾਚੇ ਕੇ ਵਾਪਾਰੀ ॥ ੪ ॥

ਭੂਖ ਪਿਆਸੇ ਆਥਿ ਕਿਉ ਦਰਿ ਜਾਇਸਾ ਜੀਉ

। ਸਤਿਗੁਰ ਪੂਛੁ ਜਾਇ ਨਾਮੁ ਪਿਆਇਸਾ ਜੀਉ

। ਸਚੁ ਨਾਮੁ ਪਿਆਈ ਸਾਚੁ ਚਵਾਈ ਗੁਰਮੁਖਿ

ਸਾਚੁ ਪਛਾਣਾ ॥ ਦੀਨਾ ਨਾਥੁ ਦਇਆਲੁ ਨਿਰੰਜਨੁ

ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣਾ ॥ ਕਰਣੀ ਕਾਰ ਧੁਰਹੁ

ਫੁਰਮਾਈ ਆਪਿ ਮੁਆ ਮਨੁ ਮਾਰੀ ॥ ਨਾਨਕ

ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਤ੍ਰਿਸਨਾ ਨਾਮਿ ਨਿਵਾਰੀ

॥ ੫ ॥ ੨ ॥

ਧਨਾਸਰੀ ਛੰਤ ਮਹਲਾ ੧ ॥

ਪਿਰ ਸੰਗਿ ਮੂਠੜੀਏ ਖਬਰਿ ਨ ਪਾਈਆ ਜੀਉ

॥ ਮਸਤਕਿ ਲਿਖਿਅੜਾ ਲੇਖੁ ਪੁਰਬਿ ਕਮਾਇਆ

ਜੀਉ ॥ ਲੇਖੁ ਨ ਮਿਟਈ ਪੁਰਬਿ ਕਮਾਇਆ

ਕਿਆ ਜਾਣਾ ਕਿਆ ਹੋਸੀ ॥ ਗੁਣੀ ਅਚਾਰਿ

ਨਹੀ ਰੰਗਿ ਰਾਤੀ ਅਵਗੁਣ ਬਹਿ ਬਹਿ ਹੋਸੀ ॥

falsehood. Thus such a person subdues (kills) the vicious thoughts of the mind by developing the love of the Lord and being immersed in His love and devotion. Such a person, like the faithful wedded woman, has attained Truth by inculcating the love of the Lord in his heart and has enjoyed the conjugal love of the Lord-Spouse. (3)

The person, who has won the love and acceptance of the Lord-Spouse, is liked by the Lord just like the woman winning the love of her spouse. Whereas the woman, who tells lies to her spouse (about her movements) does not get confidence of the spouse and is of no use to the spouse, and is not liked by her Spouse, as he does not bless her with his love and benevolence. She is forgotten by the spouse, being full of flaws and shortcomings, as such the separated and discarded woman spends her night (this life is wasted by the person) in distress and pain. Such a person does not attain the Lord-spouse as he does not follow the Guru's Word or His teachings due to his vicious thoughts. O Nanak ! The person, who has attained self-realisation, gets peace and bliss of life through the Guru's guidance and enjoys the Lord's love in this life; just like the faithful wife. (4)

Blessed and praise-worthy is the person, who has realised the Greatness and truth (secrets) of the Lord-Spouse like the wedded woman (knowing the value of her spouse) but the person, devoid of True Name, is untruthful and is always engrossed in the false values of life. However, the person, who is imbued with the love of the Lord and His worship and looks beautiful and blissful in His love, is loved by the True Master as well.

The person enjoys the bliss of life in the company of the Lord-Spouse, who bestows the conjugal bliss, being powerful and youthful, and is always immersed in His love like the wedded woman enjoying the conjugal love of her spouse. Whosoever follows the Guru's guidance and teachings with love and devotion, enjoys the bliss of the company of the Lord-Spouse, having attained the fruit of knowledge, thus making him charming and beautiful with enlightenment of true knowledge.

O Nanak ! The person, who is blessed with honour and greatness (status) by the True Lord, is received with honour even in the Lord's presence. (5 - 2)

Dhana'sari Chhant Mahala - 1 (*Pir sung mooth'riai kha'bar....*)

O Separated Man ! Are you not aware that the Lord-spouse is very much close (within) to you like the separated woman from her spouse. It is to be understood clearly that one has to reap the reward of one's own actions as pre-destined by Lord's Will. (As You sow, so shall you reap). Whatever is destined by the Lord's Will for someone, based on one's actions, cannot be altered by anyone, so no one knows what is in store for him. If one is not imbued with the love of the Lord due to unvirtuous deeds, one has to suffer various ailments due to one's sinful

ਧਨੁ ਜੋਬਨੁ ਆਕ ਕੀ ਛਾਇਆ ਬਿਰਧਿ ਭਏ
ਦਿਨ ਪੁੰਨਿਆ ॥ ਨਾਨਕ ਨਾਮ ਬਿਨਾ ਦੇਹਾਗਣਿ
ਛੂਟੀ ਝੂਠਿ ਵਿਛੁੰਨਿਆ ॥ ੧ ॥ ਬੁਝੀ ਘਰੁ
ਘਾਲਿਓ ਗੁਰ ਕੈ ਭਾਇ ਚਲੇ ॥ ਸਾਚਾ ਨਾਮੁ
ਧਿਆਇ ਪਾਵਹਿ ਸੁਖਿ ਮਹਲੇ ॥ ਹਰਿ ਨਾਮੁ
ਧਿਆਏ ਤਾ ਸੁਖੁ ਪਾਏ ਪੇਈਅੜੈ ਦਿਨ ਚਾਰੇ ॥
ਨਿਜ ਘਰਿ ਜਾਇ ਬਹੈ ਸਚੁ ਪਾਏ ਅਨਦਿਨੁ
ਨਾਲਿ ਪਿਆਰੇ ॥ ਵਿਨੁ ਭਗਤੀ ਘਰਿ ਵਾਸੁ ਨ
ਹੋਵੀ ਸੁਣਿਅਹੁ ਲੋਕ ਸਬਾਏ ॥ ਨਾਨਕ ਸਰਸੀ
ਤਾ ਪਿਰੁ ਪਾਏ ਰਾਤੀ ਸਾਚੈ ਨਾਏ ॥ ੨ ॥ ਪਿਰੁ
ਧਨ ਭਾਵੈ ਤਾ ਪਿਰ ਭਾਵੈ ਨਾਰੀ ਜੀਉ ॥ ਰੰਗਿ
ਪ੍ਰੀਤਮ ਰਾਤੀ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰੀ ਜੀਉ ॥
ਗੁਰ ਸਬਦਿ ਵੀਚਾਰੀ ਨਾਹ ਪਿਆਰੀ ਨਿਵਿ ਨਿਵਿ
ਭਗਤਿ ਕਰੇਈ ॥ ਮਾਇਆ ਮੋਹੁ ਜਲਾਏ ਪ੍ਰੀਤਮੁ
ਰਸ ਮਹਿ ਰੰਗੁ ਕਰੇਈ ॥ ਪ੍ਰਭ ਸਾਚੇ ਸੇਤੀ ਰੰਗਿ
ਰੰਗੇਤੀ ਲਾਲ ਭਈ ਮਨੁ ਮਾਰੀ ॥ ਨਾਨਕ ਸਾਚਿ
ਵਸੀ ਸੋਹਾਗਣਿ ਪਿਰ ਸਿਉ ਪ੍ਰੀਤਿ ਪਿਆਰੀ ॥
੩ ॥ ਪਿਰ ਘਰਿ ਸੋਹੈ ਨਾਰਿ ਜੇ ਪਿਰ ਭਾਵੇ
ਜੀਉ ॥ ਝੂਠੇ ਵੈਣ ਚਵੇ ਕਾਮਿ ਨ ਆਵੇ ਜੀਉ
॥ ਝੂਠੁ ਅਲਾਵੈ ਕਾਮਿ ਨ ਆਵੈ ਨਾ ਪਿਰੁ ਦੇਖੈ
ਨੈਣੀ ॥ ਅਵਗੁਣਿਆਰੀ ਕੰਤਿ ਵਿਸਾਰੀ ਛੂਟੀ
ਵਿਧਣ ਰੈਣੀ ॥ ਗੁਰ ਸਬਦੁ ਨ ਮਾਨੈ ਫਾਹੀ
ਫਾਥੀ ਸਾ ਧਨ ਮਹਲੁ ਨ ਪਾਏ ॥ ਨਾਨਕ ਅਧੇ
ਆਪੁ ਪਛਾਣੈ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਏ ॥ ੪ ॥

actions. O Nanak ! This youth and wealth is transient and shifting like the shade of an ak (small) plant and once the days of this life have come to an end with the approaching old age, nothing could be done.

O Separated Man ! Without the support of True Name one gets separated from the Lord by being engrossed in the love of these worldly pleasures of this transient world just like the wedded woman separated from her spouse (due to the lack of his love). (1)

O Man ! Having spoiled your chances in the next world due to your involvement in the love of the worldly pleasures; you should at least improve your stay in the next life by following the Guru's (dictates) teachings. You could enjoy the eternal bliss and the Lord's acceptance by reciting Lord's True Name. Your stay in this world is only temporary (with a short life span) so you could enjoy your stay in the next life by reciting the Lord's True Name. O Man ! You could enjoy the bliss of life by attaining self-realisation by reciting True Name and realising the Truth, (Lord's secrets) through developing love of the Lord. O worldly people ! Listen to me ! One could never win an honourable place in the Lord's presence without the Lord's worship. O Nanak ! One could attain the Lord-spouse only by inculcating His love in one's heart and enjoy a blissful life by winning the love of the Lord. (2)

O Man ! You could win the love of the Lord by reciting His True Name only just as a woman could win the love of her spouse through his acceptance only. The person, who is imbued with the love of the Lord through the Guru's guidance, could gain meditation and worship of the Lord. This human being could engage himself in the Lord's worship with humility developing love of the Guru's Word just as a faithful woman could win the love of her spouse. Thus one could enjoy the bliss of Lord's love by casting away (burning) the love of the worldly falsehood (Maya). This human being could enjoy the bliss of Lord's love by curbing one's mind. O Nanak ! The person, who has won the love of the Lord-spouse, has become faithful and beloved of the Lord by reciting True Name, just as the faithful wife winning the love of her spouse, enjoys her stay in the house of her spouse, whereas a faithless woman with a crude speech is not loved by the spouse.

The person, who is involved in telling lies, is not loved by the Lord-spouse and does not gain the Grace of the Lord. Thus the separated person leads a life of suffering having been neglected by the Lord-spouse due to his sinful actions and does not attain the Lord without following the Guru's Word being engrossed in vicious thoughts. O Nanak ! The Guru-

ਧਨ ਸੇਹਾਗਣਿ ਨਾਰਿ ਜਿਨਿ ਪਿਰੁ ਜਾਣਿਆ ਜੀਉ
॥ ਨਾਮ ਬਿਨਾ ਕੂੜਿਆਰਿ ਰੂੜੁ ਕਮਾਣਿਆ ਜੀਉ
॥ ਹਰਿ ਭਗਤਿ ਸੁਹਾਵੀ ਸਾਚੇ ਭਾਵੀ ਭਾਇ ਭਗਤਿ
ਪ੍ਰਭ ਰਾਤੀ ॥ ਪਿਰੁ ਰਲੀਆਲਾ ਜੋਬਨਿ ਬਾਲਾ
ਤਿਸੁ ਰਾਵੇ ਰੰਗਿ ਰਾਤੀ ॥ ਗੁਰ ਸਬਦਿ ਵਿਗਾਸੀ
ਸਹੁ ਰਾਵਾਸੀ ਫਲੁ ਪਾਇਆ ਗੁਣਕਾਰੀ ॥ ਨਾਨਕ
ਸਾਚੁ ਮਿਲੈ ਵਡਿਆਈ ਪਿਰ ਘਰਿ ਸੋਹੈ ਨਾਰੀ ॥
੫ ॥ ੩ ॥

ਧਨਾਸਰੀ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੧
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਨਾਮੁ ਧਿਆਈਐ ਜੀਉ
॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਭਾਇ ਸਹਜਿ ਗੁਣ ਗਾਈਐ
ਜੀਉ ॥ ਗੁਣ ਗਾਇ ਵਿਗਸੈ ਸਦਾ ਅਨਦਿਨੁ
ਜਾ ਆਪਿ ਸਾਚੇ ਭਾਵੇ ॥ ਅਹੰਕਾਰੁ ਹਉਮੈ ਤਜੈ
ਮਾਇਆ ਸਹਜਿ ਨਾਮਿ ਸਮਾਵੇ ॥ ਆਪਿ ਕਰਤਾ
ਕਰੇ ਸੇਈ ਆਪਿ ਦੇਇ ਤ ਪਾਈਐ ॥ ਹਰਿ ਜੀਉ
ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਨਾਮੁ ਧਿਆਈਐ ਜੀਉ ॥ ੧ ॥
ਅੰਦਰਿ ਸਾਚਾ ਨੇਹੁ ਪੂਰੇ ਸਤਿਗੁਰੈ ਜੀਉ ॥ ਹਉ
ਤਿਸੁ ਸੇਵੀ ਦਿਨੁ ਰਾਤਿ ਮੈ ਕਦੇ ਨ ਵੀਸਰੈ ਜੀਉ
॥ ਕਦੇ ਨ ਵਿਸਾਰੀ ਅਨਦਿਨੁ ਸਮਾਗੀ ਜਾ ਨਾਮੁ
ਲਈ ਤਾ ਜੀਵਾ ॥ ਸ੍ਰਵਣੀ ਸੁਣੀ ਤ ਇਹੁ ਮਨੁ
ਤ੍ਰਿਪਤੈ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਾ ॥ ਨਦਰਿ ਕਰੇ
ਤਾ ਸਤਿਗੁਰੁ ਮੇਲੇ ਅਨਦਿਨੁ ਬਿਬੇਕ ਬੁਧਿ ਬਿਚਰੈ
॥ ਅੰਦਰਿ ਸਾਚਾ ਨੇਹੁ ਪੂਰੇ ਸਤਿਗੁਰੈ ॥ ੨ ॥
ਸਤਸੰਗਤਿ ਮਿਲੈ ਵਡਭਾਗਿ ਤਾ ਹਰਿ ਰਸੁ
ਆਵੇ ਜੀਉ ॥ ਅਨਦਿਨੁ ਰਹੈ ਲਿਵ ਲਾਇ ਤ

minded person attains self-realisation and then enjoys the eternal bliss and equipoise through the Guru's guidance. (4)

Blessed is the person, who has realised the Lord-spouse within himself, whereas the person without the support of True Name is engrossed in worldly falsehood only! The person, who is imbued with the love of the Lord and is engaged in the Lord's worship, has won the love and acceptance of the Lord. The person, imbued with the love of the Lord, who is all powerful and youthful, enjoys the bliss of the unison of the Lord. The person, who has enjoyed the bliss of the Lord's unison through the Guru's guidances, has gained the true knowledge (of the Lord) and attained the beauty of virtuous deeds. O Nanak ! The person, who has gained the praises and greatness through the Lord's acceptance, appears beautiful and praiseworthy in the Lord's presence. (5 - 3)

'Dhana'sari Chhant Mahala - 4 Ghar - 1 Ik onkar satgur prasad (Har jiu kirpa karai ta naam dhiyai jiu.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

We could recite the Lord's True Name only when the Lord bestows His Grace on us. We also sing the praises of the Lord, the ocean of virtues and peace-loving nature in a state of equipoise through the company of the True Guru. Moreover, we sing the praises of the Lord through the Guru's Grace, when we win the pleasure and acceptance of the Lord and such persons always remain thrilled with joy by singing the Lord's praises. Such truthful persons get united with the Lord, having discarded the worldly falsehood (Maya), in the form of egoism and attachments. The Lord-creator has created all the beings Himself and we attain the True Name through the Guru's Grace, when it pleases the Lord. Thus we could recite True Name only when we are blessed with His Grace. (1)

I would serve the Guru day and night without forsaking His True Name, as I have developed the love of the Guru in my heart. Now I recite the Lord's True Name day and night without forgetting it even for a moment, as I exist (live) only when I continue reciting the True Name. I am partaking the nectar of True Name through the Guru's Grace as by listening to the Lord's Name with my ears I feel fully satiated. I am enabled to meet the Guru through the Lord's Grace and then meditate on the Lord with full understanding and wisdom as I have inculcated the love of the Guru in my heart. (2)

The company of the holy saints is gained by us through

ਸਹਜਿ ਸਮਾਵਏ ਜੀਉ ॥ ਸਹਜਿ ਸਮਾਵੈ ਤਾ
ਹਰਿ ਮਨਿ ਭਾਵੈ ਸਦਾ ਅਤੀਤੁ ਬੈਰਾਗੀ ॥
ਹਲਤਿ ਪਲਤਿ ਸੋਭਾ ਜਗ ਅੰਤਰਿ ਰਾਮ ਨਾਮਿ
ਲਿਵ ਲਾਗੀ ॥ ਹਰਖ ਸੋਗ ਦੁਹਾ ਤੇ ਮੁਕਤਾ ਜੋ
ਪ੍ਰਭੁ ਕਰੇ ਸੁ ਭਾਵਏ ॥ ਸਤਸੰਗਤਿ ਮਿਲੈ
ਵਡਭਾਗਿ ਤ ਹਰਿ ਰਸੁ ਆਵਏ ਜੀਉ ॥ ੩ ॥
ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਹੋਇ ਮਨਮੁਖ ਜਮਿ ਜੋਹਿਆ
ਜੀਉ ॥ ਹਾਇ ਹਾਇ ਕਰੇ ਦਿਨੁ ਰਾਤਿ ਮਾਇਆ
ਦੁਖਿ ਮੋਹਿਆ ਜੀਉ ॥ ਮਾਇਆ ਦੁਖਿ ਮੋਹਿਆ
ਹਉਮੈ ਰੋਹਿਆ ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਵਿਹਾਵਏ ॥
ਜੋ ਪ੍ਰਭੁ ਦੇਇ ਤਿਸੁ ਚੇਤੈ ਨਾਹੀ ਅੰਤਿ ਗਇਆ
ਪਛਤਾਵਏ ॥ ਬਿਨੁ ਨਾਵੈ ਕੋ ਸਾਥਿ ਨ ਚਾਲੈ ਪ੍ਰਭੁ
ਕਲਤੁ ਮਾਇਆ ਧੋਹਿਆ ॥ ਦੂਜੈ ਭਾਇ ਦੁਖੁ
ਹੋਇ ਮਨਮੁਖਿ ਜਮਿ ਜੋਹਿਆ ਜੀਉ ॥ ੪ ॥
ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਮਿਲਾਇ ਮਹਲੁ ਹਰਿ
ਪਾਇਆ ਜੀਉ ॥ ਸਦਾ ਰਹੈ ਕਰ ਜੋੜਿ ਪ੍ਰਭੁ
ਮਨਿ ਭਾਇਆ ਜੀਉ ॥ ਪ੍ਰਭੁ ਮਨਿ ਭਾਵੈ ਤਾ
ਹੁਕਮਿ ਸਮਾਵੈ ਹੁਕਮੁ ਮਨਿ ਸੁਖੁ ਪਾਇਆ ॥
ਅਨਦਿਨੁ ਜਪਤ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਸਹਜੇ ਨਾਮੁ
ਧਿਆਇਆ ॥ ਨਾਮੇ ਨਾਮੁ ਮਿਲੀ ਵਡਿਆਈ
ਨਾਨਕ ਨਾਮੁ ਮਨਿ ਭਾਵਏ ॥ ਕਰਿ ਕਿਰਪਾ ਲੇ
ਹੁ ਮਿਲਾਇਆ ਮਹਲੁ ਹਰਿ ਪਾਵਏ ਜੀਉ ॥ ੫ ॥
॥੧॥

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਛੰਡ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਤਿਗੁਰ ਦੀਨ ਦਇਆਲ ਜਿਸੁ ਸੰਗਿ ਹਰਿ
ਗਾਵੀਐ ਜੀਉ ॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ

our good fortune as pre-destined by the Lord's Will and then we enjoy the bliss of the Lord's True Name. Thus the person, who remains immersed in the True Name all the time attains equipoise and peace of mind. The saintly, person who remains detached from worldly possessions, wins the love of the Lord in the state of equipoise and then remains immersed in the Lord's True Name having won the applause of the whole world here and hereafter. Such a person then gets emancipated from the considerations of joy or sorrow as he accepts the Lord's Will without a murmur. Whosoever gains the company of the holy saints through good fortune, (based on previous good deeds) enjoys the bliss of the Lord's unison. (3)

The faithless person, however, suffers due to his dual-mindedness and gets punished by the Yama (god of death). Then he wails with pain day and night, being engrossed in the love of the (anguish) worldly falsehood (Maya). Such a person, engaged in the love of the Maya, frets and fumes with egoism thus spending the whole life in egoistic tendencies and I-am-ness. Finally he repents at the time of death having forsaken the Lord-benefactor, who bestows all the benedictions. Infact, nothing accompanies man to the next world except True Name, leaving all the possessions like son, wife, and wealth here only. Thus the faithless person suffers due to dual-mindedness, being punished by the Yama. (4)

The persons, who are given the company of the holy saints through the Lord's Grace, have attained an honourable place in the Lord's presence. The person, who stands with folded hands before the Lord is loved and liked by the Lord. The person, who wins the love of the Lord, follows the Lord's Will and then enjoys bliss of life through His Will. Such a person recites the True Name day and night effortlessly and then worships the Lord in a state of equipoise. O Nanak ! Such a person attains Greatness by recitation of True Name, which is loved by the Lord. O Lord ! May You unite us with Yourself through Your Grace, thus finding (giving us) a place in the Lord's Presence. (5 - 1)

Dhana'sari Mahala - 5 Chhant Ik onkar satgur prasad
(Satgur deen dayal jis sung har gaveeai jiu.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Lord-benefactor ! May You enable me to unite with the True Guru so as to sing Your praises, as Your True Name is like the nectar, which could be attained in the company of the holy

ਸਾਧਸੰਗਿ ਰਾਵੀਐ ਜੀਉ ॥ ਭਜੁ ਸੰਗਿ ਸਾਧੂ
ਇਕੁ ਅਰਾਧੂ ਜਨਮ ਮਰਨ ਦੁਖ ਨਾਸਏ ॥ ਪੂਰਿ
ਕਰਮੁ ਲਿਖਿਆ ਸਾਚੁ ਸਿਖਿਆ ਕਟੀ ਜਮ ਕੀ
ਫਾਸਏ ॥ ਭੈ ਭਰਮ ਨਾਏ ਛੁਟੀ ਗਾਏ ਜਮ ਪੰਥਿ
ਮੂਲਿ ਨ ਆਵੀਐ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਧਾਰਿ
ਕਿਰਪਾ ਸਦਾ ਹਰਿ ਗੁਣ ਗਾਵੀਐ ॥ ੧ ॥

ਨਿਧਰਿਆ ਧਰ ਏਕੁ ਨਾਮੁ ਨਿਰੰਜਨੋ ਜੀਉ ॥ ਤੂ
ਦਾਤਾ ਦਾਤਾਰੁ ਸਰਬ ਦੁਖ ਭੰਜਨੋ ਜੀਉ ॥ ਦੁਖ
ਹਰਤ ਕਰਤਾ ਸੁਖਹ ਸੁਆਮੀ ਸਰਣਿ ਸਾਧੂ
ਆਇਆ ॥ ਸੰਸਾਰੁ ਸਾਗਰੁ ਮਹਾ ਬਿਖੜਾ ਪਲ
ਏਕ ਮਾਹਿ ਤਰਾਇਆ ॥ ਪੂਰਿ ਰਹਿਆ ਸਰਬ
ਥਾਈ ਗੁਰ ਗਿਆਨੁ ਨੇਤ੍ਰੀ ਅੰਜਨੋ ॥ ਬਿਨਵੰਤਿ
ਨਾਨਕ ਸਦਾ ਸਿਮਰੀ ਸਰਬ ਦੁਖ ਭੈ ਭੰਜਨੋ ॥
੨ ॥ ਆਪਿ ਲੀਏ ਲੜਿ ਲਾਇ ਕਿਰਪਾ ਧਾਰੀਆ

ਜੀਉ ॥ ਮੇਹਿ ਨਿਰਗੁਣੁ ਨੀਚੁ ਅਨਾਥੁ ਪ੍ਰਭ
ਅਗਮ ਅਪਾਰੀਆ ਜੀਉ ॥ ਦਇਆਲ ਸਦਾ
ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ ਨੀਚ ਥਾਪਣਹਾਰਿਆ ॥ ਜੀਅ
ਜੰਤੁ ਸਭਿ ਵਸਿ ਤੇਰੈ ਸਗਲ ਤੇਰੀ ਸਾਰਿਆ ॥

ਆਪਿ ਕਰਤਾ ਆਪਿ ਭੁਗਤਾ ਆਪਿ ਸਗਲ
ਬੀਚਾਰੀਆ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਗੁਣ ਗਾਇ
ਜੀਵਾ ਹਰਿ ਜਪੁ ਜਪਉ ਬਨਵਾਰੀਆ ॥ ੩ ॥

ਤੇਰਾ ਦਰਸੁ ਅਪਾਰੁ ਨਾਮੁ ਅਮੋਲਈ ਜੀਉ ॥
ਨਿਤਿ ਜਪਹਿ ਤੇਰੇ ਦਾਸ ਪੁਰਖ ਅਤੇਲਈ ਜੀਉ
॥ ਸੰਤ ਰਸਨ ਵੂਠਾ ਆਪਿ ਤੂਠਾ ਹਰਿ ਰਸਹਿ ਸੇ
ਈ ਮਾਤਿਆ ॥ ਗੁਰ ਚਰਨ ਲਾਗੇ ਮਹਾ ਭਾਗੇ
ਸਦਾ ਅਨਦਿਨੁ ਜਾਗਿਆ ॥ ਸਦ ਸਦਾ ਸਿਮ੍ਰਤੁ

saints. The persons, who have recited True Name in the company of holy saints, have cast away their sufferings of going through the cycle of births and deaths. The persons, who are fortunate with the pre-destined job of good deeds, have cut off the shackles of Yama's noose through the Guru's guidance. So we could escape the path of the Yama by ridding us of the fear and doubts due to dual-mindedness. O Nanak ! May the Lord bless us with His Grace so as to sing the praises of the Lord. (1)

O Lord ! All the helpless persons depend on Your support alone as You are the benefactor of all the other favours even which could cast away all their sufferings. O True Master ! You are the supporter of the person, who seeks refuge at the lotus-feet of the holy saints, by casting away his sufferings, thus providing him all the comforts and joy. You have enabled such a person to cross this ocean successfully through the company of holy saints, which is full of all hurdles and tribulations. The persons, who have applied the collyrium of knowledge (to the eyes) through the Guru's guidance, have perceived the same Lord-sublime pervading everywhere.

O Nanak ! May I always remember the Lord (by reciting True Name) who is capable of ridding us of all our afflictions. (2)

O Lord ! You have bestowed salvation to those persons, who have been blessed with Your Grace. O Lord ! May You bless me with salvation as I am poor and helpless while You are limitless, and beyond our comprehension. O Lord-benefactor ! You are always bestowing Your benevolence on us and raising the status of all poor and helpless people.

O True Master ! All the beings, big and small, depend on Your support and are sustained by You, as You are the creator of all, and enjoy all the worldly pleasures in the form of such beings, meditating Yourself on all these beings. O Nanak ! I feel thrilled (alive) by singing the praises of the True Master and recite Your True Name always. (3)

O Lord ! Your True Name is invaluable and Your glimpse is of the greatest value. O limitless Lord ! All the beings are Your slaves reciting Your True Name all the time. The persons, who have won Your pleasure are always immersed in Your True Name as You are abiding on their tongue only. The persons, who always worship You, are taking refuge at Your lotus-feet as pre-destined by Lord's Will. O Lord ! They always

ਸੁਆਮੀ ਸਾਸਿ ਸਾਸਿ ਗੁਣ ਬੋਲਈ ॥ ਬਿਨਵੀਤਿ
ਨਾਨਕ ਧੂਰਿ ਸਾਧੂ ਨਾਮੁ ਪ੍ਰਭੂ ਅਮੋਲਈ ॥ ੪ ॥
੧ ॥

ਰਾਗੁ ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ
ਕੀ ੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਨਕ ਸਨੰਦ ਮਹੇਸ ਸਮਾਨਾਂ ॥ ਸੇਖਨਾਗਿ ਤੇ
ਰੋ ਮਰਮੁ ਨ ਜਾਨਾਂ ॥ ੧ ॥ ਸੰਤਸੰਗਤਿ ਰਾਮੁ
ਰਿਦੈ ਬਸਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਨੂਮਾਨ ਸਰਿ
ਗਰੁੜ ਸਮਾਨਾਂ ॥ ਸੁਰਪਤਿ ਨਰਪਤਿ ਨਹੀ ਗੁਨ
ਜਾਨਾਂ ॥ ੨ ॥ ਚਾਰਿ ਬੇਦ ਅਰੁ ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨਾਂ
॥ ਕਮਲਾਪਤਿ ਕਵਲਾ ਨਹੀ ਜਾਨਾਂ ॥ ੩ ॥
ਕਹਿ ਕਬੀਰ ਸੋ ਭਰਮੈ ਨਾਹੀ ॥ ਪਗ ਲਗਿ
ਰਾਮ ਰਹੈ ਸਰਨਾਂਹੀ ॥੪॥੧॥

ਦਿਨ ਤੇ ਪਹਰ ਪਹਰ ਤੇ ਘਰੀਆਂ ਆਵ ਘਟੈ
ਤਨੁ ਛੀਜੈ ॥ ਕਾਲੁ ਅਹੇਰੀ ਫਿਰੈ ਬਧਿਕ ਜਿਉ
ਕਹਹੁ ਕਵਨ ਬਿਧਿ ਕੀਜੈ ॥ ੧ ॥ ਸੋ ਦਿਨੁ ਆਵਨ
ਲਾਗਾ ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ ਕਹਹੁ
ਕੇਉ ਹੈ ਕਾ ਕਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਬ ਲਗੁ
ਜੋਤਿ ਕਾਇਆ ਮਹਿ ਬਰਤੈ ਆਪਾ ਪਸੂ ਨ ਬੂਝੈ
॥ ਲਾਲਚ ਕਰੈ ਜੀਵਨ ਪਦ ਕਾਰਨ ਲੋਚਨ ਕਛੁ
ਨ ਸੂਝੈ ॥ ੨ ॥ ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਪ੍ਰਾਨੀ
ਛੋਡਹੁ ਮਨ ਕੇ ਭਰਮਾ ॥ ਕੇਵਲ ਨਾਮੁ ਜਪਹੁ ਰੇ
ਪ੍ਰਾਨੀ ਪਰਹੁ ਏਕ ਕੀ ਸਰਨਾਂ ॥ ੩ ॥ ੨ ॥
ਜੋ ਜਨੁ ਭਾਉ ਭਗਤਿ ਕਛੁ ਜਾਨੈ ਤਾ ਕਉ
ਅਚਰਜੁ ਕਾਹੇ ॥ ਜਿਉ ਜਲੁ ਜਲ ਮਹਿ ਪੈਸਿ ਨ

recite Your True Name considering Your worship as praise-worthy
and sing Your praises all the time. (with each breath). O Nanak!
We are the dust of the lotus-feet of Your holy saints, who have
recited Your True Name. (4 -1)

**Rag Dhana'sari Ba'ni Bhagat Kabir Ji Ki Ik onkar
satgur prasad (Sanak sanand mahes samana.....)**

**"By the Grace of the Lord-sublime, Truth personified &
attainable through the Guru's guidance."**

O Lord ! No one has ever found Your secrets, including the
sons of Brahma (the god) Sanak and Sananda or the god Shiva,
even the snake (with thousand fangs) Sheshnag has not been
able to realise Your secrets. (1)

I have inculcated the love of the Lord in my heart through
the company of holy saints. (Pause - 1)

O Lord ! You have favoured all the gods like Indra or
kings who are as great as Hanuman or the bird Garuda, but
they have not realised Your Greatness. (2)

O Lord ! Even the four Vedas, Samritis or Puranas and
Vishnu or goddess Laxmi have not known Your secrets. (3)

O Kabir ! The person, who is not engrossed in fruitless
rituals, remains immersed in the Lord by seeking refuge at His
lotus-feet. (4 - 1)

(Din te pehar pehar te Gharia aaw ghatai tan chhiye.....)

The age is fast nearing its end and this body is perishing
slowly with the passage of each day, every hour and every second.
Infact, the god of death is watching man like the hunter ready
to pounce at its prey any moment, so what action should be
taken to escape its onslaught ? (1)

The day of death approaches, and no one including the
mother, father, brother, son or wife is of any help. (Tell me,
who is there to come to Your rescue?) (Pause - 1)

This foolish human being does not have self-realisation,
so long the soul remains within and sustains this life (and man
is alive). This man is pining for maintaining this life without
seeing the Truth with his own eyes. (2)

O Kabir ! Let the human being cast away all his doubts
and misgivings of mind and recite the Lord's True Name taking
the support of one Lord-sublime. (3- 2)

(Jo jan bhaou bhagat kachhu jane ta kou.....)

The person, who is imbued with the love of the Lord,
considers himself as an embodiment of the Lord, and nothing

ਯਕਸੈ ਤਿਉ ਢੁਰਿ ਮਿਲਿਓ ਜੁਲਾਹੇ ॥ ੧ ॥
 ਰਿ ਕੇ ਲੋਗਾ ਮੈ ਤਉ ਮਤਿ ਕਾ ਭੋਰਾ ॥ ਜਉ
 ਨੁ ਕਾਸੀ ਤਜਹਿ ਕਬੀਰਾ ਰਮਈਐ ਕਹਾ ਨਿਹੋਰਾ
 ੧ ॥ ਰਹਾਉ ॥ ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਲੋਈ
 ਰਮਿ ਨ ਭੂਲਹੁ ਕੋਈ ॥ ਕਿਆ ਕਾਸੀ ਕਿਆ
 ਖਰੁ ਮਗਹਰੁ ਰਾਮੁ ਰਿਦੈ ਜਉ ਹੋਈ ॥੨॥੩॥
 ਏਦ੍ਰ ਲੋਕ ਸਿਵ ਲੋਕਹਿ ਜੈਬੋ ॥ ਓਛੇ ਤਪ ਕਰਿ
 ਧੁਰਿ ਐਬੋ ॥ ੧ ॥ ਕਿਆ ਮਾਂਗਉ ਕਿਛੁ ਥਿਰੁ
 ਧੀ ॥ ਰਾਮ ਨਾਮ ਰਖੁ ਮਨ ਮਾਹੀ ॥ ੧ ॥
 ਹਾਉ ॥ ਸੋਭਾ ਰਾਜ ਬਿਭੈ ਬਡਿਆਈ ॥ ਅੰਤਿ
 ਕਾਹੁ ਸੰਗ ਸਹਾਈ ॥ ੨ ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰੁ ਲਛਮੀ
 ਧਿਆ ॥ ਇਨ ਤੇ ਕਹੁ ਕਵਨੈ ਸੁਖੁ ਪਾਇਆ
 ੩ ॥ ਕਹਤ ਕਬੀਰ ਅਵਰ ਨਹੀ ਕਾਮਾ ॥
 ਮਰੈ ਮਨ ਧਨ ਰਾਮ ਕੋ ਨਾਮਾ ॥ ੪ ॥ ੪ ॥
 ਮ ਸਿਮਰਿ ਰਾਮ ਸਿਮਰਿ ਰਾਮ ਸਿਮਰਿ ਭਾਈ
 ਰਾਮ ਨਾਮ ਸਿਮਰਨ ਬਿਨੁ ਬੂਝਤੇ ਅਧਿਕਾਈ
 ੧ ॥ ਰਹਾਉ ॥ ਬਨਿਤਾ ਸੁਤ ਦੇਹ ਗ੍ਰੇਹ ਸੰਪਤਿ
 ਖਦਾਈ ॥ ਇਨ੍ਹ ਮੈ ਕਛੁ ਨਾਹਿ ਤੇਰੇ ਕਾਲ
 ਵਧ ਆਈ ॥ ੧ ॥ ਅਜਾਮਲ ਰਾਜ ਗਨਿਕਾ
 ਤਿਤ ਕਰਮ ਕੀਨੇ ॥ ਤੇਉ ਉਤਰਿ ਪਾਰਿ ਪਰੇ
 ਮ ਨਾਮ ਲੀਨੇ ॥ ੨ ॥ ਸੂਕਰ ਕੂਕਰ ਜੋਨਿ
 ਮੇ ਤਉ ਲਾਜ ਨ ਆਈ ॥ ਰਾਮ ਨਾਮ ਛਾਡਿ
 ਮ੍ਰਿਤ ਕਾਹੇ ਬਿਖੁ ਖਾਈ ॥ ੩ ॥ ਤਜਿ ਭਰਮ
 ਰਮ ਬਿਧਿ ਨਿਖੇਧ ਰਾਮ ਨਾਮੁ ਲੇਹੀ ॥ ਗੁਰ
 ਜਾਇ ਜਨ ਕਬੀਰ ਰਾਮੁ ਕਰਿ ਸਨੇਹੀ ॥ ੪ ॥

is wrong in it; just as water mingles with water without any distinction. Similarly this weaver (Kabir) has merged with the Lord completely. (1)

O People of the Lord ! I am lacking intelligent thinking even. If Kabir were to face death in Ka'si (Benaras) then what is the use of approaching the Lord for any favours. (Pause - 1)

Says Kabir ! Listen to me, O people of the world, and do not suffer under any doubts! If one inculcates the love of the Lord in the heart, it is immaterial whether one dies at Kasi or Maghar. (2 - 3)

(Indra lok siv lokaih jebo.....)

What is the use of trying to reach the abodes of Indra or Shiva, the gods by virtue of penance ? Finally one has to leave these abodes because of one's fruitless penance. (1)

What should we look for when nothing is permanent or lasting? As such I have imbibed the love of the Lord's True Name in my heart. (Pause - 1)

All the worldly praises or Greatness, kingdoms or worldly acclaim is of no use as nothing accompanies man in the end (at the time of death). (2)

The worldly possessions like the son, wife, wealth or worldly falsehood have not given any solace or peace (of mind) to any one. (3)

O Kabir ! I have the wealth of Lord's True Name in my heart, as none of the worldly possessions is of any use to me.(4-4)

(Ram simar Ram simar Ram simar bhaiee.....)

O Brother ! Let us remember and worship the Lord with love and devotion (with body and mind), as many people have been drowned (in this ocean of life) without the support of True Name of the Lord. (Pause - 1)

O Man ! None of the relations like wife, son, body or home or comforts of life is of any avail to you at the time of death which is approaching fast. (1)

Ajamal, the elephant, and Ganka (the pros) have spent the life as sinners, but finally by reciting True Name, they have crossed the ocean of life successfully. This man passes through the lives of pigs, or dogs in the cycle of Rebirths but still does not feel ashamed of his mean actions. O Man ! Why do you engage yourself in vicious and sinful actions leaving aside the nectar of True Name? (3)

O Man ! Try to recite the Lord's True Name only (leaving) discarding all sorts of formal rituals and other religious practices. O Kabir ! Let us develop the love of the Lord only through the

੫॥

ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗਹਰੀ ਕਰਿ ਕੈ ਨੀਵ ਖੁਦਾਈ ਉਪਰਿ ਮੰਡਪ
ਛਾਏ ॥ ਮਾਰਕੰਡੇ ਤੇ ਕੋ ਅਧਿਕਾਈ ਜਿਨਿ ਤ੍ਰਿਣ
ਧਰਿ ਮੂੰਡ ਬਲਾਏ ॥ ੧ ॥ ਹਮਰੇ ਕਰਤਾ ਰਾਮੁ
ਸਨੇਹੀ ॥ ਕਾਰੇ ਨਰ ਗਰਬੁ ਕਰਤ ਹਉ ਬਿਨਸਿ
ਜਾਇ ਝੂਠੀ ਦੇਹੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੇਰੀ ਮੇਰੀ
ਕੈਰਉ ਕਰਤੇ ਦੁਰਜੋਧਨ ਸੇ ਭਾਈ ॥ ਬਾਰਹ ਜੋਜਨ
ਛਤ੍ਰੁ ਚਲੈ ਥਾ ਦੇਹੀ ਗਿਰਝਨ ਖਾਈ ॥ ੨ ॥
ਸਰਬ ਜੁਇਨ ਕੀ ਲੰਕਾ ਹੋਤੀ ਰਾਵਨ ਸੇ ਅਧਿਕਾਈ
॥ ਕਹਾ ਭਇਓ ਦਰਿ ਬਾਧੇ ਹਾਥੀ ਖਿਨ ਮਹਿ
ਭਈ ਪਰਾਈ ॥ ੩ ॥ ਦੁਰਬਾਸਾ ਸਿਉ ਕਰਤ
ਠਗਉਰੀ ਜਾਦਵ ਏ ਫਲ ਪਾਏ ॥ ਕ੍ਰਿਪਾ ਕਰੀ
ਜਨ ਅਪੁਨੇ ਉਪਰਿ ਨਾਮਦੇਉ ਹਰਿ ਗੁਨ ਗਾਏ
॥ ੪ ॥ ੧ ॥

ਦਸ ਬੈਰਾਗਨਿ ਮੋਹਿ ਬਸਿ ਕੀਨ੍ਹੀ ਪੰਚਹੁ ਕਾ
ਮਿਟ ਨਾਵਉ ॥ ਸਤਰਿ ਦੋਇ ਭਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ
ਬਿਖੁ ਕਉ ਮਾਰਿ ਕਢਾਵਉ ॥ ੧ ॥ ਪਾਛੈ ਬਹੁਰਿ
ਨ ਆਵਨੁ ਪਾਵਉ ॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਘਟ ਤੇ
ਉਚਰਉ ਆਤਮ ਕਉ ਸਮਝਾਵਉ ॥ ੧ ॥ ਰਹਾਉ
॥ ਬਜਰ ਕੁਠਾਰੁ ਮੋਹਿ ਹੈ ਛੀਨਾਂ ਕਰਿ ਮਿਨਤਿ
ਲਗਿ ਪਾਵਉ ॥ ਸੰਤਨ ਕੇ ਹਮ ਉਲਟੇ ਸੇਵਕ
ਭਗਤਨ ਤੇ ਡਰਪਾਵਉ ॥ ੨ ॥ ਇਹ ਸੰਸਾਰ ਤੇ

Guru's Grace. (4 -5)

**Dhana'sari Ba'ni Bhagat Namdev Ji Ki Ik onkar satguru
prasad (Gehri kar kai neev khudaiee.....)**

**"By the Grace of the Lord-sublime, Truth personified &
attainable through the Guru's guidance."**

O Brother ! You have laid the foundations very deep, then built this building (though Your life-span is very short). Who is having a longer life-span than the Rishi Markanda (mendicant by name Markanda), who spent all his life with a roof of straw only over his head ? (1)

Our Lord-creator is the beloved True Master. O Brother ! Why are you so proud with egoism, when this body of yours is false, transient and likely to perish soon? (Pause - 1)

The Kaurvas have perished in their egoism and I-am-ness, who had warriors like Daryodhana on their side (as their brother) whose writ was running throughout the territory (for forty eight kilometres) but finally even his body was eaten by the vultures only. (2)

The Ravana was a great warrior who possessed (ruled over) Lanka (Ceylone) of pure gold and had elephants waiting at his gates, but it hardly took any time to surrender all these things (including Lanka) to the winner Ram. (3)

The Rishi Durbasa, who then cursed them saying that the whole clan of yadava would perish. O Namadev ! The Lord has blessed me with His Grace, so that I always sing the praises of the Lord. (4 -1)

(Das bairagan mohai bas kini panchoh ka mit navou.....)

I have controlled all the ten senses (which take away the mind from the Lord's worship) and have subdued the five vices like sexual desires. I have partaken the nectar of Lord's True Name with my mind and soul, being kept under cover (seventy curtains), thus ridding myself of all the poisonous vices. (1)

Once I have got imbued with the love of the Lord, there is no comeback to the worldly falsehood or worldly pleasures. Now I am reciting the Lord's True Name with complete enlightenment of the soul. (Pause - 1)

O Man! With the axe of knowledge cut the branches of the tree of worldly love and seek refuge at the lotus-feet of the Guru. We have become the slaves of (devotees) the holy saints instead, by diverting from the worldly falsehood and fearing the slaves (like Maya) of the saints. (2)

ਤਬ ਹੀ ਛੂਟਉ ਜਉ ਮਾਇਆ ਨਹ ਲਪਟਾਵਉ
 ॥ ਮਾਇਆ ਨਾਮੁ ਗਰਭ ਜੋਨਿ ਕਾ ਤਿਹ ਤਜਿ
 ਦਰਸਨੁ ਪਾਵਉ ॥ ੩ ॥ ਇਤੁ ਕਰਿ ਭਗਤਿ
 ਕਰਹਿ ਜੋ ਜਨ ਤਿਨ ਭਉ ਸਗਲ ਚੁਕਾਈਐ ॥
 ਕਹਤ ਨਾਮਦੇਉ ਬਾਹਰਿ ਕਿਆ ਭਰਮਹੁ ਇਹ
 ਸੰਜਮ ਹਰਿ ਪਾਈਐ ॥੪॥੨॥

ਮਾਰਵਾੜਿ ਜੈਸੇ ਨੀਰੁ ਬਾਲਹਾ ਬੋਲਿ ਬਾਲਹਾ
 ਕਰਹਲਾ ॥ ਜਿਉ ਕੁਰੰਕ ਨਿਸਿ ਨਾਦੁ ਬਾਲਹਾ
 ਤਿਉ ਮੇਰੈ ਮਨਿ ਰਾਮਈਆ ॥ ੧ ॥ ਤੇਰਾ ਨਾਮੁ
 ਰੂੜੇ ਰੂਪੁ ਰੂੜੇ ਅਤਿ ਰੰਗ ਰੂੜੇ ਮੇਰੇ ਰਾਮਈਆ ॥
 ੧ ॥ ਰਹਾਉ ॥ ਜਿਉ ਧਰਣੀ ਕਉ ਦਿੰਦੁ ਬਾਲਹਾ
 ਕੁਸਮ ਬਾਸੁ ਜੈਸੇ ਭਵਰਲਾ ॥ ਜਿਉ ਕੋਕਿਲ
 ਕਉ ਅੰਬੁ ਬਾਲਹਾ ਤਿਉ ਮੇਰੈ ਮਨਿ ਰਾਮਈਆ
 ॥ ੨ ॥ ਚਕਵੀ ਕਉ ਜੈਸੇ ਸੂਰੁ ਬਾਲਹਾ ਮਾਨ
 ਸਰੋਵਰ ਹੰਸੁਲਾ ॥ ਜਿਉ ਤਰੁਣੀ ਕਉ ਕੰਤੁ
 ਬਾਲਹਾ ਤਿਉ ਮੇਰੈ ਮਨਿ ਰਾਮਈਆ ॥ ੩ ॥
 ਬਾਰਿਕ ਕਉ ਜੈਸੇ ਖੀਰੁ ਬਾਲਹਾ ਚਾੜ੍ਹਕ ਮੁਖ
 ਜੈਸੇ ਜਲਧਰਾ ॥ ਮਛਲੀ ਕਉ ਜੈਸੇ ਨੀਰੁ ਬਾਲਹਾ
 ਤਿਉ ਮੇਰੈ ਮਨਿ ਰਾਮਈਆ ॥ ੪ ॥ ਸਾਧਿਕ
 ਸਿਧ ਸਗਲ ਮੁਨਿ ਚਾਹਹਿ ਬਿਰਲੇ ਕਾਹੂ ਡੀਠੁਲਾ
 ॥ ਸਗਲ ਭਵਣ ਤੇਰੇ ਨਾਮੁ ਬਾਲਹਾ ਤਿਉ ਨਾਮੇ
 ਮਨਿ ਬੀਠੁਲਾ ॥ ੫ ॥ ੩ ॥

ਪਹਿਲ ਪੁਰੀਏ ਪੁੰਡਰਕ ਵਨਾ ॥ ਤਾ ਚੇ ਹੰਸਾ

We could cast away the love of (Maya) the worldly falsehood by getting rid of the worldly attachments or worldly pleasures, the love of Maya leads us to the cycle of births and deaths and we could get a glimpse of the Lord (Lord's vision) by discarding the worldly falsehood (Maya). (3)

The persons, who recite the Lord's True Name (who worship the Lord) by getting rid of Maya, (worldly falsehood) have cast away their fear complex (of death). O Namdev ! Why are we getting lost in the love of worldly attachments (wandering in the jungles)? Let us attain the Lord's True Name by imbibing His love (worship). (4 - 2)

(*Marwar' jaisai neer balha baile balaha karahla.....*)

I have developed the love of the Lord in my heart, just as water is the main attraction of the people (Marwaris) living in the deserts or is the weakness of the camel in these areas and the deer loves to hear the beat of the hunter's drum (even though he loses his life in this love). (1)

O Lord ! Your True Name is really most beautiful and lovable, with a charming form and all Your presentation (in Nature) is equally charming. (Pause - 1)

I have inculcated the love of the Lord in my heart, just as the rainfall (god of Rain, Indra) is most loved by the Earth and the black wasp develops the love of the fragrance of flowers and the bird koel loves the fruit (company) of the mango trees. (2)

I am imbued with the love of the Lord (Lord's True Name) just as a wedded woman loves the company of her spouse or chakvi (bird) loves the sight of the sun (which brings her mate's sight) or the swan loves the vicinity of the lake Mansarovar. (3)

I am pining for the love of the Lord-spouse just as the child loves the milk or the bird chatrik (toad) looks upto the clouds for the rain drop, or the fish loves the company of water. (4)

O Namdev ! I have imbibed, the love of the Lord in my heart and am pining for Him, just as Lord's True Name is loved throughout all the worlds or the sidhas (mendicants) love the attainment of the Lord though few are fortunate to get a glimpse of the Lord. (5-3)

(*Pehel puriai punḍrak vana.....*)

First of all, the Lord created the lotus-flower, which gave birth to Brahma (the god who rides the swan), and then Brahma

ਸਗਲੇ ਜਨਾਂ ॥ ਕ੍ਰਿਸ਼੍ਣਾ ਤੇ ਜਾਨਉ ਹਰਿ
ਹਰਿ ਨਾਚੰਤੀ ਨਾਚਨਾ ॥ ੧ ॥ ਪਹਿਲ
ਪੁਰਸਾਬਿਰਾ ॥ ਅਥੋਨ ਪੁਰਸਾਦਮਰਾ ॥
ਅਸਗਾ ਅਸ ਉਸਗਾ ॥ ਹਰਿ ਕਾ ਬਾਗਰਾ
ਨਾਚੈ ਪਿੰਧੀ ਮਹਿ ਸਾਗਰਾ ॥ ੧ ॥ ਰਹਾਉ
॥ ਨਾਚੰਤੀ ਗੋਪੀ ਜੰਨਾ ॥ ਨਈਆ ਤੇ ਬੈਰੇ
ਕੰਨਾ ॥ ਤਰਕੁ ਨ ਚਾ ॥ ਭ੍ਰਮੀਆ ਚਾ ॥ ਕੇ
ਸਵਾ ਬਚਉਨੀ ਅਈਏ ਮਈਏ ਏਕ ਆਨ
ਜੀਉ ॥ ੨ ॥ ਪਿੰਧੀ ਉਡਕਲੇ ਸੰਸਾਰਾ ॥
ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਆਏ ਤੁਮ ਚੇ ਦੁਆਰਾ ॥ ਤੂ
ਕੁਨੁ ਰੇ ॥ ਮੈ ਜੀ ॥ ਨਾਮਾ ॥ ਹੋ ਜੀ ॥
ਆਲਾ ਤੇ ਨਿਵਾਰਣਾ ਜਮ ਕਾਰਣਾ ॥ ੩ ॥
੪ ॥
ਪਤਿਤ ਪਾਵਨ ਮਾਧਉ ਬਿਰਦੁ ਤੇਰਾ ॥ ਧੰਨਿ ਤੇ
ਵੈ ਮੁਨਿ ਜਨ ਜਿਨ ਧਿਆਇਓ ਹਰਿ ਪ੍ਰਭੁ ਮੇਰਾ
॥ ੧ ॥ ਮੇਰੈ ਮਾਥੈ ਲਾਗੀ ਲੇ ਧੂਰਿ ਗੋਬਿੰਦ
ਚਰਨਨ ਕੀ ॥ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਤਿਨਹੂ ਤੇ
ਦੂਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੀਨ ਕਾ ਦਇਆਲੁ
ਮਾਧੋ ਗਰਬ ਪਰਹਾਰੀ ॥ ਚਰਨ ਸਰਨ ਨਾਮਾ
ਬਲਿ ਤਿਹਾਰੀ ॥ ੨ ॥ ੫ ॥

created all the ma'nkind. Infact, the whole universe was created by the worldly (Maya) falsehood and Nature, which is functioning all around in various forms as an embodiment of the Lord, (dancing to the tune of the Lord-creator). (1)

First of all the Lord uttered one word (felt-the urge of creation) for creation of this universe, which gave rise to this Maya (worldly falsehood), resulting in the creation of the whole universe. Then this Maya gave rise to the creation of Nature in various forms all around, though all this is an embodiment of the Lord Himself. (Both Maya and Lord are one only) Thus the Lord is functioning in the universe in various forms (the whole world is dancing to the tunes of the Lord) just as the chain of water carriers (water pots) is functioning in the well. (Pause -1)

The man functions as per the dictates of the Lord with various organs (like hands and feet) functioning accordingly. Who is there except the Lord controlling the working of the whole universe (including Nature)? Let us be fully convinced in the mind that the whole universe is an embodiment of the Lord-creator only and there is none else and there should be no iota of doubt even in this fact. (2)

O Lord ! We have been wandering in the cycle of births and deaths (through various forms of life) and have attained finally this life (Lord's presence) just as the chain of water containers move in the chain through the well. O Namdev ! Who are You ? I am Namdev, with this prayer to the Lord, May the Lord save me in this blind well, leading to the cycle of Rebirths by merging me with Himself ! (3- 4)

(Patit-pavan madho birdtera.....)

O Lord ! Blessed and praiseworthy are the persons who have recited Your True Name, as You have accepted the moral duty of purifying all the sinners. (1)

I have applied the dust of the lotus feet of the Lord to my forehead, but this holy dust is not available to the gods, men, munis (mendicants) or the slaves even, (being distant from the Lord). (Pause - 1)

O Lord ! You are the benefactor of the poor and helpless people and the destroyer of the egoism of egoistic or proud people. O Namdev ! I am offering myself as a sacrifice to the Lord, having sought refuge at the lotus-feet of the Lord. (2 - 5)

ਧਨਾਸਰੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**Dhana'sari Bhagat Ravidas Ji Ki Ik onkar satgur
prasad (Hum sar deen dayal na tumsar.....)**

**"By the Grace of the Lord-sublime, Truth personified &
attainable through the Guru's guidance."**

ਮ ਸਰਿ ਦੀਨੁ ਦਇਆਲੁ ਨ ਤੁਮ ਸਰਿ ਅਬ

O Lord ! There is none else as poor and helpless as myself
and so great a benefactor as Yourself, which is known to
everyone, so what is the need for verifying this fact ? May the
Lord bless this devotee (slave) with full faith in Him, so that I
could be convinced in the Guru's Word, with love and devotion!
(1)

ਤੀਆਰੁ ਕਿਆ ਕੀਜੈ ॥ ਬਚਨੀ ਤੋਰ ਮੋਰ ਮਨੁ

ਨੈ ਜਨ ਕਉ ਪੂਰਨੁ ਦੀਜੈ ॥ ੧ ॥ ਹਉ ਬਲਿ

ਲਿ ਜਾਉ ਰਮਈਆ ਕਾਰਨੇ ॥ ਕਾਰਨ ਕਵਨ

ਬੋਲ ॥ ਰਹਾਉ ॥ ਬਹੁਤ ਜਨਮ ਬਿਛੁਰੇ ਥੇ

ਯਾਉ ਇਹੁ ਜਨਮੁ ਤੁਮ੍ਹਾਰੇ ਲੇਖੇ ॥ ਕਹਿ

ਵਿਦਾਸ ਆਸ ਲਗਿ ਜੀਵਉ ਚਿਰ ਭਇਓ

ਰਸਨੁ ਦੇਖੇ ॥ ੨ ॥ ੧ ॥

O True Master ! I would offer myself as a sacrifice to
You. What is the cause of Your silence ? Why are You not
talking to me? (Pause)

O Lord ! We have been separated from You, since ages,
so this human life is now kept at Your disposal (surrendered to
You). O Ravidas ! I live now by having full faith and hope in
the Lord alone. It is long since I had seen a glimpse of the
Lord. (2 - 1)

ਤਤ ਸਿਮਰਨੁ ਕਰਉ ਨੈਨ ਅਵਿਲੋਕਨੋ ਸ੍ਰਵਨ

(Chit simran karou nain avlokano.....)

ਨਾਨੀ ਸੁਜਸੁ ਪੂਰਿ ਰਾਖਉ ॥ ਮਨੁ ਸੁ ਮਧੁਕਰੁ

ਰਉ ਚਰਨ ਹਿਰਦੇ ਧਰਉ ਰਸਨ ਅੰਮ੍ਰਿਤ ਰਾਮ

ਜਮ ਭਾਖਉ ॥ ੧ ॥ ਮੇਰੀ ਪ੍ਰੀਤਿ ਗੋਬਿੰਦ ਸਿਉ

ਜਨਿ ਘਟੈ ॥ ਮੈ ਤਉ ਮੋਲਿ ਮਹਰੀ ਲਈ ਜੀਅ

ਟੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਧਸੰਗਤਿ ਬਿਨਾ ਭਾਉ

ਹੀ ਊਪਜੈ ਭਾਵ ਬਿਨੁ ਭਗਤਿ ਨਹੀ ਹੋਇ ਤੇ

ਜੀ ॥ ਕਹੈ ਰਵਿਦਾਸੁ ਇਕ ਬੇਨਤੀ ਹਰਿ ਸਿਉ

ਜੋ ਰਾਖਹੁ ਰਾਜਾ ਰਾਮ ਮੇਰੀ ॥ ੨ ॥ ੨ ॥

O Lord ! May I recite Your True Name with love and
devotion, perceive Your glimpse with my eyes and listen to
the Guru's Word with my ears in the praise of the Lord. May I
devote my mind in Your devotion like the wasp's love for the
flowers, and recite the nectar of True Name with my tongue !
(1)

May I never falter in my love and devotion for the Lord-
Gobind as I have availed of it (purchased it) by surrendering
myself to the Lord's Will completely. (Pause - 1)

O Lord ! We cannot imbibe Your love without the company
of the holy saints and without love and devotion one cannot
engage oneself in Your service.(worship).

O Ravidas ! My only prayer to the Lord is that, I may be
protected against all odds through the Lord's Grace. (2-2)

(Naam tero arti majan murarai.....)

ਨਾਮੁ ਤੇਰੇ ਆਰਤੀ ਮਜਨੁ ਮੁਰਾਰੇ ॥ ਹਰਿ ਕੇ

ਨਾਮ ਬਿਨੁ ਝੂਠੇ ਸਗਲ ਪਾਸਾਰੇ ॥ ੧ ॥ ਰਹਾਉ

O Lord (Killer of demon Mur-egoism) ! My arti (prayer)
comprises Your True Name alone and Your Name is like my
bath at holy places of pilgrimage as every thing else in the
world is false and transient except the True Name. (Pause - 1)

॥ ਨਾਮੁ ਤੇਰੇ ਆਸਨੋ ਨਾਮੁ ਤੇਰੇ ਉਰਸਾ ਨਾਮੁ
ਤੇਰਾ ਕੇਸਰੋ ਲੇ ਛਿਟਕਾਰੇ ॥ ਨਾਮੁ ਤੇਰਾ ਅੰਭੁਲਾ
ਨਾਮੁ ਤੇਰੇ ਚੰਦਨੋ ਘਸਿ ਜਪੇ ਨਾਮੁ ਲੇ ਤੁਝਹਿ
ਕਉ ਚਾਰੇ ॥ ੧ ॥ ਨਾਮੁ ਤੇਰਾ ਦੀਵਾ ਨਾਮੁ ਤੇਰੇ
ਬਾਤੀ ਨਾਮੁ ਤੇਰੇ ਤੇਲੁ ਲੇ ਮਾਹਿ ਪਸਾਰੇ ॥ ਨਾਮੁ
ਤੇਰੇ ਕੀ ਜੋਤਿ ਲਗਾਈ ਭਇਓ ਉਜਿਆਰੋ ਭਵਨ
ਸਗਲਾਰੇ ॥ ੨ ॥ ਨਾਮੁ ਤੇਰੇ ਤਾਗਾ ਨਾਮੁ ਫੂਲ
ਮਾਲਾ ਭਾਰ ਅਠਾਰਹ ਸਗਲ ਜੂਠਾਰੇ ॥ ਤੇਰੇ
ਕੀਆ ਤੁਝਹਿ ਕਿਆ ਅਰਪਉ ਨਾਮੁ ਤੇਰਾ
ਤੁਹੀ ਚਵਰ ਢੋਲਾਰੇ ॥ ੩ ॥ ਦਸ ਅਠਾ ਅਠਸਣੇ
ਚਾਰੇ ਖਾਣੀ ਇਹੈ ਵਰਤਣਿ ਹੈ ਸਗਲ ਸੰਸਾਰੇ ॥
ਕਹੈ ਰਵਿਦਾਸੁ ਨਾਮੁ ਤੇਰੇ ਆਰਤੀ ਸਤਿ ਨਾਮੁ ਹੈ
ਹਰਿ ਭੋਗ ਤੁਹਾਰੇ ॥ ੪ ॥ ੩ ॥

ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤਾਂ ਕੀ ਤ੍ਰਿਲੋਚਨ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਾਰਾਇਣ ਨਿੰਦਸਿ ਕਾਇ ਭੂਲੀ ਗਵਾਰੀ ॥
ਦੁਕ੍ਰਿਤੁ ਸੁਕ੍ਰਿਤੁ ਥਾਰੇ ਕਰਮੁ ਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸੰਕਰਾ ਮਸਤਕਿ ਬਸਤਾ ਸੁਰਸਰੀ ਇਸਨਾਨ ਰੇ
॥ ਕੁਲ ਜਨ ਮਧੇ ਮਿਲਿਓ ਸਾਰਗ ਪਾਨ ਰੇ ॥
ਕਰਮ ਕਰਿ ਕਲੰਕੁ ਮਛੀਟਸਿ ਰੀ ॥ ੧ ॥ ਬਿਸ੍ਵ
ਕਾ ਦੀਪਕੁ ਸ੍ਰਾਮੀ ਤਾ ਚੇ ਰੇ ਸੁਆਰਥੀ ਪੰਖੀ ਰਾਇ

O Lord ! The True Name is like Your meditation, and True Name is only Your praise worth singing and True Name recitation is like sprinkling the saffron. The recitation of True Name is like partaking holy water, and True Name is like the fragrant sandal wood and whosoever recites True Name, is offering You the aroma of fragrant essences. (1)

O Lord ! Your True Name is like a lamp, giving light to all, with True Name as the wick of the lamp and also the oil in the lamp, offering enlightenment to all. We have lit the lamp of knowledge through Your True Name, which has enlightened the whole world. (2)

True Name is like the thread and the rosary (necklace) of flowers, and the whole vegetation of the world is false and temporary, which has been spoiled by the wasps alongwith the flowers' fragrance. O Lord ! What should I offer You in Your worship as all worldly possessions have been created by You as such they belong to You (and nothing belongs to me). So I would offer You in my prayers Your True Name only which is like the wisk with which to honour you. (3)

There are eighteen Puranas, Sixty-eighty holy places of pilgrimage, four sources of creation, and the whole world is engaged in offering prayers with flowers and lamps. O Ravidas! The true prayers would consist of reciting Your True Name, which would be the best offering to You in our obeisance to You. (4-3)

Dhana'sari Ba'ni Bhagtan Ki Trilochan Ik onkar satgur prasad (Narayan nindas kaie bhooli.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O foolish person ! Why are you engaged in the slander of the Lord? Whatever actions, good or bad, you had performed earlier, are being rewarded in the form of Your fortune and destiny by the Lord. (Pause - 1)

The moon (according to Hindu books of lore) is fixed in the hair-tuft of the god Shiva, from where the river Ganga springs. Then Krishna was born in the clan of the persons, belonging to the lineage of the Moon. (a high status) but even Krishna could not obliterate the vice of the Moon from its face (the dark patch seen therein) due to its sinful action. (of bewitching and enticing the Guru's wife). (1)

Even the Sun, the lamp of the world giving its light to the

ਗੁਰੂ ਤਾ ਚੇ ਬਾਧਵਾ ॥ ਕਰਮ ਕਰਿ ਅਰੁਣ

ਪੰਗੁਲਾ ਰੀ ॥ ੨ ॥ ਅਨਿਕ ਪਾਤਿਕ ਹਰਤਾ

ਤ੍ਰੇਭਵਣ ਨਾਥੁ ਰੀ ਤੀਰਥਿ ਤੀਰਥਿ ਕ੍ਰਮਤਾ ਲਹੈ

੫ ਪਾਰੁ ਰੀ ॥ ਕਰਮ ਕਰਿ ਕਪਾਲੁ ਮਫੀਟਸਿ ਰੀ

੧ ॥ ਅੰਮ੍ਰਿਤ ਸਸੀਅ ਧੋਨ ਲਛਿਮੀ ਕਲਪਤਰ

ਸੇਖਰਿ ਸੁਨਾਗਰ ਨਦੀ ਚੇ ਨਾਥੰ ॥ ਕਰਮ ਕਰਿ

ਮਾਰੁ ਮਫੀਟਸਿ ਰੀ ॥ ੪ ॥ ਦਾਧੀਲੇ ਲੰਕਾ ਗੜ੍ਹ

ਤ੍ਰੇਪਾਤੀਲੇ ਰਾਵਣ ਬਣੁ ਸਲਿ ਬਿਸਲਿ ਆਣਿ

ਤੋਖੀਲੇ ਹਰੀ ॥ ਕਰਮ ਕਰਿ ਕਛੁਰੀਟੀ ਮਫੀਟਸਿ

ਰੀ ॥ ੫ ॥ ਪੂਰਬਲੇ ਕ੍ਰਿਤ ਕਰਮੁ ਨ ਮਿਟੈ ਰੀ

ਘਰ ਗੋਹਣਿ ਤਾ ਚੇ ਮੋਹਿ ਜਾਪੀਅਲੇ ਰਾਮ ਚੇ

ਨਾਮੰ ॥ ਬਦਤਿ ਤ੍ਰਿਲੋਚਨ ਰਾਮ ਜੀ ॥ ੬ ॥ ੧ ॥

ਸ੍ਰੀ ਸੈਣੁ ॥ ਧੂਪ ਦੀਪ ਘ੍ਰਿਤ ਸਾਜਿ ਆਰਤੀ ॥

ਵਾਰਨੇ ਜਾਉ ਕਮਲਾ ਪਤੀ ॥ ੧ ॥ ਮੰਗਲਾ

ਹਰਿ ਮੰਗਲਾ ॥ ਨਿਤ ਮੰਗਲੁ ਰਾਜਾ ਰਾਮ ਰਾਇ

ਕੋ ॥ ੧ ॥ ਰਹਾਉ ॥ ਉਤਮੁ ਦੀਅਰਾ ਨਿਰਮਲ

ਬਾਤੀ ॥ ਤੁਹੀ ਨਿਰੰਜਨੁ ਕਮਲਾ ਪਾਤੀ ॥ ੨ ॥

ਰਾਮਾ ਭਗਤਿ ਰਾਮਾਨੰਦੁ ਜਾਨੈ ॥ ਪੂਰਨ ਪਰਮਾਨੰਦੁ

ਬਖਾਨੈ ॥ ੩ ॥ ਮਦਨ ਮੂਰਤਿ ਭੈ ਤਾਰਿ ਗੋਬਿੰਦੇ

॥ ਸੈਣੁ ਭਣੈ ਭਜੁ ਪਰਮਾਨੰਦੇ ॥ ੪ ॥ ੨ ॥

world and the brother of this great god is the bird Garuda the king of all birds, or its charioteer Arun, with its sinful actions due to which its reward in the form of its destiny could not be altered now, and is limping like a lame fellow. (2)

Even the god Shiva, who purifies the sins of the whole world, having eloped with the wife of another god, wanders all over the holy places of pilgrimage though the Master of all the three worlds, did not gain peace and had to wear the skulls around His neck (having killed the fifth head of god Brahma) as a reward for His sinful action. (3)

Even the ocean, which gave the fourteen jewels like Nectar, Moon, the Cow Kamdhain, the spouse of god Vishnu, Kalap tree, or the Sun's horse and the cleverest void Dharmantar being the master of all rivers, could not escape the suffering due to its earlier sinful action. (due to the curse of Agast Muni)(4)

Even Hanuman, who burnt the great fort of Lanka (ceylone) and uprooted the kingdom of Ravan and with the Sanjeevani magical shrub revived life into Laxman, thus placating Ram Chander finally had to bear the brunt of (fruit of) his sinful actions and always wore only the loin cloth. (5)

O Trilochan ! Let us always recite the True Name of the Lord ! I have also worshipped the Lord by reciting True Name as the individual cannot escape the reward of his earlier actions in the form of his destiny which cannot be altered by anyone. (6 -1)

Sri Sain (Dhoop deep ghrit saaj arti.....)

O Lord ! I am reciting Your True Name only which is my fragrant essence with True Name as the lamp or the ghee and recitation of True Name forms my mode of Arti instead of the formal worldly rituals. O Lord ! I am a sacrifice to You alone, by reciting True Name. (1)

The worship of the Lord Almighty is the best form of Arti (prayers) which gives us the bliss and joy of the life. (Pause-1)

The recitation of True Name comprises our lamp with the love of Lord as its wick, which enlightens the whole world with its light to have a glimpse of the Lord, free from the effects of Maya.(2)

O Lord ! My Guru Ramanand has known Your worship as his arti, and has explained to us the way to a blissful life by reciting True Name of the Lord only. (3)

O Lord-Gobind ! May You save me from this tortuous ocean of life, being the personification in the form of charming Ram Chand. O Sain ! I always worship the Lord alone, the source of all bliss ! (4 -2)

ਪੀਪਾ ॥ ਕਾਯਉ ਦੇਵਾ ਕਾਇਅਉ ਦੇਵਲੰ

ਕਾਇਅਉ ਜੰਗਮ ਜਾਤੀ ॥ ਕਾਇਅਉ ਧੂਪ ਦੀਪ

ਨਈਬੇਦਾ ਕਾਇਅਉ ਪੂਜਉ ਪਾਤੀ ॥ ੧ ॥

ਕਾਇਆ ਬਹੁ ਖੰਡ ਖੋਜਤੇ ਨਵ ਨਿਧਿ ਪਾਈ ॥

ਨਾ ਕਛੁ ਆਇਬੋ ਨ ਕਛੁ ਜਾਇਬੋ ਰਾਮ ਕੀ

ਦੁਹਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ

ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥ ਪੀਪਾ ਪ੍ਰਣਵੈ ਪਰਮ ਤਤੁ

ਹੈ ਸਤਿਗੁਰੁ ਹੋਇ ਲਖਾਵੈ ॥ ੨ ॥ ੩ ॥

ਧੰਨਾ ॥ ਗੋਪਾਲੁ ਤੇਰਾ ਆਰਤਾ ॥ ਜੋ ਜਨ ਤੁਮਰੀ

ਭਗਤਿ ਕਰੰਤੇ ਤਿਨ ਕੇ ਕਾਜ ਸਵਾਰਤਾ ॥ ੧ ॥

ਰਹਾਉ ॥ ਦਾਲਿ ਸੀਧਾ ਮਾਗਉ ਘੀਉ ॥ ਹਮਰਾ

ਖੁਸੀ ਕਰੈ ਨਿਤ ਜੀਉ ॥ ਪਨੀਆ ਛਾਦਨੁ ਨੀਕਾ

॥ ਅਨਾਜੁ ਮਗਉ ਸਤ ਸੀ ਕਾ ॥ ੧ ॥ ਗਉ

ਭੈਸ ਮਗਉ ਲਾਵੇਰੀ ॥ ਇਕ ਤਾਜਨਿ ਤੁਰੀ ਚੰਗੇ

ਰੀ ॥ ਘਰਿ ਕੀ ਗੀਹਨਿ ਚੰਗੀ ॥ ਜਨੁ ਧੰਨਾ ਲੇ

ਵੈ ਮੰਗੀ ॥ ੨ ॥ ੪ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ਘਰੁ ੧ ਚਉਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੇਰੈ ਹੀਅਰੈ ਰਤਨੁ ਨਾਮੁ ਹਰਿ ਬਸਿਆ ਗੁਰਿ

ਹਾਬੁ ਧਰਿਓ ਮੇਰੈ ਮਾਥਾ ॥ ਜਨਮ ਜਨਮ ਕੇ

ਕਿਲਬਿਖ ਦੁਖ ਉਤਰੇ ਗੁਰਿ ਨਾਮੁ ਦੀਓ ਰਿਨੁ

ਲਾਥਾ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਭਜੁ ਰਾਮੁ ਨਾਮੁ ਸਭਿ

ਅਰਥਾ ॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ

Pipa (*Kayou deva kayou deval.....*)

This human body is the god and the Abode of the Lord and the body alone is the pilgrim leading to the Abode of the Lord. Even the essence and the lamp is formed by this body, which is the only mode of worship including the leaves or fruits being offered as arti of Lord. (1)

We have realised all the nine treasures of the world in this human body, having sought the Lord's secrets. O Lord ! Nothing is born, and no one perishes is the fact realised by us. (Pause - 1)

The Lord, who is pervading the whole universe, is present in this body and can be realised by a seeker of Truth. O Pipa ! The Lord-sublime (Prime-soul) is within this body which is realised only through the Guru's guidance. (2 -3)

Dhana (*Gopal tera aarta.....*)

O Lord ! I would worship You having discarded the worldly charm (Maya) though people pray to You with arti, whereas I am doing my arta. Whosoever worships You, gets all his desires fulfilled. (Pause - 1)

O Lord ! We could serve and worship You with pleasure having partaken the food in the form of pulses, flour, ghee, which I would seek from You. I would need good shoes, clothes including some good food. (1)

I would also ask for a cow, which gives milk, and a good horse of arabic origin. O Dhana ! I would seek from the Lord an obedient and good wife, who would help me. (in realising the Lord) (2 -4)

Jaitsari Mahala -4 ghar -1 Choupade Ik onkar satgur prasad (*Merai hiarai ratan naam har basia*)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

When the Guru placed His helping Hand on my shoulders. I got imbued with the love of the Lord in my heart, All my vices and sinful actions of the ages have been cast away, when the Guru blessed me with the message of the Lord's True Name and I got rid of all the vices including my debt of all types. (like gods or any fines). (1)

O my mind ! Let us recite the Lord's True Name so that all our desires get fulfilled. The Guru has stressed and impressed

ਬਿਨੁ ਨਾਵੈ ਜੀਵਨੁ ਬਿਰਥਾ ॥ ਰਹਾਉ ॥ ਬਿਨੁ
ਗੁਰ ਮੂੜ ਭਟੇ ਹੈ ਮਨਮੁਖ ਤੇ ਮੋਹ ਮਾਇਆ
ਨਿਤ ਫਾਥਾ ॥ ਤਿਨ ਸਾਧੂ ਚਰਣ ਨ ਸੇਵੇ ਕਬਹੂ
ਤਿਨ ਸਭੁ ਜਨਮੁ ਅਕਾਥਾ ॥ ੨ ॥ ਜਿਨ ਸਾਧੂ
ਚਰਣ ਸਾਧ ਪਗ ਸੇਵੇ ਤਿਨ ਸਫਲਿਓ ਜਨਮੁ
ਸਨਾਥਾ ॥ ਮੋ ਕਉ ਕੀਜੈ ਦਾਸੁ ਦਾਸ ਦਾਸਨ ਕੋ
ਹਰਿ ਦਇਆ ਧਾਰਿ ਜਗੀਨਾਥਾ ॥ ੩ ॥ ਹਮ
ਅੰਧੁਲੇ ਗਿਆਨਹੀਨ ਅਗਿਆਨੀ ਕਿਉ ਚਾਲਹੁ
ਮਾਰਗਿ ਪੰਥਾ ॥ ਹਮ ਅੰਧੁਲੇ ਕਉ ਗੁਰ ਅੰਚਲੁ
ਦੀਜੈ ਜਨ ਨਾਨਕ ਚਲਹ ਮਿਲੰਥਾ ॥ ੪ ॥ ੧ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ॥

ਹੀਰਾ ਲਾਲੁ ਅਮੋਲਕੁ ਹੈ ਭਾਰੀ ਬਿਨੁ ਗਾਹਕ
ਮੀਕਾ ਕਾਥਾ ॥ ਰਤਨ ਗਾਹਕੁ ਗੁਰੁ ਸਾਧੂ ਦੇ
ਖਿਓ ਤਬ ਰਤਨੁ ਬਿਕਾਨੋ ਲਾਥਾ ॥ ੧ ॥ ਮੈਰੇ
ਮਨਿ ਗੁਪਤਿ ਹੀਰੁ ਹਰਿ ਰਾਖਾ ॥ ਦੀਨ ਦਇਆਲਿ
ਮਿਲਾਇਓ ਗੁਰੁ ਸਾਧੂ ਗੁਰਿ ਮਿਲਿਐ ਹੀਰੁ
ਪਰਾਖਾ ॥ ਰਹਾਉ ॥ ਮਨਮੁਖ ਕੋਠੀ ਅਗਿਆਨੁ
ਅਧਿਰਾ ਤਿਨ ਘਰਿ ਰਤਨੁ ਨ ਲਾਥਾ ॥ ਤੇ ਉਝੜਿ
ਭਰਮਿ ਮੁਏ ਗਾਵਾਰੀ ਮਾਇਆ ਭੁਐਗ ਬਿਖੁ
ਚਾਖਾ ॥ ੨ ॥ ਹਰਿ ਹਰਿ ਸਾਧ ਮੇਲਹੁ ਜਨ ਨੀਕੇ
ਹਰਿ ਸਾਧੂ ਸਰਣਿ ਹਮ ਰਾਖਾ ॥ ਹਰਿ ਅੰਗੀਕਾਰੁ
ਕਰਹੁ ਪ੍ਰਭ ਸੁਆਮੀ ਹਮ ਪਰੇ ਭਾਗਿ ਤੁਮ ਪਾਖਾ
॥ ੩ ॥ ਜਿਹਵਾ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਹੁ
ਤੁਮ ਵਡ ਅਗਮ ਵਡ ਪੁਰਖਾ ॥ ਜਨ ਨਾਨਕ

on us the message of True Name, as without the support of True Name this life becomes a sheer waste . (Pause)

The faithless persons, who have become fools without the support of the Guru, are always engrossed in the love of the worldly falsehood (Maya). Their life becomes totally fruitless and meaningless as they have never served the lotus-feet of the holy saints. (2)

However, the life of the persons, who have served the holy saints and performed good deeds have made a success of this life. O Lord creator ! May I be accepted as the slave of the slaves of Your slaves through Your Grace ! (3)

We are ignorant blind fools without any knowledge of the Lord, so how could we follow the path shown by the Guru without the Lord's Grace ?

O Nanak ! May the Lord enable us to meet the Guru, so as to follow the path of the True Lord through the Guru's guidance. (4 -1)

Jaitsari Mahala - 4 (Heera lal amolak hai bhari.....)

The jewel of Lord's True Name is invaluable but without a proper qualified customer, it has been lost in the hands of an ignorant person; however when such a diamond was seen (and tested) by the person with the Guru's guidance, then it was sold worth the price of lakhs. (1)

O my mind ! The Guru has kept such a jewel hidden within my heart, but its value was realised by us through the Guru's guidance and the Lord's Grace, when the diamond's value was appreciated by us. (Pause)

But the faithless person, due to his ignorance and the darkness of lack of knowledge, has not realised the value of this jewel in his heart. Such persons have been lost in the wilderness of ignorance like fools as they have tasted the poison of the vices of worldly falsehood. (2)

O Lord ! May we be enabled to join the company of the holy saints who recite Your True Name, and protect our honour through Your Grace ! O True Master ! May You always side with us and protect us as I have sought Your support. (3)

O Lord ! How could I sing Your praises with the tongue, as You are the Greatest power and the limitless Lord.

ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਪਾਖਾਣੁ ਡੁਬਤ ਹਰਿ ਰਾਖਾ ॥

੪ ॥ ੨ ॥

ਜੈਤਸਰੀ ਮ: ੪ ॥

ਹਮ ਬਾਰਿਕ ਕਛੂਅ ਨ ਜਾਨਹ ਗਤਿ ਮਿਤਿ ਤੇ

ਰੇ ਮੂਰਖ ਮੁਗਧ ਇਆਨਾ ॥ ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ

ਦੀਜੈ ਮਤਿ ਉਤਮ ਕਰਿ ਲੀਜੈ ਮੁਗਧੁ ਸਿਆਨਾ

॥ ੧ ॥ ਮੇਰਾ ਮਨੁ ਆਲਸੀਆ ਉਘਲਾਨਾ ॥

ਹਰਿ ਹਰਿ ਆਨਿ ਮਿਲਾਇਓ ਗੁਰੁ ਸਾਧੂ ਮਿਲਿ

ਸਾਧੂ ਕਪਟ ਖੁਲਾਨਾ ॥ ਰਹਾਉ ॥ ਗੁਰ ਖਿਨੁ

ਖਿਨੁ ਪ੍ਰੀਤਿ ਲਗਾਵਹੁ ਮੇਰੈ ਹੀਅਰੈ ਮੇਰੇ ਪ੍ਰੀਤਮ

ਨਾਮੁ ਪਰਾਨਾ ॥ ਬਿਨੁ ਨਾਵੈ ਮਰਿ ਜਾਈਐ ਮੇਰੇ

ਠਾਕੁਰ ਜਿਉ ਅਮਲੀ ਅਮਲਿ ਲੁਭਾਨਾ ॥ ੨ ॥

ਜਿਨ ਮਨਿ ਪ੍ਰੀਤਿ ਲਗੀ ਹਰਿ ਕੇਰੀ ਤਿਨ ਧੁਰਿ

ਭਾਗ ਪੁਰਾਨਾ ॥ ਤਿਨ ਹਮ ਚਰਣ ਸਰੋਵਰ ਖਿਨੁ

ਖਿਨੁ ਜਿਨ ਹਰਿ ਮੀਠ ਲਗਾਨਾ ॥ ੩ ॥ ਹਰਿ

ਹਰਿ ਕ੍ਰਿਪਾ ਧਾਰੀ ਮੇਰੈ ਠਾਕੁਰਿ ਜਨੁ ਬਿਛਰਿਆ

ਚਿਰੀ ਮਿਲਾਨਾ ॥ ਧਨੁ ਧਨੁ ਸਤਿਗੁਰੁ ਜਿਨਿ

ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਜਨੁ ਨਾਨਕੁ ਤਿਸੁ ਕੁਰਬਾਨਾ

॥ ੪ ॥ ੩ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ॥

ਸਤਿਗੁਰੁ ਸਾਜਨੁ ਪੁਰਖੁ ਵਡ ਪਾਇਆ ਹਰਿ

ਰਸਕਿ ਰਸਕਿ ਫਲ ਲਾਗਿਬਾ ॥ ਮੁਇਆ

ਭੁਇਅੰਗ ਗ੍ਰਸਿਓ ਹੈ ਪ੍ਰਾਣੀ ਗੁਰ ਬਚਨੀ ਬਿਸੁ

ਹਰਿ ਕਾਢਿਬਾ ॥ ੧ ॥ ਮੇਰਾ ਮਨੁ ਰਾਮ ਨਾਮ

O Nanak ! The Lord has blessed us with His Grace and enabled us to cross this ocean of life successfully. (4 -2)

Jaitsri Mahala - 4 (*Hum barik kachhu na jane gat.....*)

O True Master ! We are like an ignorant child who does not know Your secrets or the mode of Your working.

O Lord ! May You bestow on us the wisdom (to know You) through Your Grace, and make us (fools) wiser. (1)

O my mind ! You are sleeping in the darkness of ignorance due to laziness. But the Lord has enabled you to meet the True Guru, which has helped you to open the doors of ignorance and darkness (of sinful actions) in the company of holy, saints. (Pause)

O Lord ! I only depend on Your True Name. May You bless me with the love of Your lotus-feet in my heart every moment through Your Grace.

O Lord ! We cannot exist without the support of Your True Name just like the drug addict, who is like a dead person without it. (2)

The persons, pre-destined with good fortune, are imbued with the love of the True Lord. We would like to serve the devotees of the Lord every moment, who are immersed in your sweet True Name. (3)

O True Master ! I have been enabled to meet (unite with) You through Your Grace, having been separated from You since ages.

O Nanak ! Blessed and praise-worthy is the True Guru, who has imbued we with the love of True Name of the Lord! I am offering myself as a sacrifice to the Guru, who is so kind to us. (4-3)

Jaitsari Mahala - 4 (*Satgur sajan purkh vad pa'ya.....*)

We were enlightened with the light of knowledge and imbued with the love of the Lord, when we attained (united with) the nectar of True Name of the Lord. This human being has been caught in the clutches of the snake called (Maya) worldly falsehood, and the poison of the vicious actions has been cast away through the Guru's Word and the Guru's guidance. (1)

I have inculcated the love of the Lord in my heart enjoying its sweet nectar while the Lord has purified us of our sins in the

ਰਸਿ ਲਾਗਿਬਾ ॥ ਹਰਿ ਕੀਏ ਪਤਿਤ ਪਵਿਤ੍ਰ
ਮਿਲਿ ਸਾਧ ਗੁਰ ਹਰਿ ਨਾਮੈ ਹਰਿ ਰਸੁ ਚਾਖਿਬਾ
॥ ਰਹਾਉ ॥ ਧਨੁ ਧਨੁ ਵਡਭਾਗ ਮਿਲਿਓ
ਗੁਰੁ ਸਾਧੂ ਮਿਲਿ ਸਾਧੂ ਲਿਵ ਉਨਮਨਿ
ਲਾਗਿਬਾ ॥ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝੀ ਸਾਤਿ ਪਾਈ
ਹਰਿ ਨਿਰਮਲ ਨਿਰਮਲ ਗੁਨ ਗਾਇਬਾ ॥ ੨
॥ ਤਿਨ ਕੇ ਭਾਗ ਖੀਨ ਧੁਰਿ ਪਾਏ ਜਿਨ
ਸਤਿਗੁਰ ਦਰਸੁ ਨ ਪਾਇਬਾ ॥ ਤੇ ਦੂਜੈ ਭਾਇ
ਪਵਹਿ ਗ੍ਰਭ ਜੋਨੀ ਸਭੁ ਬਿਰਥਾ ਜਨਮੁ ਤਿਨ
ਜਾਇਬਾ ॥ ੩ ॥ ਹਰਿ ਦੇਹੁ ਬਿਮਲ ਮਤਿ
ਗੁਰ ਸਾਧ ਪਗ ਸੇਵਹ ਹਮ ਹਰਿ ਮੀਨ
ਲਗਾਇਬਾ ॥ ਜਨੁ ਨਾਨਕੁ ਰੇਣੁ ਸਾਧ ਪਗ
ਮਾਰੈ ਹਰਿ ਹੋਇ ਦਇਆਲੁ ਦਿਵਾਇਬਾ ॥
੪ ॥ ੪ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ॥

ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਨਾਮੁ ਨ ਬਸਿਓ ਤਿਨ ਮਾਤ
ਕੀਜੈ ਹਰਿ ਬਾਂਝਾ ॥ ਤਿਨ ਸੁੰਝੀ ਦੇਹ ਫਿਰਹਿ
ਬਿਨੁ ਨਾਵੈ ਓਇ ਖਪਿ ਖਪਿ ਮੁਏ ਕਰਾਂਝਾ ॥
੧ ॥ ਮੇਰੇ ਮਨ ਜਪਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਮਾਝਾ ॥
ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾਲਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਗੁਰਿ
ਗਿਆਨੁ ਦੀਓ ਮਨੁ ਸਮਝਾ ॥ ਰਹਾਉ ॥ ਹਰਿ
ਕੀਰਤਿ ਕਲਜੁਗਿ ਪਦੁ ਊਤਮੁ ਹਰਿ ਪਾਈਐ
ਸਤਿਗੁਰ ਮਾਝਾ ॥ ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ
ਅਪੁਨੇ ਜਿਨਿ ਗੁਪਤੁ ਨਾਮੁ ਪਰਗਾਝਾ ॥ ੨ ॥
ਦਰਸਨੁ ਸਾਧ ਮਿਲਿਓ ਵਡਭਾਗੀ ਸਭਿ
ਕਿਲਬਿਖ ਗਏ ਗਵਾਝਾ ॥ ਸਤਿਗੁਰੁ ਸਾਹੁ
ਪਾਇਆ ਵਡ ਦਾਣਾ ਹਰਿ ਕੀਏ ਬਹੁ ਗੁਣ
ਸਾਝਾ ॥ ੩ ॥ ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ
ਜਗਜੀਵਨਿ ਹਰਿ ਉਰਿ ਧਾਰਿਓ ਮਨ ਮਾਝਾ ॥

company of the holy saints and we have tasted the nectar of True Name through His Grace. (Pause).

Blessed are the fortunate persons, who are united with the True Guru through the company of the holy saints as they have attained peace and tranquillity of mind. They have cast away (extinguished the fire) their worldly desires and attained peace of mind and have sung the Lord's praises with a pure heart. (2)

The persons, who have not perceived a glimpse of the Guru, are rather unfortunate, being pre-destined with bad luck and ignoble deeds. Such persons are taken through the cycle of births and deaths due to dual-mindedness, having wasted this human life in fruitless actions. (3)

O Lord ! May I be blessed with wisdom and right thinking, so that I could serve the Guru's lotus-feet, who has inculcated the love of the nectar of True Name in my heart.

O Nanak ! I always seek the dust of the lotus-feet of holy saints and the Lord-benefactor would bless me with this holy dust through His Grace. (4-4)

Jaitsri Mahala - 4 (*Jin har hirdai Naam na basiou....*)

O Lord ! Let the mother of such persons become barren, who have not imbibed the Lord's True Name in their hearts, as their body moves around without soul, being devoid of True Name and they face an ignominious death. (1)

O my mind ! Let us recite the Lord's True Name with love and devotion ! O True Master ! When the Guru enlightened my mind with knowledge through His Grace, I realised the Lord's, secrets. (Pause)

In this age of Kal-Yug, the praises of the Lord are to be sung as the highest attainment which could be gained in the company of the holy saints. I would offer myself as a sacrifice to the Guru, who has revealed to me the hidden (True) Name of the Lord. (2)

The fortunate persons, who have gained a glimpse of the holy saints, have cast away all their sins. I have attained the Guru, the wisest benefactor, through the company of the Guru. (3)

The persons, who are blessed with the Grace of the Lord-creator and benefactor, have imbibed the Lord's True Name in their hearts.

O Nanak ! The accounts of the holy saints have been closed in the court of Dharam Raj (the god of justice), as their

ਧਰਮ ਰਾਇ ਦਰਿ ਕਾਗਦ ਫਾਰੇ ਜਨ ਨਾਨਕ
ਲੇਖਾ ਸਮਝਾ ॥ ੪ ॥ ੫ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ॥

ਸਤਸੰਗਤਿ ਸਾਧ ਪਾਈ ਵਡਭਾਰੀ ਮਨੁ ਚਲਤੋ
ਭਇਓ ਅਰੂੜਾ ॥ ਅਨਹਤ ਧੁਨਿ ਵਾਜਹਿ ਨਿਤ
ਵਾਜੇ ਹਰਿ ਅੰਮ੍ਰਿਤ ਧਾਰ ਰਸਿ ਲੀੜਾ ॥ ੧ ॥
ਮੇਰੇ ਮਨ ਜਪਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਰੂੜਾ ॥ ਮੇਰੇ
ਮਨਿ ਤਨਿ ਪ੍ਰੀਤਿ ਲਗਾਈ ਸਤਿਗੁਰਿ ਹਰਿ
ਮਿਲਿਓ ਲਾਇ ਝਪੀੜਾ ॥ ਰਹਾਉ ॥ ਸਾਕਤ
ਬੰਧ ਭਏ ਹੈ ਮਾਇਆ ਬਿਖੁ ਸੰਚਹਿ ਲਾਇ
ਜਕੀੜਾ ॥ ਹਕਿ ਕੈ ਅਰਥਿ ਖਰਚਿ ਨਹ ਸਾਕਹਿ
ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਪੀੜਾ ॥ ੨ ॥ ਜਿਨ
ਹਰਿ ਅਰਥਿ ਸਰੀਰੁ ਲਗਾਇਆ ਗੁਰ ਸਾਧੂ
ਬਹੁ ਸਰਧਾ ਲਾਇ ਮੁਖਿ ਧੂੜਾ ॥ ਹਲਤਿ
ਪਲਤਿ ਹਰਿ ਸੇਭਾ ਪਾਵਹਿ ਹਰਿ ਰੰਗੁ ਲਗਾ
ਮਨਿ ਗੂੜਾ ॥ ੩ ॥ ਹਰਿ ਹਰਿ ਮੇਲਿ ਮੇਲਿ
ਜਨ ਸਾਧੂ ਹਮ ਸਾਧ ਜਨਾ ਕਾ ਕੀੜਾ ॥ ਜਨ
ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਗੀ ਪਗ ਸਾਧ ਗੁਰ ਮਿਲਿ
ਸਾਧੂ ਪਾਖਾਣੁ ਹਰਿਓ ਮਨੁ ਮੂੜਾ ॥ ੪ ॥ ੬ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ਘਰੁ ੨
੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਹਰਿ ਸਿਮਰਹੁ ਅਗਮ ਅਪਾਰਾ ॥ ਜਿਸੁ
ਸਿਮਰਤ ਦੁਖੁ ਮਿਟੈ ਹਮਾਰਾ ॥ ਹਰਿ ਹਰਿ
ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਵਹੁ ਗੁਰਿ ਮਿਲਿਐ ਸੁਖੁ
ਹੋਈ ਰਾਮ ॥ ੧ ॥ ਹਰਿ ਗੁਣ ਗਾਵਹੁ ਮੀਤ
ਹਮਾਰੇ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਖਹੁ ਚੁਰ ਧਾਰੇ ॥
ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤ ਬਚਨ ਸੁਣਾਵਹੁ ਗੁਰ
ਮਿਲਿਐ ਪਰਗਟੁ ਹੋਈ ਰਾਮ ॥ ੨ ॥ ਮਧੁਸੂਦਨ

accountability (to Him) has finished. (4 - 5)

Jaitsri Mahala - 4 (*Sat sangat sadh pa'iee vadbhagi.....*)

O Lord ! The fortunate persons, who have attained the company of holy saints through the Lord's favour, have attained peace of mind and stability from the wandering mind, and they always listen to the all-pervasive (unstrung) music of Nature, as they have partaken the nectar of True Name. (1)

O my mind ! Let us recite the beautiful True Name of the Lord. The Guru has imbibed the love of the Lord in my body and mind as such the Lord has embraced me in His clasp. (Pause)

The whole world is engrossed in the love of the worldly falsehood (Maya) and goes on amassing the poison of sinful and vicious possessions like the bees collecting honey. Such persons do not spend their wealth for any fruitful purposes in the world as such they suffer the onslaughts of the Yama (god of death) at the time of death. (2)

The persons, who have utilised this life in the service of the Lord, and have applied the dust of the lotus-feet of the holy saints on their fore heads find an honourable place both in this world and the next (here and hereafter) and are imbued with the love of the Lord. (3)

O Lord ! May I be enabled to join the company of the holy saints as I am the slave of the holy saints.

O Nanak ! I have developed the love of the Guru's lotus-feet as His slave, who has mellowed this foolish person's stone-hearted nature. (4 -6)

Jaitsri Mahala - 4 Ghar - 2 *Ik onkar satgur prasad (har har simroh agam apa'ra.....)*

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

Let us always recite the True Name of the limitless Lord who is beyond our comprehension, which would cast away all our ills and sufferings through His worship. O Brother ! Let us join the company of the True Guru, engaged in the recitation of True Name, as by uniting with the Guru we could enjoy all the bliss of life. (1)

O dear friend ! Let us sing the praises of the Lord, by inculcating the love of the Lord in our hearts. Let us hear and discuss the nectar of the Guru's Word by recitation of True Name, as the company of the Guru would enlighten us with knowledge. (2)

ਹਰਿ ਮਾਧੋ ਪ੍ਰਾਨਾ ॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਅੰਮ੍ਰਿਤ
ਮੀਨ ਲਗਾਨਾ ॥ ਹਰਿ ਹਰਿ ਦਇਆ ਕਰਹੁ
ਗੁਰੁ ਮੇਲਹੁ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਸੋਈ ਰਾਮ ॥ ੩
॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ॥ ਹਰਿ ਕੈ
ਰੰਗਿ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ॥ ਹਰਿ ਹਰਿ ਮਹਾ
ਪੁਰਖੁ ਗੁਰੁ ਮੇਲਹੁ ਗੁਰ ਨਾਨਕ ਨਾਮਿ ਸੁਖੁ
ਹੋਈ ਰਾਮ ॥ ੪ ॥ ੧ ॥ ੭ ॥

ਜੈਤਸਰੀ ਮ: ੪ ॥

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਾਹਾ ॥ ਗੁਰਮੁਖਿ
ਨਾਮੁ ਸਦਾ ਲੈ ਲਾਹਾ ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ
ਭਗਤਿ ਦ੍ਰਿੜਾਵਹੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਉਮਾਹਾ
ਰਾਮ ॥ ੧ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦਇਆਲੁ
ਧਿਆਹਾ ॥ ਹਰਿ ਕੈ ਰੰਗਿ ਸਦਾ ਗੁਣ ਗਾਹਾ
॥ ਹਰਿ ਹਰਿ ਹਰਿ ਜਸੁ ਘੁਮਰਿ ਪਾਵਹੁ ਮਿਲਿ
ਸਤਸੰਗਿ ਉਮਾਹਾ ਰਾਮ ॥ ੨ ॥ ਆਉ ਸਖੀ
ਹਰਿ ਮੇਲਿ ਮਿਲਾਹਾ ॥ ਸੁਣਿ ਹਰਿ ਕਥਾ ਨਾਮੁ
ਲੈ ਲਾਹਾ ॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਧਾਰਿ ਗੁਰ
ਮੇਲਹੁ ਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਉਮਾਹਾ ਰਾਮ ॥
੩ ॥ ਕਰਿ ਕੀਰਤਿ ਜਸੁ ਅਗਮ ਅਥਾਹਾ ॥
ਖਿਨੁ ਖਿਨੁ ਰਾਮ ਨਾਮੁ ਗਾਵਾਹਾ ॥ ਮੇ ਕਉ
ਧਾਰਿ ਕ੍ਰਿਪਾ ਮਿਲੀਐ ਗੁਰ ਦਾਤੈ ਹਰਿ ਨਾਨਕ
ਭਗਤਿ ਉਮਾਹਾ ਰਾਮ ॥ ੪ ॥ ੨ ॥ ੮ ॥

ਜੈਤਸਰੀ ਮ: ੪ ॥

ਰਸਿ ਰਸਿ ਰਾਮੁ ਰਸਾਲੁ ਸਲਾਹਾ ॥ ਮਨੁ ਰਾਮ
ਨਾਮਿ ਭੀਨਾ ਲੈ ਲਾਹਾ ॥ ਖਿਨੁ ਖਿਨੁ ਭਗਤਿ
ਕਰਹੁ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮਤਿ ਭਗਤਿ ਉਮਾਹਾ
ਰਾਮ ॥ ੧ ॥ ਹਰਿ ਹਰਿ ਗੁਣ ਗੋਵਿੰਦ ਜਪਾਹਾ

The Lord, who is the destroyer of the demon of egoism and the Master of Nature in the world, is the protector of our lives. Such a Lord has endeared Himself with love within our body and soul. O Brother ! When the Lord enables us to unite with the Guru through His Grace, then we are likely to merge with the Lord, free from the effects of Maya. (3)

The Lord's True Name is the benefactor and bestower of all worldly pleasures and comforts, as my heart is imbued with the love of the Lord-Almighty, so that we could enjoy the bliss of life through the Guru's Grace. (4 - 1 - 7)

Jaitsri Mahala - 4 (*Har Har Har Har Na'am japaha.....*)

O Brother ! Let us always recite the True Name (Har Har) of the Lord, and always take the benefit of this recitation of True Name through the Guru's guidance. Let us inculcate the love of True Name in our body, soul and mind so that we could develop the urge for reciting True Name of the Lord in our heart. (1)

O Brother ! Let us recite the True Name of the Lord-benefactor and sing the praises of the Lord always by immersing in the love of the Lord. Moreover let us dance to the tunes of the Lord's praises by singing them and develop the urge for reciting Lord's True Name in the company of the holy saints. (2)

O dear Friend ! Let us try to unite with the Lord in the company of holy saints and gain the benefit of reciting True Name by listening to the discourses of the Lord. O Lord ! May I be united with the Guru through Your Grace, as we could enjoy the bliss of reciting True Name in the company of the Guru. (3)

O Brother ! Let us sing the praises of the Lord, who is limitless and beyond our reach, and worship the Lord by reciting True Name every moment of this life. O Nanak ! May I be united with the Guru-benefactor through the Lord's Grace, as it is through the Guru's benevolence only that we could develop the urge for the Lord's worship through His Grace. (4 - 2 - 8)

Jaitsri Mahala - 4 (*Ras ras Ram rasal salaha.....*)

O my mind ! Let us sing the praises of the Lord, the ocean of bliss, by developing His love and devotion. Thus we could enjoy the bliss of Lord's True Name with love and devotion. The saints always recite the Lord's True Name day and night as they have developed the love of the Lord's worship through the Guru's guidance. (1)

We have recited the Lord's True Name by singing His praises

॥ ਮਨੁ ਤਨੁ ਜੀਤਿ ਸਬਦੁ ਲੈ ਲਾਹਾ ॥ ਗੁਰਮਤਿ
ਪੰਚ ਦੂਤ ਵਸਿ ਆਵਹਿ ਮਨਿ ਤਨਿ ਹਰਿ
ਓਮਾਹਾ ਰਾਮ ॥ ੨ ॥ ਨਾਮੁ ਰਤਨੁ ਹਰਿ ਨਾਮੁ
ਜਪਾਹਾ ॥ ਹਰਿ ਗੁਣ ਗਾਇ ਸਦਾ ਲੈ ਲਾਹਾ
॥ ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾ ਕਰਿ ਮਾਧੋ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਉਮਾਹਾ ਰਾਮ ॥ ੩ ॥ ਜਪਿ
ਜਗਦੀਸੁ ਜਪਉ ਮਨ ਮਾਹਾ ॥ ਹਰਿ ਹਰਿ
ਜਗੀਨਾਥੁ ਜਗਿ ਲਾਹਾ ॥ ਧਨੁ ਧਨੁ ਵਡੇ ਠਾਕੁਰ
ਪ੍ਰਭ ਮੇਰੇ ਜਪਿ ਨਾਨਕ ਭਗਤਿ ਓਮਾਹਾ ਰਾਮ
॥ ੪ ॥ ੩ ॥ ੯ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ॥

ਆਪੇ ਜੋਗੀ ਜੁਗਤਿ ਜੁਗਾਹਾ ॥ ਆਪੇ ਨਿਰਭਉ
ਤਾੜੀ ਲਾਹਾ ॥ ਆਪੇ ਹੀ ਆਪਿ ਆਪਿ ਵਰਤੈ
ਆਪੇ ਨਾਮਿ ਉਮਾਹਾ ਰਾਮ ॥ ੧ ॥ ਆਪੇ ਦੀਪ
ਲੋਅ ਦੀਪਾਹਾ ॥ ਆਪੇ ਸਤਿਗੁਰੁ ਸਮੁੰਦੁ
ਮਥਾਹਾ ॥ ਆਪੇ ਮਥਿ ਮਥਿ ਤਤੁ ਕਢਾਏ ਜਪਿ
ਨਾਮੁ ਰਤਨੁ ਉਮਾਹਾ ਰਾਮ ॥ ੨ ॥ ਸਖੀ ਮਿਲਹੁ
ਮਿਲਿ ਗੁਣ ਗਾਵਾਹਾ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਹੁ
ਹਰਿ ਲਾਹਾ ॥ ਹਰਿ ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜੀ ਮਨਿ
ਭਾਈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਉਮਾਹਾ ਰਾਮ ॥ ੩ ॥
ਆਪੇ ਵਡ ਦਾਣਾ ਵਡ ਸਾਹਾ ॥ ਗੁਰਮੁਖਿ
ਪੂੰਜੀ ਨਾਮੁ ਵਿਸਾਹਾ ॥ ਹਰਿ ਹਰਿ ਦਾਤਿ ਕਰਹੁ
ਪ੍ਰਭ ਭਾਵੈ ਗੁਣ ਨਾਨਕ ਨਾਮੁ ਉਮਾਹਾ ਰਾਮ ॥
੪ ॥ ੪ ॥ ੧੦ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ॥

ਮਿਲਿ ਸਤਸੰਗਤਿ ਸੰਗਿ ਗੁਰਾਹਾ ॥ ਪੂੰਜੀ
ਨਾਮੁ ਗੁਰਮੁਖਿ ਵੇਸਾਹਾ ॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ
ਧਾਰਿ ਮਧੁਸੂਦਨ ਮਿਲਿ ਸਤਸੰਗਿ ਉਮਾਹਾ

and attained the benefit of the Guru's Word (Message) by subduing the body and mind. By following the Guru's teachings all the five vices like the sexual desires could be curbed thus attaining the urge for Lord's True Name with love and devotion. (2)

The Lord's True Name is like the jewel or nectar in life, as such we have recited this True Name and benefitted by singing the Lord's praises always.

O Lord-benefactor ! We attained the urge of reciting Your True Name through Your Grace and then sang Your praises. (3)

O Lord-Creator ! We have always recited Your True Name in our heart, as this is the only benefit of this life to worship the Lord. O Nanak ! Blessed is the True Master, whose True Name is the only profit of this life, by worshipping the Lord we could attain Him. (4 - 3 - 9)

Jaitsri Mahala - 4 (Aapai jogi jugat jugaha.....)

The Lord Himself is engaged in leading a disciplined life of a yogi and Himself meditates in complete silence being fearless. He pervades in all the beings and every where throughout the world and then develops the urge for reciting True Name. (1)

The Lord Himself has enlightened the whole world like a lamp and then churns the ocean in the form of the Lord and then has produced the fourteen jewels by churning with the help of gods and demons thus producing the urge for reciting True Name as the gist of all. (2)

O friends ! Let us join together and sing the praises of the Lord, and benefit from the recitation of True Name through the Guru's guidance. We have worshipped the Lord by reciting True Name which has appealed our heart and have inculcated the love of the True Name in our heart. (3)

The Lord Himself is the wisest and the greatest landlord (most wealthy, richest) and the Guru-minded persons have amassed the wealth of True Name as their capital (investment). O Nanak ! May the Lord bestow the benediction of His True Name on us, which is loved most by us, and we have developed the love for True Name of the Lord. (4 - 4 - 10)

Jaitsri Mahala - 4 (Mil sat sangat sung Guraha.....)

O Lord ! By joining the company of the holy saints, we have been united with the Guru, and have amassed the wealth of True Name as our capital (investment) through the Guru's guidance. O Lord, the Destroyer of demon of egoism ! May You bless us with

ਰਾਮ ॥ ੧ ॥ ਹਰਿ ਗੁਣ ਬਾਣੀ ਸ੍ਰਵਣਿ ਸੁਣਾਹਾ
 ॥ ਕਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ ਮਿਲਾਹਾ ॥ ਗੁਣ
 ਗਾਵਹ ਗੁਣ ਬੋਲਹ ਬਾਣੀ ਹਰਿ ਗੁਣ ਜਪਿ
 ਉਮਾਹਾ ਰਾਮ ॥ ੨ ॥ ਸਭਿ ਤੀਰਥ ਵਰਤ
 ਜਗ ਪੁੰਨ ਤੋਲਾਹਾ ॥ ਹਰਿ ਹਰਿ ਨਾਮ ਨ
 ਪੁਜਹਿ ਪੁਜਾਹਾ ॥ ਹਰਿ ਹਰਿ ਅਤੁਲੁ ਤੋਲੁ
 ਅਤਿ ਭਾਰੀ ਗੁਰਮਤਿ ਜਪਿ ਉਮਾਹਾ ਰਾਮ ॥
 ੩ ॥ ਸਭਿ ਕਰਮ ਧਰਮ ਹਰਿ ਨਾਮੁ ਜਪਾਹਾ ॥
 ਕਿਲਵਿਖ ਮੈਲੁ ਪਾਪ ਧੋਵਾਹਾ ॥ ਦੀਨ
 ਦਇਆਲ ਹੋਹੁ ਜਨ ਉਪਰਿ ਦੇਹੁ ਨਾਨਕ ਨਾਮੁ
 ਉਮਾਹਾ ਰਾਮ ॥ ੪ ॥ ੫ ॥ ੧੧ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕੋਈ ਜਾਨੈ ਕਵਨੁ ਈਹਾ ਜਗਿ ਮੀਤੁ ॥ ਜਿਸੁ
 ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਸੋਈ ਬਿਧਿ ਬੂਝੈ ਤਾ ਕੀ ਨਿਰਮਲ
 ਰੀਤਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਾਤ ਪਿਤਾ ਬਨਿਤਾ
 ਸੁਤ ਬੰਧੁ ਇਸਟ ਮੀਤ ਅਰੁ ਭਾਈ ॥ ਪੂਰਬ
 ਜਨਮ ਕੇ ਮਿਲੇ ਸੰਜੋਗੀ ਅੰਤਹਿ ਕੋ ਨ ਸਹਾਈ
 ॥ ੧ ॥ ਮੁਕਤਿ ਮਾਲ ਕਨਿਕ ਲਾਲ ਹੀਰਾ
 ਮਨ ਰੰਜਨ ਕੀ ਮਾਇਆ ॥ ਹਾ ਹਾ ਕਰਤ
 ਬਿਹਾਨੀ ਅਵਧਹਿ ਤਾ ਮਹਿ ਸੰਤੋਖੁ ਨ ਪਾਇਆ
 ॥ ੨ ॥ ਹਸਤਿ ਰਥ ਅਸੁ ਪਵਨ ਤੇਜ ਧਣੀ
 ਭੂਮਨ ਚਤੁਰਾਂਗਾ ॥ ਸੰਗਿ ਨ ਚਾਲਿਓ ਇਨ
 ਮਹਿ ਕਛੁਐ ਉਠਿ ਸਿਧਾਇਓ ਨਾਂਗਾ ॥ ੩ ॥
 ਹਰਿ ਕੇ ਸੰਤ ਪ੍ਰਿਅ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਕੇ ਤਾ ਕੈ ਹਰਿ
 ਹਰਿ ਗਾਈਐ ॥ ਨਾਨਕ ਈਹਾ ਸੁਖ ਆਗੈ
 ਮੁਖ ਉਜਲ ਸੰਗਿ ਸੰਤਨ ਕੈ ਪਾਈਐ ॥ ੪ ॥
 ੧ ॥

Your Grace so as to recite Lord's True Name in the company of the holy saints. (1)

O Lord ! Now I listen to Your praises with my ears. May you bless us with the Guru's company through Your Grace, so that we could sing Your praises through the Guru's Word (Gurbani) and then worship the Lord by reciting True Name. (2)

We have evaluated all the (visit to) holy places of pilgrimage, keeping fasts or giving alms and doing good deeds, but none of them equals to the recitation of the True Name. We have realised that Lord's True Name is limitless and beyond any count and we have enjoyed the bliss of True Name through the Guru's guidance. (3)

Whosoever has recited Lord's True Name, has performed all the religious rituals and has purified all his sins, big or small. O Nanak ! May the Lord bless us with His benedictions through His Grace and the urge to recite True Name. (4 - 5 -11)

Jaitsri Mahala - 5 Ghar - 3 Ik onkar satgur prasad (Koiee ja'nai kavan eeha jag meet.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! Who knows that there is no other friend of anyone in this world ? But whosoever is blessed with the Lord's Grace, realises the secrets of Nature (Lord's secrets) and attains the purity of mind and thinking. (Pause - 1)

All the relations like mother, father, wife, son or brother and friends are united with us due to our previous actions and none of them is of any avail at the end of this life (or any support). (1)

All the worldly possessions like the necklace of pearls, gold; jewels or other precious things are only part of the worldly falsehood (Maya) to keep us amused and attached to them. Thus this man spends his whole life in egoism (I-am-ness) but never finds peace and satisfaction. (2)

All the worldly possessions like elephants, fast steeds moving at the speed of the wind or other earthly acquisitions like jewels and pearls and armies of all types are of no use as nothing accompanies him after death and he proceeds naked to the next world (without any possessions). (3)

O Nanak ! We should sing the praises of the beloved Lord, only in the company of the holy saints, so that we could live with comforts and joy in this world and get honoured (with flying colours) alongwith the holy saints. (4 - 1)

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੩ ਦੁਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਦੇਹੁ ਸੰਦੇਸਰੇ ਕਹੀਅਉ ਪ੍ਰਿਅ ਕਹੀਅਉ ॥

ਬਿਸਮੁ ਭਈ ਮੈ ਬਹੁ ਬਿਧਿ ਸੁਨਤੇ ਕਹਹੁ

ਸੁਹਾਗਨਿ ਸਹੀਅਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕੋ

ਕਹਤੇ ਸਭ ਬਾਹਰਿ ਬਾਹਰਿ ਕੋ ਕਹਤੇ ਸਭ

ਮਹੀਅਉ ॥ ਬਰਨੁ ਨ ਦੀਸੈ ਚਿਹਨੁ ਨ ਲਖੀਐ

ਸੁਹਾਗਨਿ ਸਾਤਿ ਬੁਝਹੀਅਉ ॥ ੧ ॥ ਸਰਬ

ਨਿਵਾਸੀ ਘਟਿ ਘਟਿ ਵਾਸੀ ਲੇਖੁ ਨਹੀ

ਅਲਪਹੀਅਉ ॥ ਨਾਨਕ ਕਹਤ ਸੁਨਹੁ ਰੇ ਲੋਗਾ

ਸੰਤ ਰਸਨ ਕੋ ਬਸਹੀਅਉ ॥ ੨ ॥ ੧ ॥ ੨ ॥

ਜੈਤਸਰੀ ਮ: ੫ ॥

ਧੀਰਉ ਸੁਨਿ ਧੀਰਉ ਪ੍ਰਭ ਕਉ ॥ ੧ ॥ ਰਹਾਉ

॥ ਜੀਅ ਪ੍ਰਾਨ ਮਨੁ ਤਨੁ ਸਭੁ ਅਰਪਉ ਨੀਰਉ

ਪੇਖਿ ਪ੍ਰਭ ਕਉ ਨੀਰਉ ॥ ੧ ॥ ਬੇਸੁਮਾਰ ਬੇਅੰਤੁ

ਬਡ ਦਾਤਾ ਮਨਹਿ ਗਹੀਰਉ ਪੇਖਿ ਪ੍ਰਭ ਕਉ

॥ ੨ ॥ ਜੋ ਚਾਹਉ ਸੋਈ ਸੋਈ ਪਾਵਉ ਆਸਾ

ਮਨਸਾ ਪੂਰਉ ਜਪਿ ਪ੍ਰਭ ਕਉ ॥ ੩ ॥ ਗੁਰ

ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਮਨਿ ਵਸਿਆ ਦੂਖਿ ਨ ਕਬਹੂ

ਝੂਰਉ ਬੁਝਿ ਪ੍ਰਭ ਕਉ ॥ ੪ ॥ ੨ ॥ ੩ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

ਲੋੜੀਦੜਾ ਸਾਜਨੁ ਮੇਰਾ ॥ ਘਰਿ ਘਰਿ ਮੰਗਲ

ਗਾਵਹੁ ਨੀਕੇ ਘਟਿ ਘਟਿ ਤਿਸਹਿ ਬਸੇਰਾ ॥

੧ ॥ ਰਹਾਉ ॥ ਸੁਖਿ ਅਰਾਧਨੁ ਦੂਖਿ ਅਰਾਧਨੁ

Jaitsri Mahala 5 Ghar 3 Dupade Ik onkar satgur prasad

(Deho sandesro kehio pir kahio.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O learned (faithful) friends ! Pray give me the message of the beloved Lord yourselves and let me hear the exact message as I am fed up and astonished by hearing all sorts of stories from others. (Pause - 1)

Some people say that the Lord resides outside all of us (away from us) whereas some others have said that the Lord abides within us. O faithful friends ! Pray explain me with full faith and confidence about the Lord, as we cannot perceive any form, hue or any symbol of the Lord. (1)

O Nanak ! The Lord, who abides all over the place including jungles, various beings, and remains quite distinct from the seen world is supposed to abide within the holy saints. O Worldly people! Listen to me that Lord abides at the tongue (in the hearts) of the saints and whatever they say comes out to be true. (2 - 1- 2)

Jaitsri Mahala - 5 (Dhirou su'nn dheerou prabh.....)

O virtuous and holy people ! I have become peaceful and satiated by listening from the Guru, or holy saints the message of the Lord. (Pause -1)

I would offer my body and soul to the Lord who abides within us and surrender myself completely to the Lord, perceiving Him close by. (1)

I would inculcate the love of the Lord in my (mind) heart, who is limitless beyond any count and our greatest benefactor, by perceiving Him. (2).

Whatever I have desired by my prayers and asked from Him, has fulfilled all my desires, by reciting His True Name. (by worshipping Him). (3)

O Nanak ! The Lord abides within us (in our heart) and has inculcated His love in the heart through the Guru's Grace. (4)

Thus I have never fretted or fumed with disappointment, or suffered any afflictions having attained the Lord-sublime. (4 - 2- 3)

Jaitsri Mahala - 5 (Lor'idr'a sa'jan me'ra.....)

The Lord, who has enamoured every one, is my friend, and abides within all of us, whose praises are being sung by everyone (with love). (Pause - 1)

I always remember and worship the Lord, whether in joy or

ਬਿਸਰੈ ਨ ਕਾਹੂ ਬੇਰਾ ॥ ਨਾਮੁ ਜਪਤ ਕੋਟਿ ਸੂਰ
ਉਜਾਰਾ ਬਿਨਸੈ ਭਰਮੁ ਅੰਧੇਰਾ ॥ ੧ ॥ ਬਾਨਿ
ਥਨੰਤਰਿ ਸਭਨੀ ਜਾਈ ਜੋ ਦੀਸੈ ਸੋ ਤੇਰਾ ॥
ਸੰਤਸੰਗਿ ਪਾਵੈ ਜੋ ਨਾਨਕ ਤਿਸੁ ਬਹੁਰਿ ਨ
ਹੋਈ ਹੈ ਫੇਰਾ ॥ ੨ ॥ ੩ ॥ ੪ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੪ ਦੁਪਦੇ
੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਬ ਮੈ ਸੁਖ ਪਾਇਓ ਗੁਰ ਆਗਿ ॥ ਤਜੀ
ਸਿਆਨਪ ਚਿੰਤ ਵਿਸਾਰੀ ਅਹੰ ਛੋਡਿਓ ਹੈ
ਤਿਆਗਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਉ ਦੇਖਉ ਤਉ
ਸਗਲ ਮੋਹਿ ਮੋਹੀਅਉ ਤਉ ਸਰਨਿ ਪਰਿਓ
ਗੁਰ ਭਾਗਿ ॥ ਕਰਿ ਕਿਰਪਾ ਟਹਲ ਹਰਿ
ਲਾਇਓ ਤਉ ਜਮਿ ਛੋਡੀ ਮੇਰੀ ਲਾਗਿ ॥ ੧
॥ ਤਰਿਓ ਸਾਗਰੁ ਪਾਵਕ ਕੋ ਜਉ ਸੰਤ ਭੇਟੇ
ਵਡ ਭਾਗਿ ॥ ਜਨ ਨਾਨਕ ਸਰਬ ਸੁਖ ਪਾਏ
ਮੇਰੇ ਹਰਿ ਚਰਨੀ ਚਿਤੁ ਲਾਗਿ ॥ ੨ ॥ ੧ ॥ ੫ ॥
ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

ਮਨ ਮਹਿ ਸਤਿਗੁਰ ਧਿਆਨੁ ਧਰਾ ॥ ਦ੍ਰਿੜ੍ਹਿ
ਗਿਆਨੁ ਮੰਤ੍ਰੁ ਹਰਿ ਨਾਮਾ ਪ੍ਰਭ ਜੀਉ ਮਇਆ
ਕਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਲ ਜਾਲ ਅਰੁ
ਮਹਾ ਜੰਜਾਲਾ ਛੁਟਕੇ ਜੰਮਹਿ ਡਰਾ ॥ ਆਇਓ
ਦੁਖ ਹਰਣ ਸਰਣ ਕਰੁਣਾਪਤਿ ਗਹਿਓ ਚਰਣ
ਆਸਰਾ ॥ ੧ ॥ ਨਾਵ ਰੂਪ ਭਇਓ ਸਾਧਸੰਗੁ
ਭਵ ਨਿਧਿ ਪਾਰਿ ਪਰਾ ॥ ਅਪਿਉ ਪੀਓ ਗਤੁ
ਬੀਓ ਭਰਮਾ ਕਹੁ ਨਾਨਕ ਅਜਰੁ ਜਰਾ ॥ ੨ ॥
੨ ॥ ੬ ॥

sorrow without forsaking Him any time. By reciting the Lord's True Name we get the light of millions of Suns, thus casting away the darkness due to ignorance and whimsical beliefs. (1)

O Lord ! Whatever we see within or without (the True Name) our body is Your embodiment. O Nanak ! The person, who attains the Lord in the company of the holy saints, does not pass through the cycle of births or deaths any more. (2 - 3 - 4)

Jaitsri Mahala - 5 Ghar - 4 Dupade' Ik onkar satgur prasad
(*Ab mein sukh pa'yo Gur a'ag.....*)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

I have now enjoyed the eternal bliss by following the dictates of the Guru (Lord's Will), having got rid of all cleverness and worries by casting away my égoism. (Pause -1)

I have sought refuge at the lotus-feet of the Guru, having seen the whole world engrossed in the love of Maya (worldly falsehood). So the Guru, an embodiment of the Lord, through His Grace, has enabled me to serve Him as such the Yama (god of death) does not come anywhere near me. (1)

I have been enabled to cross this ocean of life (full of fire) successfully through great good fortune, by joining the company of the holy saints. O Nanak ! I have gained all the joy and bliss of life by inculcating the love of the lotus-feet of the Lord in my heart. (2 - 1 - 5)

Jaitsri Mahala - 5 (Ma'n meh satgur dhian dhara.....)

When I concentrated in my mind and meditated on the True Guru I got enlightened with the light of knowledge through the Lord's True Name, and the Lord blessed me with His Grace. (Pause -1)

Now I have got rid of all the love of worldly falsehood (Maya) and the worldly involvements or bondage, including the fear of Yama (the god of death). Now I have sought the support of the Guru, the destroyer of all sufferings, through the Grace of the Lord-benefactor, and attained peace of mind. (1)

I have been enabled to cross this ocean of life by reciting True Name (as the boat of safety) in the company of holy saints. O Nanak ! When I partook the nectar of True Name, I got rid of all my doubts and whimsical beliefs and have attained all the occult and magical powers of the Lord. (I could bear the unbearable). (2 -2 -26)

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

ਜਾ ਕਉ ਭਏ ਗੋਵਿੰਦ ਸਹਾਈ ॥ ਸੂਖ ਸਹਜ
ਆਨੰਦ ਸਗਲ ਸਿਉ ਵਾ ਕਉ ਬਿਆਧਿ ਨ
ਕਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੀਸਹਿ ਸਭ ਸੰਗਿ
ਰਹਹਿ ਅਲੇਪਾ ਨਹ ਵਿਆਪੈ ਉਨ ਮਾਈ ॥
ਏਕੈ ਗੰਗਿ ਤਤ ਕੇ ਬੇਤੇ ਸਤਿਗੁਰ ਤੇ ਬੁਧਿ
ਪਾਈ ॥ ੧ ॥ ਦਇਆ ਮਇਆ ਕਿਰਪਾ
ਠਾਕੁਰ ਕੀ ਸੇਈ ਸੰਤ ਸੁਭਾਈ ॥ ਤਿਨ ਕੈ
ਸੰਗਿ ਨਾਨਕ ਨਿਸਤਰੀਐ ਜਿਨ ਰਸਿ ਰਸਿ
ਹਰਿ ਗੁਨ ਗਾਈ ॥ ੨ ॥ ੩ ॥ ੭ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

ਗੋਬਿੰਦ ਜੀਵਨ ਪ੍ਰਾਨ ਧਨ ਰੂਪ ॥ ਅਗਿਆਨ
ਮੋਹ ਮਗਨ ਮਹਾ ਪ੍ਰਾਨੀ ਅੰਧਿਆਰੇ ਮਹਿ ਦੀਪ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸਫਲ ਦਰਸਨੁ ਤੁਮਰਾ
ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਚਰਨ ਕਮਲ ਆਨੂਪ ॥ ਅਨਿਕ
ਬਾਰ ਕਰਉ ਤਿਹ ਬੰਦਨ ਮਨਹਿ ਚਰਾਵਉ
ਧੂਪ ॥ ੧ ॥ ਹਾਰਿ ਪਰਿਓ ਤੁਮਰੈ ਪ੍ਰਭ ਦੁਆਰੈ
ਦ੍ਰਿੜੁ ਕਰਿ ਗਹੀ ਤੁਮ੍ਹਾਰੀ ਲੂਕ ॥ ਕਾਢਿ ਲੇਹੁ
ਨਾਨਕ ਅਪੁਨੇ ਕਉ ਸੰਸਾਰ ਪਾਵਕ ਕੇ ਰੂਪ ॥
੨ ॥ ੪ ॥ ੮ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

ਕੋਈ ਜਨੁ ਹਰਿ ਸਿਉ ਦੇਵੈ ਜੋਰਿ ॥ ਚਰਨ
ਗਹਉ ਬਕਉ ਸੁਭ ਰਸਨਾ ਦੀਜਹਿ ਪ੍ਰਾਨ
ਅਕੋਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨੁ ਤਨੁ ਨਿਰਮਲ
ਕਰਤ ਕਿਆਰੇ ਹਰਿ ਸਿੰਚੈ ਸੁਧਾ ਸੰਜੋਰਿ ॥
ਇਆ ਰਸ ਮਹਿ ਮਗਨੁ ਹੋਤ ਕਿਰਪਾ ਤੇ ਮਹਾ
ਬਿਖਿਆ ਤੇ ਤੋਰਿ ॥ ੧ ॥ ਆਇਓ ਸਰਣਿ
ਦੀਨ ਦੁਖ ਭੰਜਨ ਚਿਤਵਉ ਤੁਮ੍ਹਰੀ ਓਰਿ ॥

Jaitsri Mahala - 5 (*Jakou bhae' Govind sahaiee.....*)

The person, who has got the support of the Lord-Govind, has enjoyed the eternal bliss, and peace of mind, ridding himself of all ills and ailments. (Pause-1)

Such persons remain aloof from the world, though apparently they abide within the world, as such they are not affected by the love of Maya. They are always imbued with the love of the Lord, the centre of all power, having realised the Truth through the Guru's guidance. (1)

The persons, who are bestowed with the Lord's Grace, are true saints, worthy of our praise. O Nanak ! We could attain salvation by singing the praises of the Lord in the company of holy saints. (2 - 3 - 7)

Jaitsri Mahala - 5 (*Govind jeevan pran dhan roop.....*)

The Lord is the very life and wealth of all beings and is the light of knowledge for the human beings, who are working in the darkness of ignorance, being engrossed in the love of (Maya) worldly falsehood. (Pause - 1)

O beloved Lord ! The glimpse of Your vision is a source of (charm) success as Your lotus-feet are equally beautiful. I would salute those lotus-feet many a time and would offer my mind as my offering to You. (1)

O True Master ! I have sought Your support having taken refuge at Your lotus-feet. (having failed otherwise). O Nanak ! May the Lord protect me from the fire (abyss) of this blind well and the ocean of life. (2 - 4 - 8)

Jaitsri Mahala - 5 (*Koiee jan har siun devai jor.....*)

May someone enable me to imbibe the love of the beloved Lord in my heart ! I would offer myself as a sacrifice to such a person and holding his lotus-feet would utter the sweet Guru's Word (Gurbani). (Pause - 1)

I have made my principle to purify my heart with the help of uniting with the Lord by developing His love and reciting True Name as my duty. (just like preparing a pure flower bed by watering with the holy water). Such a person prays to the Lord, enjoying the bliss of the Lord's love through His Grace by getting rid of his vicious and sinful actions.) (1)

O Lord, destroyer of the sufferings of the helpless people ! I have sought refuge at Your lotus-feet looking forward to Your

ਅਭੈ ਪਦੁ ਦਾਨੁ ਸਿਮਰਨੁ ਸੁਆਮੀ ਕੇ ਪ੍ਰਭੁ
ਨਾਨਕ ਬੰਧਨ ਛੋਰਿ ॥ ੨ ॥ ੫ ॥ ੯ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

ਚਾਤ੍ਰਿਕ ਚਿਤਵਤ ਬਰਸਤ ਮੋਹ ॥ ਕ੍ਰਿਪਾ ਸਿੰਧੁ
ਕਰੁਣਾ ਪ੍ਰਭ ਧਾਰਹੁ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਕੋ ਨੋਹ
॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਿਕ ਸੂਖ ਚਕਵੀ ਨਹੀ
ਚਾਹਤ ਅਨਦ ਪੂਰਨ ਪੇਖਿ ਦੋਹ ॥ ਆਨ ਉਪਾਵ
ਨ ਜੀਵਤ ਮੀਨਾ ਬਿਨੁ ਜਲ ਮਰਨਾ ਤੋਹ ॥ ੧
॥ ਹਮ ਅਨਾਥ ਨਾਥ ਹਰਿ ਸਰਣੀ ਅਪੁਨੀ ਕ੍ਰਿਪਾ
ਕਰੋਹ ॥ ਚਰਣ ਕਮਲ ਨਾਨਕੁ ਆਰਾਧੈ ਤਿਸੁ
ਬਿਨੁ ਆਨ ਨ ਕੋਹ ॥ ੨ ॥ ੬ ॥ ੧੦ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

ਮਨਿ ਤਨਿ ਬਸਿ ਰਹੇ ਮੇਰੇ ਪ੍ਰਾਨ ॥ ਕਰਿ ਕਿਰਪਾ
ਸਾਧੂ ਸੀਗਿ ਭੇਟੇ ਪੂਰਨ ਪੁਰਖ ਸੁਜਾਨ ॥ ੧ ॥
ਰਹਾਉ ॥ ਪ੍ਰੇਮ ਠਗਉਰੀ ਜਿਨ ਕਉ ਪਾਈ
ਤਿਨ ਰਸੁ ਪੀਅਉ ਭਾਰੀ ॥ ਤਾ ਕੀ ਕੀਮਤਿ
ਕਹਣੁ ਨ ਜਾਈ ਕੁਦਰਤਿ ਕਵਨ ਹਮਾਰੀ ॥ ੧
॥ ਲਾਇ ਲਏ ਲੜਿ ਦਾਸ ਜਨ ਅਪੁਨੇ ਉਧਰੇ
ਉਧਰਨਹਾਰੇ ॥ ਪ੍ਰਭੁ ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ
ਸੁਖੁ ਪਾਇਓ ਨਾਨਕ ਸਰਣਿ ਦੁਆਰੇ ॥ ੨ ॥
੭ ॥ ੧੧ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

ਆਏ ਅਨਿਕ ਜਨਮ ਭ੍ਰਮਿ ਸਰਣੀ ॥ ਉਧਰੁ
ਦੋਹ ਅੰਧ ਰੂਪ ਤੇ ਲਾਵਹੁ ਅਪੁਨੀ ਚਰਣੀ ॥
੧ ॥ ਰਹਾਉ ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਕਿਛੁ ਕਰਮੁ
ਨ ਜਾਨਾ ਨਾਹਿਨ ਨਿਰਮਲ ਕਰਣੀ ॥
ਸਾਧਸੰਗਤਿ ਕੈ ਅੰਚਲਿ ਲਾਵਹੁ ਬਿਖਮ ਨਦੀ
ਜਾਇ ਤਰਣੀ ॥ ੧ ॥ ਸੁਖ ਸੰਪਤਿ ਮਾਇਆ

support. O Nanak ! The worship of the Lord leads to this state of affairs, being without the fear (of death) and the human being casts away the worldly bondage through recitation of True Name. (2 - 5 - 9)

Jaitsri Mahala - 5 (*Chatrik chitvat barsat meh.....*)

O Lord ! I am pining for the Lord's Grace to bestow on me the love of the Lord with His benevolence, just as the toad (chatrik) pines for the rain-drop. (Pause - 1)

Just as the female chakvi (bird) does not want any other joy or comforts except enjoy the sight of the sun (so as to see her mate) or the fish does not exist with any other efforts except the presence of water which is the source of its life. (1)

O Lord-benefactor, the Master of all beings ! May You bless us, the helpless beings, with Your Grace as we have sought Your support ! O Nanak ! We worship the lotus-feet of the Lord, as without the support of the Lord we have no other (go) support. (2 - 6 - 10)

Jaitsri Mahala - 5 (*Ma'n ta'n bas rehai merai pra'n.....*)

O Lord-saviour of my life ! You are abiding in my body and soul, and I have been united with the perfect Guru, an embodiment of the Lord through the company of the holy saints by Your Grace. (Pause - 1)

The persons, who have been blessed with the magic wand of the Lord's love, have partaken the nectar of True Name. How could we evaluate and describe the praises of such persons as their status is beyond us and indescribable? (1)

The (devotees) persons, who have been united by the True Guru with Himself, are enabled to attain salvation. O Nanak ! Such persons enjoy the eternal bliss by reciting the True Name of the Lord all the time, as they have taken refuge at the lotus-feet of the Guru. (2 - 7 - 11)

Jaitsri Mahala - 5 (*Aie' anik janam bhram sarni.....*)

O Lord ! We have sought Your support now, having wandered through various forms of life (in the cycle of Rebirths) during the ages. May You save us from this deep and blind well of this life by giving Your support ! (Pause - 1)

O Lord ! Neither we possess any knowledge or Your meditation nor have we performed any good deeds. May You bestow the company of the holy saints on us so that we could cross this arduous river of life successfully! (1)

I would not develop the love of worldly pleasures or the

ਰਸ ਮੀਠੇ ਇਹ ਨਹੀ ਮਨ ਮਹਿ ਧਰਣੀ ॥
ਹਰਿ ਦਰਸਨ ਤ੍ਰਿਪਤਿ ਨਾਨਕ ਦਾਸ ਪਾਵਤ
ਹਰਿ ਨਾਮ ਰੰਗ ਆਭਰਣੀ ॥ ੨ ॥ ੮ ॥੧੨॥

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਜਨ ਸਿਮਰਹੁ ਹਿਰਦੈ ਰਾਮ ॥ ਹਰਿ ਜਨ
ਕਉ ਅਪਦਾ ਨਿਕਟਿ ਨ ਆਵੈ ਪੂਰਨ ਦਾਸ ਕੇ
ਕਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕੋਟਿ ਬਿਘਨ ਬਿਨਸਹਿ
ਹਰਿ ਸੇਵਾ ਨਿਹਚਲੁ ਗੋਵਿੰਦ ਧਾਮ ॥ ਭਗਵੰਤ
ਭਗਤ ਕਉ ਭਉ ਕਿਛੁ ਨਾਹੀ ਆਦਰੁ ਦੇਵਤ
ਜਾਮ ॥ ੧ ॥ ਤਜਿ ਗੋਪਾਲ ਆਨ ਜੋ ਕਰਣੀ
ਸੋਈ ਸੋਈ ਬਿਨਸਤ ਖਾਮ ॥ ਚਰਨ ਕਮਲ
ਹਿਰਦੈ ਗਹੁ ਨਾਨਕ ਸੁਖ ਸਮੂਹ ਬਿਸਰਾਮ ॥
੨ ॥ ੯ ॥ ੧੩ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੬

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਭੂਲਿਓ ਮਨੁ ਮਾਇਆ ਉਰਝਾਇਓ ॥ ਜੋ ਜੋ
ਕਰਮ ਕੀਓ ਲਾਲਚ ਲਗਿ ਤਿਹ ਤਿਹ ਆਪੁ
ਬੰਧਾਇਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਮਝ ਨ ਪਰੀ
ਬਿਖੈ ਰਸ ਰਚਿਓ ਜਸੁ ਹਰਿ ਕੋ ਬਿਸਰਾਇਓ
॥ ਸੰਗਿ ਸੁਆਮੀ ਸੋ ਜਾਨਿਓ ਨਾਹਿਨ ਬਨੁ
ਖੋਜਨ ਕਉ ਧਾਇਓ ॥ ੧ ॥ ਰਤਨੁ ਰਾਮੁ ਘਟ
ਹੀ ਕੇ ਭੀਤਰਿ ਤਾ ਕੋ ਗਿਆਨੁ ਨ ਪਾਇਓ ॥
ਜਨ ਨਾਨਕ ਭਗਵੰਤ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ
ਜਨਮੁ ਗਵਾਇਓ ॥ ੨ ॥ ੧ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੬ ॥

ਹਰਿ ਜੂ ਰਾਖਿ ਲੇਹੁ ਪਤਿ ਮੇਰੀ ॥ ਜਮ ਕੇ ਤ੍ਰਾਸ
ਭਇਓ ਉਰ ਅੰਤਰਿ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ
ਨਿਧਿ ਤੇਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਹਾ ਪਤਿਤ

comforts and joy of (Maya) the worldly falsehood.

O Nanak ! May the Lord bless us with His nectar of True Name in the company of holy saints, so that we could be satiated with His glimpse as His devotees. (2 - 8 -12)

Jaitsri Mahala - 5 (*Har jan simroh hirdai Ram.....*)

O beloved devotees of the Lord ! Recite the True Name by inculcating the love of the Lord in your heart, because then you will not come across any afflictions or sufferings and all your desires will be fulfilled. (Pause -1)

By reciting True Name and serving the Lord, all our sins and ailments are cast away, as we could attain the peace of mind in the abode of the Lord. (by His love) The saints of the Lord do not have any fear-complex (of death) and even the Yama (god of death) or (god of justice) Dharam Raj honours them. (receives them with respect). (1)

All other activities or functions except the service of the Lord are useless and perishable. O Nanak ! Let us take the support of the Lord alone by developing love of the Lord's lotus-feet, which bestows all the joy and comforts. (2 - 9 -13)

Jaitsri Mahala - 9 *Ik onkar satgur prasad (Bhooliou ma'n maya urjha'yo....)*

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! This foolish man is engrossed in the love of (Maya) worldly falsehood, having lost his true path; what ever actions we perform in the love of greed, get us caught in the worldly bondage. (Pause -1)

O Brother ! Having forsaken the True Name of the Lord you have been engrossed in fruitless worldly pleasures. Infact, you have not realised the presence of the Lord within yourself and are engrossed in sinful actions (having forgotten the praises of the Lord); moreover you have been wandering in the jungles in useless pursuit. (1)

O Man ! You have not gained any knowledge of the Lord, who abides within you as a jewel. O Nanak ! We have wasted this human life without the recitation of True Name (worship of) of the Lord. (2 - 1)

Jaitsri Mahala - 9 (*Har ju ra'kh leho pa't meri.....*)

O True Lord ! May You protect our honour (through Your Grace). O Lord, the ocean of Grace ! I have sought refuge at Your lotus-feet as I have developed the fear of the Yama (god of death) in my heart. (Pause -1)

ਮੁਗਧ ਲੋਭੀ ਫੁਨਿ ਕਰਤ ਪਾਪ ਅਬ ਹਾਰਾ ॥
 ਭੈ ਮਰਥੇ ਕੇ ਬਿਸਰਤ ਨਾਹਿਨ ਤਿਹ ਚਿੰਤਾ
 ਤਨੁ ਜਾਰਾ ॥ ੧ ॥ ਕੀਏ ਉਪਾਵ ਮੁਕਤਿ ਕੇ
 ਕਾਰਨਿ ਦਹ ਦਿਸਿ ਕਉ ਉਨਿ ਧਾਇਆ ॥
 ਘਟ ਹੀ ਭੀਤਰਿ ਬਸੈ ਨਿਰੰਜਨੁ ਤਾ ਕੇ ਮਰਮੁ
 ਨ ਪਾਇਆ ॥ ੨ ॥ ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ
 ਕਛੁ ਜਪੁ ਤਪੁ ਕਉਨੁ ਕਰਮੁ ਅਬ ਕੀਜੈ ॥
 ਨਾਨਕ ਹਰਿ ਪਰਿਓ ਸਰਨਾਗਤਿ ਅਭੈ ਦਾਨੁ
 ਪ੍ਰਭ ਦੀਜੈ ॥ ੩ ॥ ੨ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥

ਮਨ ਰੇ ਸਾਚਾ ਗਹੇ ਬਿਚਾਰਾ ॥ ਰਾਮ ਨਾਮ
 ਬਿਨੁ ਮਿਥਿਆ ਮਾਨੇ ਸਗਰੇ ਇਹੁ ਸੰਸਾਰਾ ॥
 ੧ ॥ ਰਹਾਉ ॥ ਜਾ ਕਉ ਜੋਗੀ ਖੋਜਤ ਹਾਰੇ
 ਪਾਇਓ ਨਾਹਿ ਤਿਹ ਪਾਰਾ ॥ ਸੋ ਸੁਆਮੀ ਤੁਮ
 ਨਿਕਟਿ ਪਛਾਨੋ ਰੂਪ ਰੇਖ ਤੇ ਨਿਆਰਾ ॥ ੧ ॥
 ਪਾਵਨ ਨਾਮੁ ਜਗਤ ਮੈ ਹਰਿ ਕੇ ਕਬਹੂ ਨਾਹਿ
 ਸੰਭਾਰਾ ॥ ਨਾਨਕ ਸਰਨਿ ਪਰਿਓ ਜਗ ਬੰਦਨ
 ਰਾਖੁ ਬਿਰਦੁ ਤੁਹਾਰਾ ॥ ੨ ॥ ੩ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕ ॥ ਦਰਸਨ ਪਿਆਸੀ ਦਿਨਸੁ ਰਾਤਿ
 ਚਿਤਵਉ ਅਨਦਿਨੁ ਨੀਤ ॥ ਖੋਲ੍ਹਿ ਕਪਟ ਗੁਰਿ
 ਮੇਲੀਆ ਨਾਨਕ ਹਰਿ ਸੰਗਿ ਮੀਤ ॥ ੧ ॥
 ਛੰਤ ॥ ਸੁਣਿ ਯਾਰ ਹਮਾਰੇ ਸਜਣ ਇਕ ਕਰਉ
 ਬੇਨੰਤੀਆ ॥ ਤਿਸੁ ਮੋਹਨ ਲਾਲ ਪਿਆਰੇ ਹਉ
 ਫਿਰਉ ਖੋਜੰਤੀਆ ॥ ਤਿਸੁ ਦਸਿ ਪਿਆਰੇ ਸਿਰੁ
 ਧਰੀ ਉਤਾਰੇ ਇਕ ਭੋਰੀ ਦਰਸਨੁ ਦੀਜੈ ॥ ਨੈਨ
 ਹਮਾਰੇ ਪ੍ਰਿਅ ਰੰਗ ਰੰਗਾਰੇ ਇਕੁ ਤਿਲੁ ਭੀ ਨਾ

I am completely lost in my efforts as I am a great sinner, a foolish and greedy person and fed up with my sinful life. I have been burnt within (the body is completely exhausted) with the fear of death in my mind, and this fear cannot be (given up) got rid of. (1)

I have been roaming all over the place in the ten directions and making all efforts to attain salvation, but have not realised the Lord's (knowledge) secrets who abides within my heart. (2)

O Nanak ! I do not possess any virtues, like meditation of the Lord or other penance. So what actions should I perform now (to unite with the Lord) ? O Nanak ! May the Lord cast away all my fear complex (of death) as I have sought His support now, having failed in my efforts ! (3 - 2)

Jaitsri Mahala - 9 (Ma'n re sa'cha gaho bichara.....)

O my mind ! Meditate on the True Lord, as this whole world, except the Lord's True Name, is all unreal and false, being transient and perishable. (Pause -1)

Even the Yogis have failed in their efforts at realising the Lord's secrets and have not known His limits.

O Man ! Let us consider the Lord near us, being within us, who is without any form, colour or shape. (1)

O Man ! You have never cared to preserve and imbibe the love of Lord's True Name, which is as pure and invaluable as water. O Nanak ! I have sought the support of the Lord-benefactor, worthy of our salutations, who protects the honour of His saints. May the Lord protect me against all ills! (2 - 3)

Jaitsri Mahala 5 Chhant Ghar - 1 Ik onkar satgur prasad (Darsan piassi dinas raat chitvou andin neet.....)

O Nanak ! The Guru has united me with the Lord-sublime by casting away all my sins like a friend for whose glimpse I have been pining for (during the day and night) all the time.

Chhant : O friendly saints of the Lord ! I would make a supplication (prayer) to you, if you care to listen to me. I have been trying to seek the beloved Lord-spouse (but without success). I would surrender completely to the True Master, and pray to Him to bless me with His glimpse for a moment. (I would offer my head even to have His glimpse for a moment). My eyes are keenly waiting for His glimpse, being imbued with His love, and could not be satisfied without the loving glance of the Lord. We are imbued with the love of the Lord just as the fish loves the presence

ਧੀਰੀਜੈ ॥ ਪ੍ਰਭ ਸਿਉ ਮਨੁ ਲੀਨਾ ਜਿਉ ਜਲ
ਮੀਨਾ ਚਾੜ੍ਹਕ ਜਿਵੈ ਤਿਸੇਤੀਆ ॥ ਜਨ ਨਾਨਕ
ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਸਗਲੀ ਤਿਖਾ ਬੁਝੰਤੀਆ
॥ ੧ ॥ ਯਾਰ ਵੇ ਪ੍ਰਿਅ ਹਭੇ ਸਖੀਆ ਮੂ ਕਹੀ
ਨ ਜੇਹੀਆ ॥ ਯਾਰ ਵੇ ਹਿਕ ਡੂੰ ਹਿਕਿ ਚਾੜੇ
ਹਉ ਕਿਸੁ ਚਿਤੇਹੀਆ ॥ ਹਿਕ ਦੂੰ ਹਿਕਿ ਚਾੜੇ
ਅਨਿਕ ਪਿਆਰੇ ਨਿਤ ਕਰਦੇ ਭੋਗ ਬਿਲਾਸਾ
॥ ਤਿਨਾ ਦੇਖਿ ਮਨਿ ਚਾਉ ਉਠੰਦਾ ਹਉ ਕਦਿ
ਪਾਈ ਗੁਣਤਾਸਾ ॥ ਜਿਨੀ ਮੈਡਾ ਲਾਲੁ
ਰੀਝਾਇਆ ਹਉ ਤਿਸੁ ਆਗੈ ਮਨੁ ਡੋਹੀਆ ॥
ਨਾਨਕੁ ਕਹੈ ਸੁਣਿ ਬਿਨਉ ਸੁਹਾਗਣਿ ਮੂ ਦਸਿ
ਡਿਖਾ ਪਿਰੁ ਕੇਹੀਆ ॥ ੨ ॥ ਯਾਰ ਵੇ ਪਿਰੁ
ਆਪਣ ਭਾਣਾ ਕਿਛੁ ਨੀਸੀ ਛੰਦਾ ॥ ਯਾਰ ਵੇ
ਤੈ ਰਾਵਿਆ ਲਾਲਨੁ ਮੂ ਦਸਿ ਦਸੰਦਾ ॥
ਲਾਲਨੁ ਤੈ ਪਾਇਆ ਆਪੁ ਗਵਾਇਆ ਜੈ ਧਨ
ਭਾਗ ਮਥਾਣੇ ॥ ਬਾਂਹ ਪਕੜਿ ਠਾਕੁਰਿ ਹਉ
ਘਿਘੀ ਗੁਣ ਅਵਗਣ ਨ ਪਛਾਣੇ ॥ ਗੁਣ ਹਾਰੁ
ਤੈ ਪਾਇਆ ਰੰਗੁ ਲਾਲੁ ਬਣਾਇਆ ਤਿਸੁ ਹਭੇ
ਕਿਛੁ ਸੁਹੰਦਾ ॥ ਜਨ ਨਾਨਕ ਧੰਨਿ ਸੁਹਾਗਣਿ
ਸਾਈ ਜਿਸੁ ਸੰਗਿ ਭਤਾਰੁ ਵਸੰਦਾ ॥ ੩ ॥
ਯਾਰ ਵੇ ਨਿਤ ਸੁਖ ਸੁਖੇਦੀ ਸਾ ਮੈ ਪਾਈ ॥
ਵਰੁ ਲੈੜੀਦਾ ਆਇਆ ਵਜੀ ਵਾਧਾਈ ॥ ਮਹਾ
ਮੰਗਲੁ ਰਹਸੁ ਥੀਆ ਪਿਰੁ ਦਇਆਲੁ ਸਦ
ਨਵ ਰੰਗੀਆ ॥ ਵਡ ਭਾਗਿ ਪਾਇਆ ਗੁਰਿ
ਮਿਲਾਇਆ ਸਾਧ ਕੈ ਸਤਸੰਗੀਆ ॥ ਆਸਾ
ਮਨਸਾ ਸਗਲ ਪੂਰੀ ਪ੍ਰਿਅ ਅੰਕਿ ਅੰਕੁ ਮਿਲਾਈ
॥ ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਸੁਖ ਸੁਖੇਦੀ ਸਾ ਮੈ ਗੁਰੁ
ਮਿਲਿ ਪਾਈ ॥ ੪ ॥ ੧ ॥

of water or the chatrick (toad) craves for the rain drop and longs for getting a glimpse of the Lord. O Nanak ! When the devotee (slave) prayed to the Lord, he was united with the perfect Guru, which quenched his thirst for worldly possessions. (1)

O friendly saints ! You are the beloved friends (devotees) of the Lord whereas I am not as good as anyone of you.

O friends ! Everyone is superior to me and better than one another, so whom should I remember or mention. You are all imbued with the love of the Lord and enjoy the unison of the Lord and His love. By saving all these saints I am thrilled with the longing to attain the treasure of all virtues. But O Lord ! I would surrender myself (offer myself in sacrifice) to such holy saints, who have won the acceptance and pleasure of the Lord-sublime. O saintly friends ! Pray tell me how my Lord-spouse looks like, and this is my only prayer to you ! (2)

O friend ! The Lord always conducts His business without fear or favour. O friendly saints ! Pray tell we how have you enjoyed the bliss of the Lord's unison ? Infact, whosoever has given up his egoistic tendencies, has attained unity with the Lord, provided he is fortunate enough, being pre-destined with the Lord's Will . O friend ! Then the Lord has taken me in His embrace without having consideration of my good or bad qualities (deeds). The person, who has inculcated the love of the Lord in his heart, has won the pleasure, and acceptance of the Lord, and then such a person (like the faithful wife) accepts everything with joy and faith. O Nanak ! Blessed and praiseworthy is the person, who recites the Lord's True Name, having the love of the Lord-spouse at heart (feeling the Lord's presence close by). (3)

O friend ! I have attained the blissful Lord, for whose union I have always been pining and praying for. Now the Lord of my choice has enlightened me and thrilled me with His presence, resulting in my utmost pleasure and satisfaction. Now I enjoy the bliss of life as I have been united with the ever-existing and youthful Lord-benefactor. The Guru has united me with the Lord because of my good fortune, through the company of holy saints, (as pre-destined by Lord's Will). Now all my hopes and desires have been fulfilled by the Lord, as He has united me with Himself and taken me in His embrace. O Nanak ! Whatever I had been pining and longing for, has been attained by me through the Guru's guidance. (4 - 1)

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੨ ਛੰਤੁ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕੁ ॥ ਉਚਾ ਅਗਮ ਅਪਾਰ ਪ੍ਰਭੁ ਕਥਨੁ
ਨ ਜਾਇ ਅਕਥੁ ॥ ਨਾਨਕ ਪ੍ਰਭੁ ਸਰਣਾਗਤੀ
ਰਾਖਨ ਕਉ ਸਮਰਥੁ ॥ ੧ ॥

ਛੰਤੁ ॥ ਜਿਉ ਜਾਨਹੁ ਤਿਉ ਰਾਖੁ ਹਰਿ ਪ੍ਰਭੁ
ਤੇਰਿਆ ॥ ਕੇਤੇ ਗਨਉ ਅਸੰਖ ਅਵਗਣ
ਮੇਰਿਆ ॥ ਅਸੰਖ ਅਵਗਣ ਖਤੇ ਫੇਰੇ ਨਿਤਪ੍ਰਤਿ
ਸਦ ਭੂਲੀਐ ॥ ਮੇਹ ਮਗਨ ਬਿਕਰਾਲ
ਮਾਇਆ ਤਉ ਪ੍ਰਸਾਦੀ ਘੁਲੀਐ ॥ ਲੂਕ ਕਰਤ
ਬਿਕਾਰ ਬਿਖੜੇ ਪ੍ਰਭੁ ਨੇਰਹੁ ਤੇ ਨੇਰਿਆ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਇਆ ਧਾਰਹੁ ਕਾਢਿ
ਭਵਜਲ ਫੇਰਿਆ ॥ ੧ ॥

ਸਲੋਕੁ ॥ ਨਿਰਤਿ ਨ ਪਵੈ ਅਸੰਖ ਗੁਣ ਉਚਾ
ਪ੍ਰਭੁ ਕਾ ਨਾਉ ॥ ਨਾਨਕ ਕੀ ਬੇਨੰਤੀਆ ਮਿਲੈ
ਨਿਥਾਵੈ ਥਾਉ ॥ ੨ ॥

ਛੰਤੁ ॥ ਦੂਸਰ ਨਾਹੀ ਠਾਉ ਕਾ ਪਹਿ ਜਾਈਐ
॥ ਆਠ ਪਹਰ ਕਰ ਜੋੜਿ ਸੇ ਪ੍ਰਭੁ ਧਿਆਈਐ
॥ ਧਿਆਇ ਸੇ ਪ੍ਰਭੁ ਸਦਾ ਅਪੁਨਾ ਮਨਹਿ
ਚਿੰਦਿਆ ਪਾਈਐ ॥ ਤਜਿ ਮਾਨ ਮੋਹੁ ਵਿਕਾਰੁ
ਦੂਜਾ ਏਕ ਸਿਉ ਲਿਵ ਲਾਈਐ ॥ ਅਰਪਿ
ਮਨੁ ਤਨੁ ਪ੍ਰਭੁ ਆਗੈ ਆਪੁ ਸਗਲ ਮਿਟਾਈਐ
॥ ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਧਾਰਿ ਕਿਰਪਾ ਸਾਚਿ ਨਾਮਿ
ਸਮਾਈਐ ॥ ੨ ॥

ਸਲੋਕੁ ॥ ਰੇ ਮਨ ਤਾ ਕਉ ਧਿਆਈਐ ਸਭ
ਬਿਧਿ ਜਾ ਕੈ ਹਾਥਿ ॥ ਰਾਮ ਨਾਮ ਧਨੁ ਸੰਚੀਐ
ਨਾਨਕ ਨਿਬੈ ਸਾਥਿ ॥ ੩ ॥

Jaitsri Mahala - 5 Ghar - 2 Chhant Ik onkar satgur prasad
Slok (*Ucha agam apar prabh kathan na jai akath.....*)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Nanak ! The Lord is ever so Great, limitless and beyond our reach that it is beyond any description. Now I have sought the Lord's support, who is powerful enough to protect our honour. (1)

Chhant : O Lord ! May You save this devotee (slave) of Yours through Your Grace, as it pleases You, as we belong to You only. (We are depending on You). How could I keep an account of my vicious and sinful actions as they are beyond any count (being in millions) Infact, due to our failings and sins we are always forgetful of the Lord-creator. We are engrossed in the love of Maya (worldly falsehood) due to our worldly attachments and greed but we could be saved through Your Grace. This man commits various sins (in hiding) away from the Lord not knowing that the Lord is omni-present and close by. O Nanak ! May the Lord bless us with His Grace and enable us to cross this horrible ocean of life successfully! O Lord ! This is my only prayer to You ! (1)

Slok (*Nirat na pavai asankh gunn.....*)

O True Master ! We cannot evaluate Your Greatness and virtues, being limitless, as Your True Name is the greatest of all. O Nanak ! This is my only supplication and prayer that this helpless person of mine (I) may be granted asylum in Your presence ! (2)

Chhant : O Lord ! There is no other support or solace for us except You, so where else should we go to beg from? So it behoves us to worship You alone, by reciting True Name, with folded hands all the twenty-four-hours (eight pehars) Thus we could get all our desires fulfilled by meditating and reciting the Lord's True Name all the time. Let us therefore, imbibe the love of the Lord alone in our heart, leaving (discarding) all other support and ridding ourselves of our egoism, attachment and dual-mindedness.

O Brother ! Let us offer everything (surrender) to the Lord, including our body and mind, having discarded (cast away) our egoism and I-am-ness. O Nanak ! May Lord bestow His Grace on us so that we could immerse in the Lord's True Name all the time. (2)

Slok (*Re ma'n ta kaou dhiayei sabh bidh ja ke hath.....*)

O my mind ! Let us remember (and worship) the Lord who controls everything in His hands. O Nanak ! Let us amass the wealth of Lord's True Name which is the only support (accompanying us to the next world). (3)

ਛੰਤੁ ॥ ਸਾਥੀਅੜਾ ਪ੍ਰਭੁ ਏਕੁ ਦੂਸਰ ਨਾਹਿ
ਕੋਇ ॥ ਥਾਨ ਥਨੰਤਰਿ ਆਪਿ ਜਲਿ ਥਲਿ ਪੂਰ
ਸੋਇ ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿ ਰਹਿਆ
ਸਰਬ ਦਾਤਾ ਪ੍ਰਭੁ ਧਨੀ ॥ ਗੋਪਾਲ ਗੋਬਿੰਦ
ਅੰਤੁ ਨਾਹੀ ਬੇਅੰਤ ਗੁਣ ਤਾ ਕੇ ਕਿਆ ਗਨੀ
॥ ਭਜੁ ਸਰਣਿ ਸੁਆਮੀ ਸੁਖਹ ਗਾਮੀ ਤਿਸੁ ਬਿਨਾ
ਅਨ ਨਾਹਿ ਕੋਇ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਇਆ
ਧਾਰਹੁ ਤਿਸੁ ਪਰਾਪਤਿ ਨਾਮੁ ਹੋਇ ॥ ੩ ॥
ਸਲੋਕੁ ॥ ਚਿਤਿ ਜਿ ਚਿਤਵਿਆ ਸੋ ਮੈ ਪਾਇਆ
॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਸੁਖ ਸਬਾਇਆ ॥
੪ ॥

ਛੰਤੁ ॥ ਅਬ ਮਨੁ ਛੁਟਿ ਗਇਆ ਸਾਧੂ ਸੰਗਿ
ਮਿਲੇ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਲਇਆ ਜੋਤੀ ਜੋਤਿ
ਰਲੇ ॥ ਹਰਿ ਨਾਮੁ ਸਿਮਰਤ ਮਿਟੇ ਕਿਲਬਿਖ
ਬੁਝੀ ਤਪਤਿ ਅਘਾਨਿਆ ॥ ਗਹਿ ਭੁਜਾ ਲੀਨੇ
ਦਇਆ ਕੀਨੇ ਆਪਨੇ ਕਰਿ ਮਾਨਿਆ ॥ ਲੈ
ਅੰਕਿ ਲਾਏ ਹਰਿ ਮਿਲਾਏ ਜਨਮ ਮਰਣਾ ਦੁਖ
ਜਲੇ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਇਆ ਧਾਰੀ
ਮੇਲਿ ਲੀਨੇ ਇਕ ਪਲੇ ॥ ੪ ॥ ੨ ॥

ਜੈਤਸਰੀ ਛੰਤ ਮ: ੫ ॥

ਪਾਧਾਣੂ ਸੰਸਾਰੁ ਗਾਰਬਿ ਅਟਿਆ ॥ ਕਰਤੇ
ਪਾਪ ਅਨੇਕ ਮਾਇਆ ਰੰਗ ਰਟਿਆ ॥ ਲੋਭਿ
ਮੋਹਿ ਅਭਿਮਾਨਿ ਬੂਝੇ ਮਰਣੁ ਚੀਤਿ ਨ ਆਵਏ
॥ ਪੁਤ੍ਰ ਮਿਤ੍ਰ ਬਿਉਹਾਰ ਬਨਿਤਾ ਏਹ ਕਰਤ
ਬਿਹਾਵਏ ॥ ਪੁਜਿ ਦਿਵਸ ਆਏ ਲਿਖੇ ਮਾਏ
ਦੁਖੁ ਧਰਮ ਦੂਤਹ ਡਿਠਿਆ ॥ ਕਿਰਤ ਕਰਮ
ਨ ਮਿਟੈ ਨਾਨਕ ਹਰਿ ਨਾਮ ਧਨੁ ਨਹੀ ਖਟਿਆ
॥ ੧ ॥ ਉਦਮ ਕਰਹਿ ਅਨੇਕ ਹਰਿ ਨਾਮੁ ਨ

Chhant : I have only one companion and friend, the Lord, as there is no other power. The Lord is pervading everywhere including all lands, oceans and netherlands with perfection. The Lord-sublime is pervading all lands, oceans and the ethereal space with perfection, as the Master of all beings. How could, I evaluate the Greatness or virtues of the Lord-Gobind, who is limitless and beyond any count.

O Brother ! Let us take refuge at the lotus-feet of the Lord, so as to enjoy the eternal bliss, as there is no other support except Him. O Nanak ! The person, blessed with the Grace of the Lord, attains the nectar of True Name. (3)

Slok (*Chit je chitvia so main pa'ya.....*)

I have attained in life whatever I had desired for (in my heart). O Nanak ! We have enjoyed all the bliss and comforts of life by reciting True Name. (4)

Chhant : I have been emancipated from all the worldly bondage by joining the company of the holy saints. We have got our soul merged with the Prime-soul by reciting True Name through the teachings of the Guru (through the Guru's Word) All our sins and ills have been cast away by reciting True Name and the fire of worldly desires has been extinguished with it. The Guru has blessed us with His Grace and held us with His helping hands, and accepted by the Lord as His own saints (devotees) The Guru has united us with the Lord through His embrace and bewitching touch, thus casting away (burning) the sufferings of the cycle of births and deaths. O Nanak ! The Lord merged us with Himself in the twinkling of the eye by bestowing His Grace on us. (4-2)

Jaitsri Chhant M - 5 (*Padhanu sansar garab atia.....*)

This world is transient and a passing phase like a traveller and is engrossed in egoism and worldly pleasures, thus committing many sinful actions. In fact the world is always engrossed in sinful actions with greed, worldly attachments and egoistic tendencies thus the foolish human being has lost sight of his death even (which is facing him all the time). He ends his whole life in satisfying the needs of his son, friend and wife, and in their love: O mother ! Now the days of life, bestowed by the Lord, which are numbered, have finished and we have to face the punishment at the hands of Yama, the assistants (messengers) of the god of justice.

O Nanak ! The human being has to reap the reward of his own actions, which cannot be altered, as such the unfortunate

ਗਾਵਹੀ ॥ ਭਰਮਹਿ ਜੋਨਿ ਅਸੰਖ ਮਰਿ
ਜਨਮਹਿ ਆਵਹੀ ॥ ਪਸੂ ਪੰਖੀ ਸੈਲ ਤਰਵਰ
ਰਾਣਤ ਕਛੂ ਨ ਆਵੇ ॥ ਬੀਜੁ ਬੋਵਸਿ ਭੋਰਾ
ਭੋਗਹਿ ਕੀਆ ਅਪਣਾ ਪਾਵੇ ॥ ਰਤਨ ਜਨਮੁ
ਹਾਰੰਤ ਜੂਐ ਪ੍ਰਭੂ ਆਪਿ ਨ ਭਾਵਹੀ ॥ ਬਿਨਵੰਤਿ
ਨਾਨਕ ਭਰਮਹਿ ਭ੍ਰਮਾਏ ਖਿਨੁ ਏਕੁ ਟਿਕਣੁ ਨ
ਪਾਵਹੀ ॥ ੨ ॥ ਜੋਬਨੁ ਗਇਆ ਬਿਤੀਤਿ
ਜਹੁ ਮਲਿ ਬੈਠਿਆ ॥ ਕਰ ਕੰਪਹਿ ਸਿਰੁ ਡੋਲ
ਨੈਣ ਨ ਡੀਠਿਆ ॥ ਨਹ ਨੈਣ ਦੀਸੈ ਬਿਨੁ
ਭਜਨ ਈਸੈ ਛੋਡਿ ਮਾਇਆ ਚਾਲਿਆ ॥
ਕਹਿਆ ਨ ਮਾਨਹਿ ਸਿਰਿ ਖਾਕੁ ਛਾਨਹਿ ਜਿਨ
ਸੰਗਿ ਮਨੁ ਤਨੁ ਜਾਲਿਆ ॥ ਸ੍ਰੀਰਾਮ ਰੰਗ
ਅਪਾਰ ਪੂਰਨ ਨਹ ਨਿਮਖ ਮਨ ਮਹਿ ਵੂਠਿਆ
॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਕੋਟਿ ਕਾਗਰ ਬਿਨਸ ਬਾਰ
ਨ ਝੂਠਿਆ ॥ ੩ ॥ ਚਰਨ ਕਮਲ ਸਰਣਾਇ
ਨਾਨਕੁ ਆਇਆ ॥ ਦੁਤਰੁ ਭੈ ਸੰਸਾਰੁ ਪ੍ਰਭਿ
ਆਪਿ ਤਰਾਇਆ ॥ ਮਿਲਿ ਸਾਧਸੰਗੇ ਭਜੇ
ਸ੍ਰੀਧਰ ਕਰਿ ਅੰਗੁ ਪ੍ਰਭ ਜੀ ਤਾਰਿਆ ॥ ਹਰਿ
ਮਾਨਿ ਲੀਏ ਨਾਮ ਦੀਏ ਅਵਰੁ ਕਛੂ ਨ
ਬੀਚਾਰਿਆ ॥ ਗੁਣ ਨਿਧਾਨ ਅਪਾਰ ਠਾਕੁਰ
ਮਨਿ ਲੋੜੀਦਾ ਪਾਇਆ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕੁ
ਸਦਾ ਤ੍ਰਿਪਤੇ ਹਰਿ ਨਾਮੁ ਭੋਜਨੁ ਖਾਇਆ ॥ ੪
॥ ੨ ॥ ੩ ॥

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਵਾਰ ਸਲੋਕਾ ਨਾਲਿ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕ ॥ ਆਦਿ ਪੂਰਨ ਮਧਿ ਪੂਰਨ ਅੰਤਿ
ਪੂਰਨ ਪਰਮੇਸੁਰਹ ॥ ਸਿਮਰੰਤਿ ਸੰਤ ਸਰਬਤ੍ਰ
ਰਮਣੰ ਨਾਨਕ ਅਘਨਾਸਨ ਜਗਦੀਸੁਰਹ ॥

persons engrossed in vicious thoughts or sinful actions, have not earned the wealth of True Name. (1)

This man makes lot of efforts for worldly chores but has no time for reciting Lord's True Name, as such he wanders around passing through the cycle of births and deaths, as such he goes through various forms of life like the human beings, birds, trees and mountains, which are beyond count and innumerable. As one sows, one has to reap the reward of his own actions as such he has to reap the reward (in the next world) of his own actions performed in this world. The Lord does not like the persons who have lost the gamble (battle) of life, which was invaluable like the jewels. O Nanak ! Such persons never attain peace and tranquillity of mind, for a moment even, being born time and again while going through the cycle of births and deaths. When the youth is (spent) gone and the body is in the grip of old age, the hands are shaking (trembling) and the head is not steady, while the eyes cannot see properly and this man passes on to the next world, leaving the pleasures of worldly falsehood (Maya).

Infact, all the relations, for whom this man had been wasting this life with love and care (with body and mind), do not care for him any more, and faces dishonour and humiliation at their hands and all are disrespectful to him. He had never inculcated the love of the Lord for a moment in his heart, who is perfect and has supported him. O Nanak ! The whole world is transient and temporary like the weak fort of paper, which does not take long to perish. (3)

O Nanak ! I have taken the support of the lotus-feet of the Lord and He has helped me to cross this arduous ocean (of life) successfully. We are reciting True Name of the Lord in the company of holy saints, and the Lord has bestowed on me salvation by taking me in His embrace. When the Lord listened to our prayers, He blessed us with His True Name, without considering our shortcomings.

O Nanak ! The limitless Lord, who is the treasure of virtues for whom we were pining for, has united us with himself. We have partaken the nectar of True Name through the Guru's Grace and have been satiated for ever and have attained peace of mind. (4-2-3)

Jaitsri Mahala - 5 Vaar Salokan Naal Ik onkar satgur prasad Slok (Aad pooran madh pooran ant pooran.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

The Lord was perfect in the beginning of Time, is perfect even now (in the middle of ages) and will be equally perfect at the end. (of the world). O Nanak ! The all-pervasive Lord is being

੧ ॥ ਪੇਖਨ ਸੁਨਨ ਸੁਨਾਵਨੋ ਮਨ ਮਹਿ ਦ੍ਰਿੜੀਐ
ਸਾਚੁ ॥ ਪੂਰਿ ਰਹਿਓ ਸਰਬਤ੍ਰ ਮੈ ਨਾਨਕ ਹਰਿ
ਰੰਗਿ ਰਾਚੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਏਕੁ ਨਿਰੰਜਨੁ ਗਾਈਐ ਸਭ
ਅੰਤਰਿ ਸੋਈ ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਪ੍ਰਭ
ਜੋ ਕਰੇ ਸੁ ਹੋਈ ॥ ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਦਾ
ਤਿਸੁ ਬਿਨੁ ਨਹੀ ਕੋਈ ॥ ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਾਤਾਲ
ਦੀਪ ਰਵਿਆ ਸਭ ਲੋਈ ॥ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ
ਸੋ ਬੁਝਸੀ ਨਿਰਮਲ ਜਨੁ ਸੋਈ ॥ ੧ ॥

ਸਲੋਕ ॥ ਰਚੰਤਿ ਜੀਅ ਰਚਨਾ ਮਾਤ ਗਰਭ
ਅਸਥਾਪਨੰ ॥ ਸਾਸਿ ਸਾਸਿ ਸਿਮਰੰਤਿ ਨਾਨਕ
ਮਹਾ ਅਗਨਿ ਨ ਬਿਨਾਸਨੰ ॥ ੧ ॥ ਮੁਖੁ ਤਲੈ
ਪੈਰ ਉਪਰੇ ਵਸੰਦੇ ਕੁਹਥੜੈ ਥਾਇ ॥ ਨਾਨਕ
ਸੋ ਧਣੀ ਕਿਉ ਵਿਸਾਰਿਓ ਉਧਰਹਿ ਜਿਸ ਦੈ
ਨਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਰਕਤੁ ਬਿੰਦੁ ਕਰਿ ਨਿੰਮਿਆ ਅਗਨਿ
ਉਦਰ ਮਝਾਰਿ ॥ ਉਰਧ ਮੁਖੁ ਕੁਚੀਲ ਬਿਕਲੁ
ਨਰਕਿ ਘੋਰਿ ਗੁਬਾਰਿ ॥ ਹਰਿ ਸਿਮਰਤ ਤੂ ਨਾ
ਜਲਹਿ ਮਨਿ ਤਨਿ ਉਰ ਧਾਰਿ ॥ ਬਿਖਮ ਥਾਨਹੁ
ਜਿਨਿ ਰਖਿਆ ਤਿਸੁ ਤਿਲੁ ਨ ਵਿਸਾਰਿ ॥ ਪ੍ਰਭ
ਬਿਸਰਤ ਸੁਖੁ ਕਦੇ ਨਾਹਿ ਜਾਸਹਿ ਜਨਮੁ ਹਾਰਿ
॥ ੨ ॥

ਸਲੋਕ ॥ ਮਨ ਇਛਾ ਦਾਨ ਕਰਣੰ ਸਰਬਤ੍ਰ
ਆਸਾ ਪੂਰਨਹ ॥ ਖੰਡਣੰ ਕਲਿ ਕਲੇਸਹ ਪ੍ਰਭ
ਸਿਮਰਿ ਨਾਨਕ ਨਹ ਦੂਰਣਹ ॥ ੧ ॥ ਹਭਿ

worshipped by the holy saints (by reciting True Name), who is the creator of the world and is controlling the destruction of our sins as well. (1)

We should inculcate the love of such a True Lord in our hearts, worthy of (listening to Him and) our praises. O Nanak ! Let us always be imbued with the love of the Master, who is pervading with perfection all over the world. (2)

Pour'i : Let us sing the praises of the Lord and recite His True Name, who is pervading all the beings. The Lord controls the cause and effect of everything and whatever is happening in the world is as per His Will, as it pleases Him. There is no other power (except the Lord) in the world, so He could make or mar (the fate of) any person in a moment as it pleases Him. The Lord is pervading everywhere including all the continents and various (places) abodes in the Universe. Whomsoever the Lord gives out His secrets (enables to understand) realises the Truth thus getting purified and becoming His slave. (1)

Slok (*Rachant, ji rachna maat garbh asthapnang.....*)

The Lord moulds this (human) being in the mother's womb for some (period) time. O Nanak ! The heat of the mother's womb does not harm the being in any way as he is busy reciting the True Name of the Lord. In fact, in the mother's womb this human being was lying upside down, with head downwards and the legs facing upwards and was kept in a difficult and (unclean) filthy surroundings. O Nanak ! Why has this human being forgotten the Lord, the invaluable Master, who had protected him even in the most arduous and difficult surroundings (through His Grace) ? (1)

Pour'i : O Man ! First of all the Lord created you out of the mother's blood and the father's sperm (semen) and then protected you in the fire of (heat of) the mother's womb. The place was very dingy, dark, and horrible (mother's womb) and you were lying facing downwards, but you were saved from burning (due to heat) inside by reciting True Name. So now you should remember (worship) the same Lord by inculcating His love in the heart, who had saved you there, and should never forsake Him even for a moment. The man can never enjoy bliss and peace of mind by forgetting the Lord. Thus the human being faces death finally by wasting this life, and losing the gamble of life without achieving anything. (2)

Slok (*Ma'n ichha daan karnung.....*)

The Lord, who is bestowing all our worldly desires, always fulfils our wishes and hopes. O Nanak ! Let us recite the True Name of the Lord, who casts away (destroys) our sins, abiding

ਰੰਗ ਮਾਣਹਿ ਜਿਸੁ ਸੰਗਿ ਤੈ ਸਿਉ ਲਾਈਐ
ਨੇਹੁ ॥ ਸੇ ਸਹੁ ਬਿੰਦ ਨ ਵਿਸਰਉ ਨਾਨਕ
ਜਿਨਿ ਸੁੰਦਰੁ ਰਚਿਆ ਦੇਹੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜੀਉ ਪ੍ਰਾਨ ਤਨੁ ਧਨੁ ਦੀਆ ਦੀਨੇ
ਰਸ ਭੋਗ ॥ ਗ੍ਰਿਹ ਮੰਦਰ ਰਥ ਅਸੁ ਦੀਏ
ਰਚਿ ਭਲੇ ਸੰਜੋਗ ॥ ਸੁਤ ਬਨਿਤਾ ਸਾਜਨ
ਸੇਵਕ ਦੀਏ ਪ੍ਰਭ ਦੇਵਨ ਜੋਗ ॥ ਹਰਿ ਸਿਮਰਤ
ਤਨੁ ਮਨੁ ਹਰਿਆ ਲਹਿ ਜਾਹਿ ਵਿਜੋਗ ॥
ਸਾਧਸੰਗਿ ਹਰਿ ਗੁਣ ਰਮਹੁ ਬਿਨਸੈ ਸਭਿ ਰੋਗ
॥ ੩ ॥

ਸਲੋਕ ॥ ਕੁਟੰਬ ਜਤਨ ਕਰਣੈ ਮਾਇਆ
ਅਨੇਕ ਉਦਮਹ ॥ ਹਰਿ ਭਗਤਿ ਭਾਵ ਗੀਣੈ
ਨਾਨਕ ਪ੍ਰਭ ਬਿਸਰਤ ਤੇ ਪ੍ਰੇਤਤਹ ॥ ੧ ॥
ਤੁਟੀਆ ਸਾ ਪ੍ਰੀਤਿ ਜੋ ਲਾਈ ਬਿਅੰਨ ਸਿਉ
॥ ਨਾਨਕ ਸਚੀ ਗੀਤਿ ਸਾਂਈ ਸੇਤੀ ਰਤਿਆ ॥
੨ ॥

ਪਉੜੀ ॥ ਜਿਸੁ ਬਿਸਰਤ ਤਨੁ ਭਾਸਮ ਹੋਇ
ਕਹਤੇ ਸਭਿ ਪ੍ਰੇਤੁ ॥ ਖਿਨੁ ਗ੍ਰਿਹ ਮਹਿ ਬਸਨ
ਨ ਦੇਵਹੀ ਜਿਨ ਸਿਉ ਸੇਈ ਹੇਤੁ ॥ ਕਰਿ
ਅਨਰਥ ਦਰਬੁ ਸੰਚਿਆ ਸੇ ਕਾਰਜਿ ਕੇਤੁ ॥
ਜੈਸਾ ਬੀਜੈ ਸੇ ਲੁਣੈ ਕਰਮ ਇਹੁ ਖੇਤੁ ॥
ਅਕਿਰਤਘਣਾ ਹਰਿ ਵਿਸਰਿਆ ਜੋਨੀ
ਭਰਮੇਤੁ ॥ ੪ ॥

ਸਲੋਕ ॥ ਕੋਟਿ ਦਾਨ ਇਸਨਾਨੰ ਅਨਿਕ ਸੋਧਨ
ਪਵਿਤ੍ਰਤਹ ॥ ਉਚਰੰਤਿ ਨਾਨਕ ਹਰਿ ਹਰਿ
ਰਸਨਾ ਸਰਬ ਪਾਪ ਬਿਮੁਚਤੇ ॥ ੧ ॥ ਈਧਣੁ
ਕੀਤੇਮੁ ਘਣਾ ਭੋਰੀ ਦਿਤੀਮੁ ਭਾਹਿ ॥ ਮਨਿ

within us, and is never a distant entity. (1)

O Brother ! Try to develop love for the Lord in whose unity you are enjoying the bliss of life. O Nanak ! Let us not forsake the Lord even for a moment, who has created this beautiful human body. (2)

Pour'i : O human being ! The Lord, who has bestowed on us this life, body, wealth and other worldly pleasures alongwith a house, buildings, chariots and horses, should be worshipped (remembered) alone. The Lord has blessed us with good relations, and other means of meeting others like friends, sons, wife and disciples (slaves) and is capable of giving us all other facilities. The heart gets blossomed forth (like the flower) and the body or mind gets peace by reciting Lord's True Name, leaving aside sufferings due to the separation (from the Lord). Let us therefore, sing the praises of the Lord in the company of the holy saints, so as to get rid of all our ills and afflictions. (3)

Slok (Kutumb jatan karnung maya.....)

O Nanak ! This human being knows only how (to strive) to amass wealth and then sustain the family with lot of efforts but is totally (devoid) bereft of the worship of the Lord, who has bestowed everything on him. Such a person, who has forsaken the Lord, is like a (devil) ghost. (1)

O Nanak ! The real and true love consists in developing the love of the True Master, as all other worldly love and attachment is temporary and does not last long. (2)

Pour'i : This man's body, after the soul leaves him, is reduced to dust and all the other men declare him as a ghost. Even all the relatives, for whom he had developed so much love, are not prepared to keep this body (at home) even for a moment. What is the use of all the wealth amassed with so much effort, deceit or difficulties ? This world is like a field where one reaps the reward of (whatever he has sown) his own actions. The thankless people, who forget the favours shown by the Lord, have totally forgotten the Lord, as such they are made to suffer the pangs of the cycle of births and deaths. (4)

Slok (Kot daan isnan anik sodhan....)

The sins of man cannot be cast away (destroyed) by millions of actions like alms-giving or bathing at holy places of pilgrimage or by various means of purifying oneself except by reciting Lord's True Name, which helps us to get rid of our sinful actions. (1)

Just as a huge heap of (stock) wood could be reduced to ashes within no time by applying a match-stick only (burning

ਵਸੰਦੜੇ ਸਚੁ ਸਹੁ ਨਾਨਕ ਹਭੇ ਡੁਖੜੇ ਉਲਾਹਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਕੋਟਿ ਅਘਾ ਸਭਿ ਨਾਸ ਹੋਹਿ
ਸਿਮਰਤ ਹਰਿ ਨਾਉ ॥ ਮਨ ਚਿੰਦੇ ਫਲ
ਪਾਈਅਹਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਉ ॥ ਜਨਮ ਮਰਣ
ਭੈ ਕਟੀਅਹਿ ਨਿਹਚਲ ਸਚੁ ਥਾਉ ॥ ਪੂਰਬਿ
ਹੋਵੈ ਲਿਖਿਆ ਹਰਿ ਚਰਣ ਸਮਾਉ ॥ ਕਰਿ
ਕਿਰਪਾ ਪ੍ਰਭ ਰਾਖਿ ਲੇਹੁ ਨਾਨਕ ਬਲਿ ਜਾਉ
॥ ੫ ॥

ਸਲੋਕ ॥ ਗ੍ਰਿਹ ਰਚਨਾ ਅਪਾਰੰ ਮਨਿ ਬਿਲਾਸ
ਸੁਆਦੰ ਰਸਹ ॥ ਕਦਾਚ ਨਹ ਸਿਮਰੰਤਿ ਨਾਨਕ
ਤੇ ਜੰਤ ਬਿਸਟਾ ਕ੍ਰਿਮਹ ॥ ੧ ॥ ਮੁਹੁ ਅਡੰਬਰੁ
ਹਭੁ ਕਿਹੁ ਮੰਤ੍ਰਿ ਮੁਹਬਤਿ ਨੇਹ ॥ ਸੋ ਸਾਂਈ ਜੈ
ਵਿਸਰੈ ਨਾਨਕ ਸੋ ਤਨੁ ਖੋਹ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸੁੰਦਰ ਸੇਜ ਅਨੇਕ ਸੁਖ ਰਸ ਭੋਗਣ
ਪੂਰੇ ॥ ਗ੍ਰਿਹ ਸੋਇਨ ਚੰਦਨ ਸੁਗੰਧ ਲਾਇ
ਮੋਤੀ ਹੀਰੇ ॥ ਮਨ ਇਛੇ ਸੁਖ ਮਾਣਦਾ ਕਿਛੁ
ਨਾਹਿ ਵਿਸੁਰੇ ॥ ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ
ਵਿਸਟਾ ਕੇ ਕੀਰੇ ॥ ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸਾਂਤਿ
ਹੋਇ ਕਿਤੁ ਬਿਧਿ ਮਨੁ ਧੀਰੇ ॥ ੬ ॥

ਸਲੋਕ ॥ ਚਰਨ ਕਮਲ ਬਿਰਹੰ ਖੋਜੰਤ ਬੈਰਾਗੀ
ਦਹ ਦਿਸਹ ॥ ਤਿਆਗੰਤ ਕਪਟ ਰੂਪ ਮਾਇਆ
ਨਾਨਕ ਆਨੰਦ ਰੂਪ ਸਾਧ ਸੰਗਮਹ ॥ ੧ ॥
ਮਨਿ ਸਾਂਈ ਮੁਖਿ ਉਚਰਾ ਵਤਾ ਹਭੇ ਲੋਅ ॥
ਨਾਨਕ ਹਭਿ ਅਡੰਬਰ ਕੂੜਿਆ ਸੁਣਿ ਜੀਵਾ
ਸਚੀ ਸੋਇ ॥ ੨ ॥

them). O Nanak ! Similarly by inculcating the love of the Lord in the heart and reciting True Name, we could cast away all our sins (in no time). (2)

Pour'i : By reciting Lord's True Name, all our sins (millions of sins) could be cast away and by singing the praises of the Lord we could get all our desires fulfilled . Thus we could attain peace and tranquillity of mind by reciting True Name and get rid of the fear of the cycle of births and deaths. Moreover, we could get the love of the Lord and merge with Him, if we are fortunate enough, being pre-destined by the Lord's Will. O Nanak ! I offer myself as a sacrifice to the lotus-feet of the Lord, who has protected us (our honour) through His Grace and has merged us with Himself. (5)

Slok (Greh rachna aparung ma'n bilas...)

O Nanak ! The persons, who do not enjoy the bliss of reciting True Name, being engrossed in the love and pleasure of worldly falsehood (Maya), are considered to be like the worms of filth. (1)

O Nanak ! I have developed love for the lotus-feet of the Lord, as I have discarded all other formal rituals and worldly activities. The body of the person, who has forsaken the Lord, is almost reduced to dust. (2)

Pour'i : The person, who is enjoying beautiful beds, worldly pleasures and comforts, with a golden mansion, alongwith the fragrance (of the scent) of the sandal wood and other scented articles all around, studded with jewels and pearls, but without the worship and remembrance of the Lord, is wasting his life like a worm in the filth, though he may not be wanting in worldly comforts. Infact, without the recitation of True Name of the Lord, one cannot have peace of mind. How could they have satisfaction and contentment ? Thus the recitation of True Name is very useful (helpful) and essential for us. (6)

Slok (Charan kamal birhung.....)

O Nanak ! The devoted persons, attached to the lotus-feet of the Lord, are trying to seek the Lord in all the ten directions, and enjoy the eternal bliss in the company of the holy saints, having given up the love of the deceitful worldly falsehood (Maya). (1)

The person, who has inculcated the love of the Lord in his heart, recites the Lord's True Name (all the time) himself and helps others as well to develop the love of True Name. (and recite it).

O Nanak ! I enjoy this life (I feel alive) by listening to the praises of the person who has realised the false and transient nature

ਪਉੜੀ ॥ ਬਸਤਾ ਤੂਟੀ ਝੁੰਪੜੀ ਚੀਰ ਸਭਿ
ਛਿੰਨਾ ॥ ਜਾਤਿ ਨ ਪਤਿ ਨ ਆਦਰੋ ਉਦਿਆਨ
ਭ੍ਰਮਿੰਨਾ ॥ ਮਿਤ੍ਰ ਨ ਇਨ ਧਨ ਰੂਪਹੀਣ ਕਿਛੁ
ਸਾਕੁ ਨ ਸਿੰਨਾ ॥ ਰਾਜਾ ਸਗਲੀ ਸ੍ਰਿਸਟਿ ਕਾ
ਹਰਿ ਨਾਮਿ ਮਨੁ ਭਿੰਨਾ ॥ ਤਿਸ ਕੀ ਧੂੜਿ ਮਨੁ
ਉਧਰੈ ਪ੍ਰਭੁ ਹੋਇ ਸੁਪ੍ਰਸੰਨਾ ॥ ੭ ॥

ਸਲੋਕ ॥ ਅਨਿਕ ਲੀਲਾ ਰਾਜ ਰਸ ਰੂਪ ਛਤ੍ਰ
ਚਮਰ ਤਖਤ ਆਸਨੰ ॥ ਰਚੰਤਿ ਮੂੜ
ਅਗਿਆਨ ਅੰਧਰ ਨਾਨਕ ਸੁਪਨ ਮਨੋਰਥ
ਮਾਇਆ ॥ ੧ ॥ ਸੁਪਨੈ ਹਭਿ ਰੰਗ ਮਾਣਿਆ
ਮਿਠਾ ਲਗੜਾ ਮੋਹੁ ॥ ਨਾਨਕ ਨਾਮ ਵਿਹੂਣੀਆ
ਸੁੰਦਰਿ ਮਾਇਆ ਧੋਹੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸੁਪਨੇ ਸੇਤੀ ਚਿਤੁ ਮੂਰਖਿ ਲਾਇਆ
॥ ਬਿਸਰੇ ਰਾਜ ਰਸ ਭੋਗ ਜਾਗਤ ਭਖਲਾਇਆ
॥ ਆਰਜਾ ਗਈ ਵਿਹਾਇ ਧੰਧੈ ਧਾਇਆ ॥
ਪੂਰਨ ਭਏ ਨ ਕਾਮ ਮੋਹਿਆ ਮਾਇਆ ॥ ਕਿਆ
ਵੇਚਾਰਾ ਜੰਤੁ ਜਾ ਆਪਿ ਭੁਲਾਇਆ ॥ ੮ ॥

ਸਲੋਕ ॥ ਬਸੰਤਿ ਸੂਰਗ ਲੋਕਹ ਜਿਤਤੇ
ਪ੍ਰਿਥਵੀ ਨਵ ਖੰਡਣਹ ॥ ਬਿਸਰੰਤ ਹਰਿ
ਗੋਪਾਲਹ ਨਾਨਕ ਤੇ ਪ੍ਰਾਣੀ ਉਦਿਆਨ
ਭਰਮਣਹ ॥ ੧ ॥ ਕਉਤਕ ਕੋਢ ਤਮਾਸਿਆ
ਚਿਤਿ ਨ ਆਵਸੁ ਨਾਉ ॥ ਨਾਨਕ ਕੋੜੀ ਨਰਕ
ਬਰਾਬਰੇ ਉਜੜੁ ਸੋਈ ਥਾਉ ॥ ੨ ॥

of this Maya (worldly falsehood). (2)

Pour'i : The person, who may be residing in a dilapidated building, (hut) having tattered clothes and belongs to a low caste, without having any status in society, is wandering in the wilderness. He may be friendless, without any beloved relations, being penniless and has no near and dear ones but if he is imbued with the love of the Lord, he would be considered the king of the whole world. The Lord is pleased with such a person and we could also get salvation by taking refuge at His lotus-feet (by taking the dust of His lotus-feet). (7)

Slok (Anik leela raj ras roopang....)

O Nanak ! The foolish person, who is engrossed in the worldly pleasures like kingdoms, dainty foods and sexual pleasures, though sitting on a throne, is behaving like a blind man due to his ignorance. All this worldly charm is temporary and transient and false like the shade of a tree and is totally useless like the dream which has no real existence. (1)

O Nanak ! All the worldly charm, which appears so sweet and beautiful, is temporary like the dream which disappears on being awakened. Similarly the faithless person, devoid of True Name is deceived by the worldly falsehood due to its charm. (2)

Pour'i : This foolish man is always attached to the beautiful dreams but on (opening his eyes) being awakened from the darkness of ignorance, finds all this worldly charm, including the sexual pleasures, as empty and fruitless, which disappears. Thus this human being has wasted his whole life, being engrossed in worldly falsehood (Maya) and other entanglements, and his worldly chores never get completed till the end of life, due to his love of this worldly charm. What could this helpless and faithless person do when the Lord Himself has led him astray from the true path (due to his actions) and has to reap the reward of his own earlier actions? (8)

Slok (Basant swarg lokeh jit te.....)

O Nanak ! Even if someone were abiding in places like heaven having conquered the whole world (Earth) alongwith various attainments, but he should be deemed to be lost in the wilderness, if he has forsaken the True Lord. (1)

O Nanak ! If a self-willed, faithless person were enjoying the worldly comforts by watching the worldly drama from a palace but does not remember the Lord's True Name, he should be deemed like a leper suffering the pangs of hell and his palace is desolate like the jungle (wilderness). (2)

ਪਉੜੀ ॥ ਮਹਾ ਭਇਆਨ ਉਦਿਆਨ ਨਗਰ
ਕਰਿ ਮਾਨਿਆ ॥ ਬੂਠ ਸਮਗ੍ਰੀ ਪੇਖਿ ਸਚੁ ਕਰਿ
ਜਾਨਿਆ ॥ ਕਾਮ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਫਿਰਹਿ
ਦੇਵਾਨਿਆ ॥ ਸਿਰਿ ਲਗਾ ਜਮ ਡੰਡੁ ਤਾ
ਪਛੁਤਾਨਿਆ ॥ ਬਿਨੁ ਪੂਰੇ ਗੁਰਦੇਵ ਫਿਰੈ
ਸੈਤਾਨਿਆ ॥ ੯ ॥

ਸਲੋਕ ॥ ਰਾਜ ਕਪਟੰ ਰੂਪ ਕਪਟੰ ਧਨ ਕਪਟੰ
ਕੁਲ ਗਰਬਤਹ ॥ ਸੰਚੰਤਿ ਬਿਖਿਆ ਛਲੰ ਛਿਦ੍ਰੰ
ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਸੰਗਿ ਨ ਚਾਲਤੇ ॥ ੧ ॥
ਪੇਖੰਦੜੇ ਕੀ ਭੁਲੁ ਤੁਮਾ ਦਿਸਮੁ ਸੋਹਣਾ ॥
ਅਢੁ ਨ ਲਹੰਦੜੇ ਮੁਲੁ ਨਾਨਕ ਸਾਥਿ ਨ ਜੁਲਈ
ਮਾਇਆ ॥ ੨ ॥

ਪਉੜੀ ॥ ਚਲਦਿਆ ਨਾਲਿ ਨ ਚਲੈ ਸੋ ਕਿਉ
ਸੰਜੀਐ ॥ ਤਿਸ ਕਾ ਕਹੁ ਕਿਆ ਜਤਨੁ ਜਿਸ
ਤੇ ਵੰਜੀਐ ॥ ਹਰਿ ਬਿਸਰਿਐ ਕਿਉ ਤ੍ਰਿਪਤਾਵੈ
ਨਾ ਮਨੁ ਰੰਜੀਐ ॥ ਪ੍ਰਭੁ ਛੋਡਿ ਅਨ ਲਾਗੈ
ਨਰਕਿ ਸਮੰਜੀਐ ॥ ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਦਇਆਲ
ਨਾਨਕ ਭਉ ਭੰਜੀਐ ॥ ੧੦ ॥

ਸਲੋਕ ॥ ਨਚ ਰਾਜ ਸੁਖ ਮਿਸਟੰ ਨਚ ਭੋਗ
ਰਸ ਮਿਸਟੰ ਨਚ ਮਿਸਟੰ ਸੁਖ ਮਾਇਆ ॥
ਮਿਸਟੰ ਸਾਧਸੰਗਿ ਹਰਿ ਨਾਨਕ ਦਾਸ ਮਿਸਟੰ
ਪ੍ਰਭ ਦਰਸਨੰ ॥ ੧ ॥ ਲਗੜਾ ਸੋ ਨੇਹੁ ਮੰਨ
ਮਝਾਹੁ ਰਤਿਆ ॥ ਵਿਧੜੇ ਸਚ ਥੋਕਿ ਨਾਨਕ
ਮਿਠੜਾ ਸੋ ਧਣੀ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਬਿਨੁ ਕਛੂ ਨ ਲਾਗਈ
ਭਗਤਨ ਕਉ ਮੀਠਾ ॥ ਆਨ ਸੁਆਦ ਸਭਿ

Pour'i : This human being has considered this wilderness of the world as a beautiful place (town) and has considered the worldly things, which are perishable, as true and permanent. Thus he functions like a mad man in the surroundings of sexual desires, anger and egoism and then repents when faced with the onslaughts of the Yama (god of death). Later on he repents due to his egoistic tendencies like a devil (ghost), being without the Guru's guidance. (9)

Slok (Raj kaptang roop kaptung.....)

O Nanak ! This human being is always amassing the filth of (kingdom) riches, or the filth of beauty, or the filth of wealth, alongwith the dirt of egoism, vicious and deceitful actions, and other flaws or short-comings but all these possessions do not accompany him after death except the wealth of Lord's True Name. (1)

O Brother ! Why are you so enamoured with tuma (bitter melon) and misled, when this tuma appears beautiful only for a while ? O Nanak ! No one values this Maya (worldly falsehood) even worth a penny as this wealth does not accompany us in the end (of this life). (2)

Pour'i : O Brother ! What is the use of collecting (amassing) this wealth when it does not accompany us after death ? Tell me, why should we go on collecting this wealth with so much effort, when we are sure to be separated from it ? How could we be satiated (with it) by forsaking the Lord; moreover we could never attain happiness or bliss without the support of True Name ? O Nanak ! We are likely to be thrown into hell by being engrossed in worldly pleasures (possessions) while forgetting the Lord's worship. O Lord - benefactor ! May You cast away our fear of death alongwith our vicious and sinful actions and unite us with Yourself. (10)

Slok (Nach raj sukh mistung nach bhog.....)

O Nanak ! Neither the pleasure of worldly riches (kingdom) nor the worldly comforts of enjoying all worldly falsehood is sweet; moreover the bliss of worldly pleasures (Maya) is equally bitter. The only sweet thing (in the world) is the company of the holy saints and the devotees of the Lord while the glimpse of the Lord is equally sweet and pleasant. (1)

O Nanak ! The persons, who are imbued with the love of the Lord, are always immersed in reciting True Name with love and devotion and enjoy the sweetness of the Lord. (2)

Pour'i : The saints do not find any sweetness in anything else apart from the Lord's Vision, since all the other worldly

ਫੀਕਿਆ ਕਰਿ ਨਿਰਨਉ ਡੀਨਾ ॥ ਅਗਿਆਨੁ
ਭਰਮੁ ਦੁਖੁ ਕਟਿਆ ਗੁਰ ਭਏ ਬਸੀਨਾ ॥ ਚਰਨ
ਕਮਲ ਮਨੁ ਬੋਧਿਆ ਜਿਉ ਰੰਗੁ ਮਜੀਨਾ ॥
ਜੀਉ ਪ੍ਰਾਣ ਤਨੁ ਮਨੁ ਪ੍ਰਭੂ ਬਿਨਸੇ ਸਭਿ ਬੂਠਾ
॥ ੧੧ ॥

ਸਲੋਕ ॥ ਤਿਅਕਤ ਜਲੰ ਨਹ ਜੀਵ ਮੀਨੰ
ਨਹ ਤਿਆਗਿ ਚਾਤ੍ਰਕ ਮੇਘ ਮੰਡਲਹ ॥ ਬਾਣ
ਬੋਧੰ ਕੁਰੰਕ ਨਾਦੰ ਅਲਿ ਬੰਧਨ ਕੁਸਮ
ਬਾਸਨਹ ॥ ਚਰਨ ਕਮਲ ਰਚੰਤਿ ਸੰਤਹ ਨਾਨਕ
ਆਨ ਨ ਰੁਚਤੇ ॥ ੧ ॥ ਮੁਖੁ ਡੇਖਾਊ ਪਲਕ
ਛਡਿ ਆਨ ਨ ਡੇਊ ਚਿਤੁ ॥ ਜੀਵਣ ਸੰਗਮੁ
ਤਿਸੁ ਧਣੀ ਹਰਿ ਨਾਨਕ ਸੰਤਾਂ ਮਿਤੁ ॥ ੨ ॥
ਪਉੜੀ ॥ ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਪਾਣੀਐ ਕਿਉ
ਜੀਵਣੁ ਪਾਵੈ ॥ ਬੁੰਦ ਵਿਹੂਣਾ ਚਾਤ੍ਰਕੋ ਕਿਉ
ਕਰਿ ਤ੍ਰਿਪਤਾਵੈ ॥ ਨਾਦ ਕੁਰੰਕਹਿ ਬੋਧਿਆ
ਸਨਮੁਖ ਉਠਿ ਧਾਵੈ ॥ ਭਵਰੁ ਲੋਭੀ ਕੁਸਮ
ਬਾਸੁ ਕਾ ਮਿਲਿ ਆਪੁ ਬੰਧਾਵੈ ॥ ਤਿਉ ਸੰਤ
ਜਨਾ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਦੇਖਿ ਦਰਸੁ ਅਘਾਵੈ ॥
੧੨ ॥

ਸਲੋਕ ॥ ਚਿਤਵੰਤਿ ਚਰਨ ਕਮਲੰ ਸਾਸਿ
ਸਾਸਿ ਅਰਾਧਨਹ ॥ ਨਹ ਬਿਸਰੰਤਿ ਨਾਮ
ਅਚੁਤ ਨਾਨਕ ਆਸ ਪੂਰਨ ਪਰਮੇਸੁਰਹ ॥ ੧
॥ ਸੀਤੜਾ ਮੰਨ ਮੰਝਾਹਿ ਪਲਕ ਨ ਥੀਵੈ ਬਾਹਰਾ
॥ ਨਾਨਕ ਆਸੜੀ ਨਿਬਾਹਿ ਸਦਾ ਪੇਖੰਦੇ ਸਚੁ
ਧਣੀ ॥ ੨ ॥

ਪਉੜੀ ॥ ਆਸਾਵੰਤੀ ਆਸ ਗੁਸਾਈ ਪੂਰੀਐ
॥ ਮਿਲਿ ਗੋਪਾਲ ਗੋਬਿੰਦ ਨ ਕਬਹੂ ਬੂਰੀਐ ॥

pleasures are tasteless, as they have experienced it themselves. We have got rid of all our afflictions due to our ignorance and dual-mindedness when the Guru functioned as an intermediary between us and the Lord. We feel completely imbued with the love of the Lord (by the fast colour of Lord's love) when we sought refuge at the lotus-feet of the Lord and we have inculcated the love of the Lord in our hearts whereas all the ills and sufferings of worldly attachments and falsehood have disappeared from our body and mind. (11)

Slok (Tiakat jalung neh jeev meenung.....)

O Nanak ! The holy saints are immersed at the lotus-feet of the Lord and imbued with His love so much that they do not like (appreciate) anything else, just as the fish cannot exist without the company (presence) of water, or the toad (papiya) cannot exist without the presence of the bursting clouds. Similarly the (body of the) deer gets pierced with the hunter's arrows on hearing the sound of hunter's drum and being completely absorbed in it or the black wasp gets enamoured by the fragrance of flowers so that he loses his life by being enclosed within the flowers on sunset. (1)

O Nanak ! I would not develop love for anything else, once I got a glimpse of the Lord's Vision. The real life (for saints) lies in uniting with the Lord, the true friend of the saints and they enjoy this life only by perceiving a glimpse of the Lord. (2)

Pour'i : The holy saints have developed such a love of the Lord and live only by perceiving His glimpse just as the the fish cannot exist without the presence of water, or toad cannot live without receiving the rain-drop and the deer comes running to the hunter's den on hearing the sound of the hunter's drum, being enamoured by it. Similarly the black wasp gets caught in the flower, being enchanted by its fragrance. (12)

Slok (Chitvant charan kamlang saas.....)

O Nanak ! Our worldly desires are always fulfilled by the True Lord and the persons, who do not forsake the imperishable True Master, always recite His True Name (with each breath) by seeking the support of the lotus-feet of the Lord. (1)

O Nanak ! The True Master is always watching us and fulfils our desires. O Lord ! We have inculcated the love of Your True Name in our heart and never forsake You even for a moment. (2)

Pour'i : O Lord ! May You fulfil the desires of this hopeful person, having faith in the efficacy of Your power, as the person having united with the Lord-Creator, never feels dejected or

ਦੇਹੁ ਦਰਸੁ ਮਨਿ ਚਾਉ ਲਹਿ ਜਾਹਿ ਵਿਸੁਰੀਐ
॥ ਹੋਇ ਪਵਿਤ੍ਰੁ ਸਰੀਰੁ ਚਰਨਾ ਧੂਰੀਐ ॥

ਪਾਰਬ੍ਰਹਮ ਗੁਰਦੇਵ ਸਦਾ ਹਜੂਰੀਐ ॥ ੧੩ ॥

ਸਲੋਕ ॥ ਰਸਨਾ ਉਚਰੰਤਿ ਨਾਮੰ ਸ੍ਵਣੰ ਸੁਨੰਤਿ

ਸਬਦ ਅੰਮ੍ਰਿਤਹ ॥ ਨਾਨਕ ਤਿਨ ਸਦ

ਬਲਿਹਾਰੰ ਜਿਨਾ ਧਿਆਨੁ ਪਾਰਬ੍ਰਹਮਣਹ ॥

੧ ॥ ਹਭਿ ਕੂੜਾਵੇ ਕੰਮ ਇਕਸੁ ਸਾਈ ਬਾਹਰੇ

॥ ਨਾਨਕ ਸੇਈ ਧੰਨੁ ਜਿਨਾ ਪਿਰਹੜੀ ਸਚ

ਸਿਉ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਦ ਬਲਿਹਾਰੀ ਤਿਨਾ ਜਿ ਸੁਨਤੇ

ਹਰਿ ਕਥਾ ॥ ਪੂਰੇ ਤੇ ਪਰਧਾਨ ਨਿਵਾਹਿ ਪ੍ਰਭ

ਮਥਾ ॥ ਹਰਿ ਜਸੁ ਲਿਖਹਿ ਬੇਅੰਤ ਸੋਹਿ ਸੇ

ਹਥਾ ॥ ਚਰਨ ਪੁਨੀਤ ਪਵਿਤ੍ਰ ਚਾਲਹਿ ਪ੍ਰਭ

ਪਥਾ ॥ ਸੰਤਾਂ ਸੰਗਿ ਉਧਾਰੁ ਸਗਲਾ ਦੁਖੁ ਲਥਾ

॥ ੧੪ ॥

ਸਲੋਕੁ ॥ ਭਾਵੀ ਉਦੋਤ ਕਰਣੰ ਹਰਿ ਰਮਣੰ

ਸੰਜੋਗ ਪੂਰਨਹ ॥ ਗੋਪਾਲ ਦਰਸ ਭੇਟੰ ਸਫਲ

ਨਾਨਕ ਸੋ ਮਹੂਰਤਹ ॥ ੧ ॥ ਕੀਮ ਨ ਸਕਾ

ਪਾਇ ਸੁਖ ਮਿਤੀ ਹੂ ਬਾਹਰੇ ॥ ਨਾਨਕ ਸਾ

ਵੇਲੜੀ ਪਰਵਾਣੁ ਜਿਤੁ ਮਿਲੈਦੜੇ ਮਾ ਪਿਰੀ ॥

੨ ॥

ਪਉੜੀ ॥ ਸਾ ਵੇਲਾ ਕਹੁ ਕਉਣੁ ਹੈ ਜਿਤੁ

ਪ੍ਰਭ ਕਉ ਪਾਈ ॥ ਸੋ ਮੂਰਤੁ ਭਲਾ ਸੰਜੋਗੁ ਹੈ

ਜਿਤੁ ਮਿਲੈ ਗੁਸਾਈ ॥ ਆਠ ਪਹਰ ਹਰਿ

ਧਿਆਇ ਕੈ ਮਨ ਇਛੁ ਪੁਜਾਈ ॥ ਵਡੈ ਭਾਗਿ

despondent. May the Lord bestow a glimpse of His Vision on me, as I am pining and longing for His unison ! Thus all my disappointment and despondency will vanish.

O Lord ! May You always abide within me as by taking Your support (refuge at Your lotus-feet) and applying the dust of Your lotus-feet, I get purified in body and mind. (13)

Slok (*Rasna uchrant naamung sarvanung.....*)

O Nanak ! I would offer myself as a sacrifice to such persons, who recite with the tongue, the Lord's True Name and listen with their ears the nectar of True Name through the Guru's Word (Gurbani) and are always imbued with the love of the Lord.(1)

O Nanak ! All other functions or actions apart from the worship of the Lord, (Lord's True Name) are all false and meaningless. Infact, blessed are the persons, who are imbued with the love of the Lord and are always immersed in Him! (2)

Pour'i : O Lord ! I would always offer myself as a sacrifice to such persons, who listen to Your discourses. The persons, who bow in obeisance to the Lord, are truly great and acclaimed as fortunate, being pre-destined by the Lord's Will. The hands which write the praises of the Lord, are beautiful and get acclaimed and praised everywhere. The lotus-feet (of the persons) are also pure and praiseworthy which tread the path of the Lord following His Will. O True Master ! The persons, who join the company of holy saints, always attain salvation by getting rid of all their ills and afflictions. (14)

Slok (*Bhavi udot karnung har ramanung.....*)

O Nanak ! Whenever a person becomes fortunate, being blessed by Lord's Will, he recites the Lord's True Name by joining the company of the holy saints. Blessed and praiseworthy is the moment and the time when a person perceives a glimpse of the Lord! (1)

O Nanak ! Blessed and acceptable is the time (moment) when I unite with my Lord-Spouse ! I cannot evaluate the importance of the time when I get a glimpse of the Lord and the bliss and joy attained through this unison, is beyond our comprehension. (2)

Pour'i : O Brother ! Tell me, what opportune time was it and what was the pleasant moment when we got united with the Lord? That unison and (chance) moment of meeting the Lord was really wonderful, when we got united with the Lord. We get all our desires fulfilled when we recite the True Name of the Lord all the twenty-

ਸਤਸੰਗੁ ਹੋਇ ਨਿਵਿ ਲਾਗਾ ਪਾਈ ॥ ਮਨਿ
ਦਰਸਨ ਕੀ ਪਿਆਸ ਹੈ ਨਾਨਕ ਬਲਿ ਜਾਈ
॥ ੧੫ ॥

ਸਲੋਕ ॥ ਪਤਿਤ ਪੁਨੀਤ ਗੋਬਿੰਦਹ ਸਰਬ
ਦੋਖ ਨਿਵਾਰਣਹ ॥ ਸਰਣਿ ਸੂਰ ਭਗਵਾਨਹ
ਜਪੰਤਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰੇ ॥ ੧ ॥ ਛਡਿਓ
ਹਭੁ ਆਪੁ ਲਗੜੇ ਚਰਣਾ ਪਾਸਿ ॥ ਨਠੜੇ
ਦੁਖ ਤਾਪੁ ਨਾਨਕ ਪ੍ਰਭੁ ਪੇਖੰਦਿਆ ॥ ੨ ॥

ਪਉੜੀ ॥ ਮੇਲਿ ਲੈਹੁ ਦਇਆਲ ਢਹਿ ਪਏ
ਦੁਆਰਿਆ ॥ ਰਖਿ ਲੇਵਹੁ ਦੀਨ ਦਇਆਲ
ਭ੍ਰਮਤ ਬਹੁ ਹਾਰਿਆ ॥ ਭਗਤਿ ਵਛਲੁ ਤੇਰਾ
ਬਿਰਦੁ ਹਰਿ ਪਤਿਤ ਉਧਾਰਿਆ ॥ ਤੁਝ ਬਿਨੁ
ਨਾਹੀ ਕੋਇ ਬਿਨਉ ਮੋਹਿ ਸਾਰਿਆ ॥ ਕਰੁ
ਗਹਿ ਲੇਹੁ ਦਇਆਲ ਸਾਗਰ ਸੰਸਾਰਿਆ ॥
੧੬ ॥

ਸਲੋਕ ॥ ਸੰਤ ਉਧਰਣ ਦਇਆਲੀ ਆਸਰੰ
ਗੋਪਾਲ ਕੀਰਤਨਹ ॥ ਨਿਰਮਲੰ ਸੰਤ ਸੰਗੇਣ
ਓਟ ਨਾਨਕ ਪਰਮੇਸੁਰਹ ॥ ੧ ॥ ਚੰਦਨ ਚੰਦੁ
ਨ ਸਰਦ ਰੁਤਿ ਮੂਲਿ ਨ ਮਿਟਈ ਘਾਮ ॥
ਸੀਤਲੁ ਥੀਵੈ ਨਾਨਕਾ ਜਪੰਦੜੇ ਹਰਿ ਨਾਮੁ ॥
੨ ॥

ਪਉੜੀ ॥ ਚਰਨ ਕਮਲ ਕੀ ਓਟ ਉਧਰੇ
ਸਗਲ ਜਨ ॥ ਸੁਣਿ ਪਰਤਾਪੁ ਗੋਵਿੰਦ ਨਿਰਭਉ
ਭਏ ਮਨ ॥ ਤੋਟਿ ਨ ਆਵੈ ਮੂਲਿ ਸੰਚਿਆ
ਨਾਮੁ ਧਨ ॥ ਸੰਤ ਜਨਾ ਸਿਉ ਸੰਗੁ ਪਾਈਐ
ਵਡੈ ਪੁਨ ॥ ਆਠ ਪਹਰ ਹਰਿ ਧਿਆਇ ਹਰਿ

four hours.

O Nanak ! The persons, who are fortunate enough, being pre-destined by the Lord's Will, join the company of the holy saints. I would pay my obeisance to the lotus-feet of such saints and offer myself as a sacrifice to such saints, so that I could satiate my thirst through the glimpse of the Lord. (15)

Slok (*Patit puneeet gobindeh sarab dokh nirvarneh....*)

O Nanak ! The Lord, purifier of the sinners, casts away all our sufferings and afflictions. By taking the support of the Lord He protects the honour of His devotees like a warrior, who are always reciting the True Name of the Lord. (1)

O Nanak ! The person, who has got rid of his egoism, could take refuge at the lotus-feet of the Lord, as by having a glimpse of the Lord, all his afflictions or sufferings are cast away. (2)

Pour'i : O Lord ! May we be united with You, as we have sought refuge at Your lotus-feet ! O Lord-benefactor ! I am tired of wandering through many forms of life while going through the cycle of births and deaths. May You protect my honour through Your Grace ! O beloved Lord ! You are the beloved of Your saints who seek Your support, and You take it as Your moral duty to purify them and set the sinners on the right path. O Nanak ! I have no other supporter except the Lord, as such I am praying to Him for His help . O Merciful Lord ! May You protect me while crossing this ocean of life successfully with a helping hand! (16)

Slok (*Sant udharan dayalung asarang.....*)

O Nanak ! The persons, who have taken the support of the Lord, find the company of the holy saints as purifying. The saints, who take the support of the Lord's True Name by singing His praises, always help the sinners to purify them, being their benefactors. (1)

The anguish and fire (heat) of the mind does not get lessened either with the moon's cooling effect or the winter's cold except the company of the holy saints. But one attains peace and tranquillity of mind by reciting the True Name of the Lord. (2)

Pour'i : The persons, who have sought the support of the lotus-feet of the Lord, have crossed this ocean of life successfully, as they have cast away the fear of death by listening to the praises of the Lord being sung and their mind has become fearless. Moreover the persons, who amass the wealth of True Name, are never at a loss. Even the company of the holy saints is available to really fortunate persons only, who are pre-destined by the Lord's

ਜਸੁ ਨਿਤ ਸੁਨ ॥ ੧੭ ॥

ਸਲੋਕ ॥ ਦਇਆ ਕਰਣੰ ਦੁਖ ਹਰਣੰ ਉਚਰਣੰ

ਨਾਮ ਕੀਰਤਨਹ ॥ ਦਇਆਲ ਪੁਰਖ

ਭਗਵਾਨਹ ਨਾਨਕ ਲਿਪਤ ਨ ਮਾਇਆ ॥ ੧

॥ ਭਾਹਿ ਬਲੰਦੜੀ ਬੁਝਿ ਗਈ ਰਖੰਦੜੇ ਪ੍ਰਭ

ਆਪਿ ॥ ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ ਨਾਨਕ ਸੇ

ਪ੍ਰਭ ਜਾਪਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜਾ ਪ੍ਰਭ ਭਏ ਦਇਆਲ ਨ ਬਿਆਪੈ

ਮਾਇਆ ॥ ਕੋਟਿ ਅਘਾ ਗਏ ਨਾਸ ਹਰਿ ਇਕੁ

ਧਿਆਇਆ ॥ ਨਿਰਮਲ ਭਏ ਸਰੀਰ ਜਨ ਧੂਰੀ

ਨਾਇਆ ॥ ਮਨ ਤਨ ਭਏ ਸੰਤੋਖ ਪੂਰਨ ਪ੍ਰਭ

ਪਾਇਆ ॥ ਤਰੇ ਕੁਟੰਬ ਸੰਗਿ ਲੋਗ ਕੁਲ

ਸਬਾਇਆ ॥ ੧੮ ॥

ਸਲੋਕ ॥ ਗੁਰ ਗੋਬਿੰਦ ਗੋਪਾਲ ਗੁਰ ਗੁਰ

ਪੂਰਨ ਨਾਰਾਇਣਹ ॥ ਗੁਰ ਦਇਆਲ ਸਮਰਥ

ਗੁਰ ਗੁਰ ਨਾਨਕ ਪਤਿਤ ਉਧਾਰਣਹ ॥ ੧ ॥

ਭਉਜਲੁ ਬਿਖਮੁ ਅਸਗਾਹੁ ਗੁਰਿ ਬੋਹਿਥੈ

ਤਾਰਿਅਮੁ ॥ ਨਾਨਕ ਪੂਰ ਕਰੰ ਸਤਿਗੁਰ

ਚਰਣੀ ਲਗਿਆ ॥ ੨ ॥

ਪਉੜੀ ॥ ਧੰਨੁ ਧੰਨੁ ਗੁਰਦੇਵ ਜਿਸੁ ਸੰਗਿ

ਹਰਿ ਜਪੇ ॥ ਗੁਰ ਕ੍ਰਿਪਾਲ ਜਬ ਭਏ ਤ

ਅਵਗੁਣ ਸਭਿ ਛਪੇ ॥ ਪਾਰਬ੍ਰਹਮ ਗੁਰਦੇਵ

ਨੀਚਹੁ ਉਚ ਥਪੇ ॥ ਕਾਟਿ ਸਿਲਕ ਦੁਖ

Will. O Man ! You should recite the Lord's True Name all the twenty four hours and sing His praises or listen to them, thus getting united with Him. (17)

Slok (*Daya karnung dukh harnung.....*)

O Nanak ! The person, who recites the True Name of the all-pervading Lord-benefactor and sings His praises, does not get engrossed in the bondage of worldly falsehood or suffer any ills or afflictions. Such a person, gets united by the Lord by ridding him of his sufferings through His Grace. (1)

O Nanak ! We should recite the True Name of the Lord, who has created this whole universe as we could extinguish the fire of our worldly desires by reciting Lord's True Name, while the True Master would protect our honour Himself. (2)

Pour'i : Whenever the Lord bestows His Grace on the human being, he is not affected by the lure and charm of the (Maya) worldly falsehood. Moreover, millions of our sins are cast away by reciting the Lord's True Name. We could purify ourselves by taking the dust of the lotus-feet of such Guru-minded persons who are reciting True Name. Thus we could get united with the perfect Lord in the company of holy saints by getting peace of mind. Then the whole family and friends in their company, could cross this ocean of life successfully. (18)

Slok (*Gur Gobind Gopal Gur, Gur pooran.....*)

O Nanak ! The Guru is the Lord- Gobind, and the Lord-benefactor also, and is an embodiment of the all-pervasive Lord even. The Guru is also an embodiment of Grace and (kindness) benevolence, having all powers of the omni-potent Lord. The Guru alone is capable of purifying the sinners and enabling the sinful and vicious persons even to cross this ocean of life successfully. (1)

This world is like a deep ocean of horrible nature but the Guru has helped to save me from drowning in this arduous ocean, like a ship of safety. O Nanak ! The persons, who have sought the support of the lotus-feet of the True Guru, are really fortunate, being pre-destined by the Lord's Will, and are helped towards completion of their worldly chores (functions) successfully. (2)

Pour'i : We would offer ourselves as a sacrifice to the noble Guru, who deserves all praise, in whose company we could recite the Lord's True Name and worship Him. We could cast away all our sins and vicious thoughts, when the Guru blesses us with His Grace, and the Guru, a personification of the Lord, raises our status from helpless to praiseworthy persons. (Raises us from lower to a higher level). The Guru then helps to unite us with Himself by making us His slaves (devotees) by cutting (breaking) the shackles

ਮਾਇਆ ਕਰਿ ਲੀਨੇ ਅਪ ਦਸੇ ॥ ਗੁਣ ਗਾਏ
ਬੇਅੰਤ ਰਸਨਾ ਹਰਿ ਜਸੇ ॥ ੧੯ ॥

ਸਲੋਕ ॥ ਦ੍ਰਿਸ਼ਟੰਤ ਏਕੋ ਸੁਨੀਅੰਤ ਏਕੋ ਵਰਤੰਤ
ਏਕੋ ਨਰਹਰਹ ॥ ਨਾਮ ਦਾਨੁ ਜਾਚੰਤਿ ਨਾਨਕ
ਦਇਆਲ ਪੁਰਖ ਕ੍ਰਿਪਾ ਕਰਹ ॥ ੧ ॥ ਹਿਕੁ
ਸੇਵੀ ਹਿਕੁ ਸੰਮਲਾ ਹਰਿ ਇਕਸੁ ਪਹਿ ਅਰਦਾਸਿ
॥ ਨਾਮ ਵਖਰੁ ਧਨੁ ਸੰਚਿਆ ਨਾਨਕ ਸਚੀ ਰਾਸਿ
॥ ੨ ॥

ਪਉੜੀ ॥ ਪ੍ਰਭ ਦਇਆਲ ਬੇਅੰਤ ਪੂਰਨ ਇਕੁ
ਏਹੁ ॥ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਦੂਜਾ ਕਹਾ
ਕੇਹੁ ॥ ਆਪਿ ਕਰਹੁ ਪ੍ਰਭ ਦਾਨੁ ਆਪੇ ਆਪਿ
ਲੇਹੁ ॥ ਆਵਣ ਜਾਣਾ ਹੁਕਮੁ ਸਭੁ ਨਿਹਚਲੁ
ਤੁਧੁ ਥੇਹੁ ॥ ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਕਰਿ ਕਿਰਪਾ
ਨਾਮੁ ਦੇਹੁ ॥ ੨੦ ॥ ੧ ॥

ਜੈਤਸਰੀ ਬਾਣੀ ਭਗਤਾ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਾਥ ਕਛੁਅ ਨ ਜਾਨਉ ॥ ਮਨੁ ਮਾਇਆ ਕੈ
ਹਾਥਿ ਬਿਕਾਨਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੁਮ
ਕਹੀਅਤ ਹੋ ਜਗਤ ਗੁਰ ਸੁਆਮੀ ॥ ਹਮ
ਕਹੀਅਤ ਕਲਿਜੁਗ ਕੇ ਕਾਮੀ ॥ ੧ ॥ ਇਨ
ਪੰਚਨ ਮੇਰੇ ਮਨੁ ਜੁ ਬਿਗਾਰਿਓ ॥ ਪਲੁ ਪਲੁ
ਹਰਿ ਜੀ ਤੇ ਅੰਤਰੁ ਪਾਰਿਓ ॥ ੨ ॥ ਜਤ
ਦੇਖਉ ਤਤ ਦੁਖ ਕੀ ਰਾਸੀ ॥ ਅਜੋ ਨ ਪੜ੍ਹਾਇ

of our worldly bondage. We get freed from all our ills and are enabled to sing the praises of the Lord with our tongue, thus enjoying the eternal bliss. (19)

Slok (*Dristant eko suniant eko variant....*)

O Nanak ! The persons, who are blessed with the Lord's Grace and benevolence, seek the boon of True Name alone from the True Master. Then they perceive the same Lord pervading everywhere, who is the True Master of the whole Universe, and is heard and seen everywhere being omni-present. (1)

O Nanak ! My only prayer to the Lord is to enable me to always sing His praises by inculcating His love in my heart. The persons, who have amassed the wealth of True Name, as their real merchandise in the world's business, always keep this treasure of Lord's True Name with them, (which accompanies them to the next world). (2)

Pour'i : O Brother ! The True Master is our benefactor and a limitless Lord, being omni-present. The Lord is all in all and there is no other second power on par with Him, as there is none else except the Lord. O Lord ! You are the benevolent Lord, blessing us with Your favours and You alone are utilising those favours Yourself (in the form of men). The cycle of births and deaths is also controlled by You as per Your Will. This is all Your worldly drama, being Yourself ever-existent in this drama. O Nanak ! I only seek the boon of True Name through the Lord's Grace, so that I could merge with Him by reciting True Name. (20 - 1)

Jaisri Bani Bhagtan Ki *Ik onkar satgur prasad (Nath kachhu na janou.....)*

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! I am totally devoid of knowledge without knowing anything; as my mind is fully engrossed in the lure of the worldly falsehood (Maya) and pleasures, and am under its control completely. (Pause - 1)

You are called the Guru and True Master of the whole world and the universe, whereas we are known for our sexual desires in this age of Kal-Yug and always function being under its control or spell. (1)

O Lord ! Infact, all the five vices including the sexual desires have spoiled my habits (mind). These vices are responsible for my separation from You, bringing out the differences between You and me, as such these vices would not allow me to unite with You. (2)

ਨਿਗਮ ਭਏ ਸਾਖੀ ॥ ੩ ॥ ਗੋਤਮ ਨਾਰਿ
ਉਪਾਪਤਿ ਸ੍ਰਾਮੀ ॥ ਸੀਸੁ ਧਰਨਿ ਸਹਸ ਭਗ
ਰਾਮੀ ॥ ੪ ॥ ਇਨ ਦੂਤਨ ਖਲੁ ਬਧੁ ਕਰਿ
ਮਾਰਿਓ ॥ ਬਡੇ ਨਿਲਾਜੁ ਅਜਹੂ ਨਹੀ ਹਾਰਿਓ
॥ ੫ ॥ ਕਹਿ ਰਵਿਦਾਸ ਕਹਾ ਕੈਸੇ ਕੀਜੈ ॥
ਬਿਨੁ ਰਖੁਨਾਥ ਸਰਨਿ ਕਾ ਕੀ ਲੀਜੈ ॥ ੬ ॥
੧ ॥

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਟੋਡੀ ਮਹਲਾ ੪ ਘਰੁ ੧ ॥

ਹਰਿ ਬਿਨੁ ਰਹਿ ਨ ਸਕੈ ਮਨੁ ਮੇਰਾ ॥ ਮੇਰੇ
ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਹਰਿ ਪ੍ਰਭੁ ਗੁਰੁ ਮੇਲੇ ਬਹੁਰਿ ਨ
ਭਵਜਲਿ ਫੇਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੇਰੈ ਹੀਅਰੈ
ਲੋਚ ਲਗੀ ਪ੍ਰਭੁ ਕੇਰੀ ਹਰਿ ਨੈਨਹੁ ਹਰਿ ਪ੍ਰਭੁ
ਹੇਰਾ ॥ ਸਤਿਗੁਰਿ ਦਇਆਲਿ ਹਰਿ ਨਾਮੁ
ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਪਾਧਰੁ ਹਰਿ ਪ੍ਰਭੁ ਕੇਰਾ ॥
੧ ॥ ਹਰਿ ਰੰਗੀ ਹਰਿ ਨਾਮੁ ਪ੍ਰਭੁ ਪਾਇਆ
ਹਰਿ ਗੋਵਿੰਦ ਹਰਿ ਪ੍ਰਭੁ ਕੇਰਾ ॥ ਹਰਿ ਹਿਰਦੈ
ਮਨਿ ਤਨਿ ਮੀਠਾ ਲਾਗਾ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗੁ
ਚੰਗੇਰਾ ॥ ੨ ॥ ਲੋਭ ਵਿਕਾਰ ਜਿਨਾ ਮਨੁ
ਲਾਗਾ ਹਰਿ ਵਿਸਰਿਆ ਪੁਰਖੁ ਚੰਗੇਰਾ ॥ ਓਇ
ਮਨਮੁਖ ਮੂੜ ਅਗਿਆਨੀ ਕਹੀਅਹਿ ਤਿਨ
ਮਸਤਕਿ ਭਾਗੁ ਮੰਦੇਰਾ ॥ ੩ ॥ ਬਿਬੇਕ ਬੁਧਿ
ਸਤਿਗੁਰ ਤੇ ਪਾਈ ਗੁਰ ਗਿਆਨੁ ਗੁਰੁ ਪ੍ਰਭੁ
ਕੇਰਾ ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਗੁਰੁ ਤੇ ਪਾਇਆ
ਧਰਿ ਮਸਤਕਿ ਭਾਗੁ ਲਿਖੇਰਾ ॥ ੪ ॥ ੧ ॥

O Lord ! Wherever I look around (except You), I find the presence of sufferings only. I have not been satisfied inspite of the study of the Vedas and have not known how to unite with You. (3)

Even the god Inder got enamoured by the beauty of the wife of Rishi Gautam and was cursed with having thousands of male organs all around (to his shame). (4)

The god Brahma got enchanted with (sexual desires for) his own daughter, and the god Shiva cut away his (Brahma's) fifth head, which shows all these gods have controlled their foolish mind with great effort and difficulty. But we are ashamed to accept that this foolish mind is not curbed yet. (5)

O Ravidas ! Whom else should we approach except the Lord, and what efforts should we put in to attain peace of mind ? O Lord ! Whose support should we seek except Yours ! (we depend on You) (6 - 1)

*Ik onkar satnam karta purkh nirbhau nirvair akal moorat
ajooni saibhung Gurprasad Rag Todi Mahala - 4 Ghar - 1 (Har
bin reh na sakai ma'n mera.....)*

"By The Grace of the one Lord-Sublime, Truth personified the creator (Prime-male) fearless, with enmity to none, deathless, free from the cycle of rebirths, self effulgent, and attainable through the Guru's guidance."

Once the Guru enabled me to merge with the Lord, dearest to my heart, then there was no (need) possibility of being born again in this ocean of life. I have now perceived the Lord with my eyes, for whom I had been pining to meet for so long. My benevolent Guru has now convinced me to recite the Lord's True Name with devotion, thus revealing to me the direct path leading to a unison with the True Lord (True Master). (1)

I have attained from the Guru the Lord's True Name, who is always immersed in a blissful mood. Since I was fortunate enough, being pre-destined by Lord's Will, I have partaken the sweet nectar of True Name, through the Guru's guidance and inculcated its love in my heart. (2)

The persons, whose mind is engrossed in the love of vices like greed, have forgotten the greatest Lord; and such self-willed and foolish persons are known as unwise, having no knowledge (secrets) about the True Master, as they are pre-destined by the Lord's Will as unfortunate. (3)

We have attained this wisdom to deliberate (on various issues) from the True Guru, as such we have gained all the knowledge about the True Lord. O Nanak ! I have been blessed with this knowledge from the Guru, as I was fortunate enough to be pre-destined by the Lord's Will. (4 - 1)

ਟੋਡੀ ਮਹਲਾ ੫ ਘਰੁ ੧ ਦੁਪਦੇ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੰਤਨ ਅਵਰ ਨ ਕਾਹੂ ਜਾਨੀ ॥ ਬੇਪਰਵਾਹ
ਸਦਾ ਰੰਗਿ ਹਰਿ ਕੈ ਜਾ ਕੇ ਪਾਖੁ ਸੁਆਮੀ ॥
ਰਹਾਉ ॥ ਉਚ ਸਮਾਨਾ ਠਾਕੁਰ ਤੇਰੇ ਅਵਰ ਨ
ਕਾਹੂ ਤਾਨੀ ॥ ਐਸੇ ਅਮਰੁ ਮਿਲਿਓ ਭਗਤਨ
ਕਉ ਰਾਚਿ ਰਹੇ ਰੰਗਿ ਗਿਆਨੀ ॥ ੧ ॥ ਰੋਗ
ਸੋਗ ਦੁਖ ਜਰਾ ਮਰਾ ਹਰਿ ਜਨਹਿ ਨਹੀ
ਨਿਕਟਾਨੀ ॥ ਨਿਰਭਉ ਹੋਇ ਰਹੇ ਲਿਵ ਏਕੈ
ਨਾਨਕ ਹਰਿ ਮਨੁ ਮਾਨੀ ॥ ੨ ॥ ੧ ॥
ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਬਿਸਰਤ ਸਦਾ ਖੁਆਰੀ ॥ ਤਾ ਕਉ ਧੋਖਾ
ਕਹਾ ਬਿਆਪੈ ਜਾ ਕਉ ਓਟ ਤੁਹਾਰੀ ॥ ਰਹਾਉ
॥ ਬਿਨੁ ਸਿਮਰਨ ਜੋ ਜੀਵਨੁ ਬਲਨਾ ਸਰਪ
ਜੈਸੇ ਅਰਜਾਰੀ ॥ ਨਵ ਖੰਡਨ ਕੇ ਰਾਜੁ ਕਮਾਵੈ
ਅੰਤਿ ਚਲੈਗੇ ਹਾਰੀ ॥ ੧ ॥ ਗੁਣ ਨਿਧਾਨ
ਗੁਣ ਤਿਨ ਹੀ ਗਾਏ ਜਾ ਕਉ ਕਿਰਪਾ ਧਾਰੀ
॥ ਸੋ ਸੁਖੀਆ ਧੰਨੁ ਉਸੁ ਜਨਮਾ ਨਾਨਕ ਤਿਸੁ
ਬਲਿਹਾਰੀ ॥ ੨ ॥ ੨ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ਘਰੁ ੨ ਚਉਪਦੇ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਧਾਇਓ ਰੇ ਮਨ ਦਹ ਦਿਸ ਧਾਇਓ ॥ ਮਾਇਆ
ਮਗਨ ਸੁਆਦਿ ਲੋਭਿ ਮੋਹਿਓ ਤਿਨਿ ਪ੍ਰਭਿ

Todi Mahala - 5 Ghar - 1 Dupade Ik onkar satgur prasad
(Santan avar na kahu jani.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The holy saints of the Lord have not developed any other love except the love of the Lord in this world. They are always immersed in the love and devotion of the Lord, being carefree from (never caring for) any other attraction, as they only depend on the Lord's support. (Pause)

O True Master ! Your status and praises are of the highest order, without having any parallel or equal in power to Yours in the world. O Lord ! Your saints have attained such an immortal position in this world, which keeps the learned people always imbued with Your love and devotion through their example. (1)

O Lord ! Your holy saints and disciples are never pestered by any malady, sufferings or afflictions like the old age or the torture of the cycle of births and deaths. O Nanak ! Your saints are always immersed in Your love without any fear complex, meditating on True Name. They are always imbued with the love of Your True Name and are always immersed in such noble thoughts. (2 - 1)

Todi Mahala - 5 (Har bisrat sada khuari.....)

O Lord ! The persons, bereft of Your love and service, always face disgust and miseries, whereas the Guru-minded persons, having Your support and Grace as their mainstay in life, never suffer from any disappointment or short-comings in life. (Pause)

O True Master ! The life spent in the absence of Your True Name, is just like leading the life of a snake, who frets and fumes with its venom, Similarly the self-willed person wastes his life in suffering, fretting with fumes. Infact, such a person, having his kingdom over the whole world (nine khand regions) even but without the love of Lord's True Name leaves this world without achieving anything fruitful and losing this battle of life. (1)

O Nanak ! The persons, who are blessed with the Lord's Grace and benevolence, have enjoyed the bliss of life, by singing the praises of the Lord, the treasure of all virtues. Blessed are such persons, who have truly enjoyed the peace and tranquillity of mind (in the world) in reciting True Name. We offer ourselves as a sacrifice to such noble souls and greet them with honour. (2 - 2)

Todi Mahala - 5 Ghar - 2 Choupade Ik onkar satgur prasad (Dha'iou re ma'n deh dis dhaieu.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! This mind of ours is never stable and at peace, and wanders around in all the ten directions. This mind is always

ਆਪਿ ਭੁਲਾਇਓ ॥ ਰਹਾਉ ॥ ਹਰਿ ਕਥਾ
ਹਰਿ ਜਸ ਸਾਧਸੰਗਤਿ ਸਿਉ ਇਕੁ ਮੁਹਤੁ ਨ
ਇਹੁ ਮਨੁ ਲਾਇਓ ॥ ਬਿਗਸਿਓ ਪੇਖਿ ਰੰਗੁ
ਕਸੰਭ ਕੋ ਪਰ ਗਿਹੁ ਜੋਹਨਿ ਜਾਇਓ ॥ ੧ ॥
ਚਰਨ ਕਮਲ ਸਿਉ ਭਾਉ ਨ ਕੀਨੋ ਨਹ ਸਤ
ਪੁਰਖੁ ਮਨਾਇਓ ॥ ਧਾਵਤ ਕਉ ਧਾਵਹਿ ਬਹੁ
ਭਾਤੀ ਜਿਉ ਤੇਲੀ ਬਲਦੁ ਭ੍ਰਮਾਇਓ ॥ ੨ ॥
ਨਾਮ ਦਾਨੁ ਇਸਨਾਨੁ ਨ ਕੀਓ ਇਕ ਨਿਮਖ ਨ
ਕੀਰਤਿ ਗਾਇਓ ॥ ਨਾਨਾ ਝੂਠਿ ਲਾਇ ਮਨੁ
ਤੋਖਿਓ ਨਹ ਬੂਝਿਓ ਅਪਨਾਇਓ ॥ ੩ ॥
ਪਰਉਪਕਾਰ ਨ ਕਬਹੂ ਕੀਏ ਨਹੀ ਸਤਿਗੁਰੁ
ਸੇਵਿ ਧਿਆਇਓ ॥ ਪੰਚ ਦੂਤ ਰਚਿ ਸੰਗਤਿ
ਗੋਸਟਿ ਮਤਵਾਰੋ ਮਦ ਮਾਇਓ ॥ ੪ ॥ ਕਰਉ
ਬੇਨਤੀ ਸਾਧਸੰਗਤਿ ਹਰਿ ਭਗਤਿ ਵਛਲ ਸੁਣਿ
ਆਇਓ ॥ ਨਾਨਕ ਭਾਗਿ ਪਰਿਓ ਹਰਿ ਪਾਛੈ
ਰਾਖੁ ਲਾਜ ਅਪੁਨਾਇਓ ॥ ੫ ॥ ੧ ॥ ੩ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਮਾਨੁਖੁ ਬਿਨੁ ਬੂਝੇ ਬਿਰਥਾ ਆਇਆ ॥ ਅਨਿਕ
ਸਾਜ ਸੀਰਾਗਰ ਬਹੁ ਕਰਤਾ ਜਿਉ ਮਿਰਤਕੁ
ਓਢਾਇਆ ॥ ਰਹਾਉ ॥ ਧਾਇ ਧਾਇ ਕ੍ਰਿਪਨ
ਸ਼੍ਰਮੁ ਕੀਨੋ ਇਕਤ੍ਰ ਕਰੀ ਹੈ ਮਾਇਆ ॥ ਦਾਨੁ
ਪੁੰਨੁ ਨਹੀ ਸੰਤਨੁ ਸੇਵਾ ਕਿਤ ਹੀ ਕਾਜਿ ਨ

engrossed in worldly pleasures and sinful actions due to its attachment to Maya. (Worldly falsehood). But this also is arranged and organised by the Lord Himself, thus putting us on the wrong path. (leading us astray), (as per His Will) (Pause)

As such neither this mind likes to join the company of holy saints in singing the praises of the Lord, nor this self-willed person likes to listen to the discourses of the Lord's Greatness and praises. Instead, this mind takes pleasure in being engrossed in the transient worldly pleasures or worldly falsehood, which have a short span of life like the Kusumbha flower, and tries to watch the beauty of others' women. (1)

This man has neither developed the love of the lotus-feet of the Lord, nor meditated on the Lord's True Name. Infact, this man is hankering after the worldly pleasures and attractions, which are temporary and perishable like the bullock of the oil-grinding system, which goes on revolving in circles all the time and never bothers to recite Lord's True Name. (2)

Neither this man is engaged in any fruitful practices like meditation, alms-giving and bathing at holy places nor he sings the praises of the Lord; rather he has engaged the mind taking pleasure in worldly falsehood and vicious thoughts like untruth or sinful actions, without attaining self-realisation. (3)

Neither this man has engaged himself in virtuous deeds of helping others or engaged himself in the service of the Guru, along with recitation of True Name. Rather this mind is engrossed in all the five vices like sexual desires and anger and is lost in the love of worldly falsehood and other attachments. (4)

O Nanak ! I have therefore, approached the Lord with my entreaties to bestow on me the company of holy saints as according to my information, the Lord protects His saints, having developed love for them. O Lord ! I have, therefore, sought Your help with my prayers, so I would request You to protect my interests considering me as Your slave (disciple). O Lord ! I have sought refuge under Your protection, having deserted the company of other persons engaged in sinful actions. (5 - 1 - 3)

Todi Mahala - 5 (Manukh bin boojhai birth aya.....)

O Brother ! This human being has not understood and realised the truth about the Lord's Greatness, as such he has taken the human form without any purpose, having spent this life in wasteful efforts. This man is engrossed in his embellishments, which have no meaning and as good as (covering) beautifying a dead body with rich clothes, which has no value, and all efforts at beautification are useless. (Pause)

This foolish man has amassed wealth like a miser with lot of efforts and has suffered a lot in his efforts at collecting money. He has never carried out any virtuous deeds like alms-giving or serving

ਆਇਆ ॥ ੧ ॥ ਕਰਿ ਆਭਰਣ ਸਵਾਰੀ

ਸੇਜਾ ਕਾਮਨਿ ਬਾਟੁ ਬਨਾਇਆ ॥ ਸੰਗੁ ਨ

ਪਾਇਓ ਅਪੁਨੇ ਭਰਤੇ ਪੇਖਿ ਪੇਖਿ ਦੁਖੁ ਪਾਇਆ

॥ ੨ ॥ ਸਾਰੇ ਦਿਨਸੁ ਮਜ਼੍ਹਰੀ ਕਰਤਾ ਤੁਹ

ਮੁਸਲਹਿ ਛਰਾਇਆ ॥ ਖੇਦੁ ਭਇਓ ਬੇਗਾਰੀ

ਨਿਆਈ ਘਰ ਕੈ ਕਾਮਿ ਨ ਆਇਆ ॥ ੩ ॥

ਭਇਓ ਅਨੁਗ੍ਰਹੁ ਜਾ ਕਉ ਪ੍ਰਭ ਕੋ ਤਿਸੁ ਹਿਰਦੈ

ਨਾਮੁ ਵਸਾਇਆ ॥ ਸਾਧਸੰਗਤਿ ਕੈ ਪਾਛੈ

ਪਰਿਅਉ ਜਨ ਨਾਨਕ ਹਰਿ ਰਸੁ ਪਾਇਆ ॥

੪ ॥ ੨ ॥ ੪ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਕ੍ਰਿਪਾ ਨਿਧਿ ਬਸਹੁ ਰਿਦੈ ਹਰਿ ਨੀਤ ॥ ਤੈਸੀ

ਬੁਧਿ ਕਰਹੁ ਪਰਗਾਸਾ ਲਾਗੈ ਪ੍ਰਭ ਸੰਗਿ ਪ੍ਰੀਤਿ

॥ ਰਹਾਉ ॥ ਦਾਸ ਤੁਮਾਰੇ ਕੀ ਪਾਵਉ ਧੁਰਾ

ਮਸਤਕਿ ਲੇ ਲੇ ਲਾਵਉ ॥ ਮਹਾ ਪਤਿਤ ਤੇ

ਹੋਤ ਪੁਨੀਤਾ ਹਰਿ ਕੀਰਤਨ ਗੁਨ ਗਾਵਉ ॥

੧ ॥ ਆਗਿਆ ਤੁਮਰੀ ਮੀਠੀ ਲਾਗਉ ਕੀਓ

ਤੁਹਾਰੇ ਭਾਵਉ ॥ ਜੇ ਤੂ ਦੇਹਿ ਤਹੀ ਇਹੁ

ਤ੍ਰਿਪਤੈ ਆਨ ਨ ਕਤਹੁ ਧਾਵਉ ॥ ੨ ॥ ਸਦ

ਹੀ ਨਿਕਟਿ ਜਾਨਉ ਪ੍ਰਭ ਸੁਆਮੀ ਸਗਲ ਰੇਣ

ਹੋਇ ਰਹੀਐ ॥ ਸਾਧੂ ਸੰਗਤਿ ਹੋਇ ਪਰਾਪਤਿ

ਤਾ ਪ੍ਰਭ ਅਪੁਨਾ ਲਹੀਐ ॥ ੩ ॥ ਸਦਾ ਸਦਾ

ਹਮ ਛੋਹਰੇ ਤੁਮਰੇ ਤੂ ਪ੍ਰਭ ਹਮਰੇ ਮੀਰਾ ॥

the holy saints, as such his wealth (collection) does not help him and goes to waste without any virtuous actions on his part. (1)

Just as a woman embellishes and beautifies herself due to her sexual desires, and prepares a beautiful bed spread along with her gold (laden) ornaments as beauty aids to welcome her spouse but feels completely disgusted and disappointed with all preparations when she does not attain the conjugal love of her spouse. (2)

Just as a labourer labours throughout the day to earn a few rupees for his comforts and enjoyment, but without the attainment of the Lord, there is no real joy or comfort. He is working for his comforts but without the bliss of the Lord's love, it is just like trying to recover rice from shell without gaining any useful result. In fact, it amounts to working like a poor porter, lifting other's luggage to gain a few rupees (to collect little money), which is of no practical use to him like the other's luggage. (3)

O Nanak ! The person, who is blessed with the Lord's Grace, inculcates the love of Lord's True Name in his heart and has recited True Name in the company and through the guidance of holy saints. Thus he has enjoyed the bliss of life through the love and devotion of the True Lord. (4 - 2 - 4)

Todi Mahala - 5 (*Kirpanidh basoh ridai har neet.....*)

O Lord, the fountain-head of Grace and benevolence ! May You always abide in my heart through Your benevolence ! O True Master ! May You bestow such a wisdom on me, (so) that I could inculcate Your love in my heart ! (Pause)

O Lord ! I would beseech You to bless me with the dust of the lotus-feet of Your holy saints to be applied on my forehead. O Lord ! May I be blessed with Your Grace, so that I could sing Your praises, as even the greatest sinners get purified by singing Your praises and reciting True Name. (1)

O Lord ! May I always follow Your dictates and accept Your Will with pleasure ! Whatever worldly pleasures and comforts are bestowed on us by Your Grace, should satiate our heart (thirst) and the mind should stop wandering all over in the pursuit of comforts. (2)

O True Master ! May I always perceive Your presence close by and live in humility serving all others. When we are blessed with the company of Your holy saints, we feel satisfied that we have attained and realised our True Master. (3)

O Nanak ! We are just like the humble servants of the True Master, and His children. O Lord ! You are our True Master and

ਨਾਨਕ ਬਾਰਿਕ ਤੁਮ ਮਾਤ ਪਿਤਾ ਮੁਖਿ ਨਾਮੁ
ਤੁਮਾਰੇ ਖੀਰਾ ॥ ੪ ॥ ੩ ॥ ੫ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ਘਰੁ ੨ ਦੁਪਦੇ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਾਗਉ ਦਾਨੁ ਠਾਕੁਰ ਨਾਮ ॥ ਅਵਰੁ ਕਛੁ
ਮੇਰੈ ਸੰਗਿ ਨ ਚਾਲੈ ਮਿਲੈ ਕ੍ਰਿਪਾ ਗੁਣ ਗਾਮ
॥ ੧ ॥ ਰਹਾਉ ॥ ਰਾਜੁ ਮਾਲੁ ਅਨੇਕ ਭੋਗ
ਰਸ ਸਗਲ ਤਰਵਰ ਕੀ ਛਾਮ ॥ ਧਾਇ ਧਾਇ
ਬਹੁ ਬਿਧਿ ਕਉ ਧਾਵੈ ਸਗਲ ਨਿਰਾਰਥ ਕਾਮ
॥ ੧ ॥ ਬਿਨੁ ਗੋਵਿੰਦ ਅਵਰੁ ਜੇ ਚਾਹਉ ਦੀਸੈ
ਸਗਲ ਬਾਤ ਹੈ ਖਾਮ ॥ ਕਹੁ ਨਾਨਕ ਸੰਤ
ਰੇਨ ਮਾਗਉ ਮੇਰੇ ਮਨੁ ਪਾਵੈ ਬਿਸ੍ਵਾਸ ॥ ੨ ॥
੧ ॥ ੬ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਜੀ ਕੇ ਨਾਮੁ ਮਨਹਿ ਸਾਧਾਰੈ ॥ ਜੀਅ
ਪ੍ਰਾਨ ਸੂਖ ਇਸੁ ਮਨ ਕਉ ਬਰਤਨਿ ਦੇਹ ਹਮਾਰੈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾਮੁ ਜਾਤਿ ਨਾਮੁ ਮੇਰੀ
ਪਤਿ ਹੈ ਨਾਮੁ ਮੇਰੈ ਪਰਵਾਰੈ ॥ ਨਾਮੁ ਸਥਾਈ
ਸਦਾ ਮੇਰੈ ਸੰਗਿ ਹਰਿ ਨਾਮੁ ਮੇ ਕਉ ਨਿਸਤਾਰੈ
॥ ੧ ॥ ਬਿਖੈ ਬਿਲਾਸ ਕਹੀਅਤ ਬਹੁਤੇਰੇ
ਚਲਤ ਨ ਕਛੁ ਸੰਗਾਰੈ ॥ ਇਸਟੁ ਮੀਤੁ ਨਾਮੁ
ਨਾਨਕ ਕੇ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਭੰਡਾਰੈ ॥੨॥੨॥੭॥

ਟੋਡੀ ਮ: ੫ ॥

ਨੀਕੇ ਗੁਣ ਗਾਉ ਮਿਟਹੀ ਰੋਗ ॥ ਮੁਖ ਊਜਲ
ਮਨੁ ਨਿਰਮਲ ਹੋਈ ਹੈ ਤੇਰੇ ਰਹੈ ਈਹਾ ਊਹਾ
ਲੋਗੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚਰਨ ਪਖਾਰਿ ਕਰਉ

the king emperor, and are like our mother and father. We are just like Your children, being fed with the milk of Your True Name, and enjoy reciting Your True Name all the time. (4 - 3 - 5)

Todi Mahala - 5 Ghar - 2 Dupade Ik onkar satgur prasad
(Mangou daan thakur naam.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O True Master ! May I (beseech You to) be bestowed with Your True Name as a blessing. If You are really pleased with me, pray bless me with the benevolence of Your True Name through Your Grace, as in the end nothing would accompany us (to the next world) except True Name. (Pause - 1)

Whatever worldly pleasures and riches we enjoy in this world are all transient like the dwindling (changing) shadows of a tree, which goes on decreasing or increasing with time and then finally come to an end. This mind is always roaming and wandering, trying to gain worldly pleasures, which are perishable but all these efforts are futile and fruitless. (1)

O Nanak ! All other things except Lord's True Name, are false and temporary as such I do not seek anything else except Your True Name. O Lord ! May I be blessed with the holy dust of the lotus-feet of Your saints, which could bring me solace, peace and tranquillity of mind. (2 - 1 - 6)

Todi Mahala - 5 (Prabh ji ko naam maneh sa'dharai....)

O Brother ! The Lord's True Name is effective in stabilising the mind (purifying the mind). True Name is the only bliss which gives solace to our body, mind and soul, and it is the True Name alone, which sustains our very existence. (Pause - 1)

True Name is our only caste, and our prestige is also maintained by it and it constitutes our family even. True Name always gives me company as a friend, and it is through (recitation of) True Name alone that we attain salvation. (1)

O Nanak ! All the vicious and sinful actions, comprising worldly pleasures, do not give us company in the end. My true friend, dearest to me, is only Lord's True Name, and my treasures are also laden with Lord's True Name. (2 - 2 - 7)

Todi M - 5 (Nikai gunn ga'ou mit hi roge.....)

O Brother ! Let us sing the praises of the Lord befittingly as all our sufferings of the cycle of births and deaths are cast away by singing His praises. We get purified of heart, with a shining face, by singing the Lord's praises. Moreover, the Lord's praises will be our

ਗੁਰ ਸੇਵਾ ਮਨਹਿ ਚਰਾਵਉ ਭੋਗ ॥ ਛੋਡਿ
ਆਪਤੁ ਬਾਦੁ ਅਹੰਕਾਰਾ ਮਾਨੁ ਸੋਈ ਜੋ ਹੋਗੁ ॥
੧ ॥ ਸੰਤ ਟਹਲ ਸੋਈ ਹੈ ਲਾਗਾ ਜਿਸੁ
ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖੇਗੁ ॥ ਕਹੁ ਨਾਨਕ
ਏਕ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕਰਣੈ ਜੋਗੁ ॥ ੨ ॥
੩ ॥ ੮ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਸਤਿਗੁਰ ਆਇਓ ਸਰਣਿ ਤੁਹਾਰੀ ॥ ਮਿਲੈ
ਸੂਖੁ ਨਾਮੁ ਹਰਿ ਸੋਭਾ ਚਿੰਤਾ ਲਾਹਿ ਹਮਾਰੀ ॥
੧ ॥ ਰਹਾਉ ॥ ਅਵਰ ਨ ਸੂਝੈ ਦੂਜੀ ਠਾਹਰ
ਹਾਰਿ ਪਰਿਓ ਤਉ ਦੁਆਰੀ ॥ ਲੇਖਾ ਛੋਡਿ
ਅਲੇਖੈ ਛੂਟਹ ਹਮ ਨਿਰਗੁਨ ਲੇਹੁ ਉਬਾਰੀ ॥
੧ ॥ ਸਦ ਬਖਸਿੰਦੁ ਸਦਾ ਮਿਹਰਵਾਨਾ ਸਭਨਾ
ਦੇਇ ਅਧਾਰੀ ॥ ਨਾਨਕ ਦਾਸ ਸੰਤ ਪਾਛੈ ਪਰਿਓ
ਰਾਖਿ ਲੇਹੁ ਇਹ ਬਾਰੀ ॥ ੨ ॥ ੪ ॥ ੯ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਰਸਨਾ ਗੁਣ ਗੋਪਾਲ ਨਿਧਿ ਗਾਇਣ ॥ ਸਾਂਤਿ
ਸਹਜੁ ਰਹਸੁ ਮਨਿ ਉਪਜਿਓ ਸਗਲੇ ਦੂਖ
ਪਲਾਇਣ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਮਾਗਹਿ
ਸੋਈ ਸੋਈ ਪਾਵਹਿ ਸੇਵਿ ਹਰਿ ਕੇ ਚਰਣ
ਰਸਾਇਣ ॥ ਜਨਮ ਮਰਣ ਦੁਹਰੂ ਤੇ ਛੂਟਹਿ
ਭਵਜਲੁ ਜਗਤੁ ਤਰਾਇਣ ॥ ੧ ॥ ਖੋਜਤ
ਖੋਜਤ ਤਤੁ ਬੀਚਾਰਿਓ ਦਾਸ ਗੋਵਿੰਦ ਪਰਾਇਣ
॥ ਅਭਿਨਾਸੀ ਖੇਮ ਚਾਹਹਿ ਜੇ ਨਾਨਕ ਸਦਾ
ਸਿਮਰਿ ਨਾਰਾਇਣ ॥ ੨ ॥ ੫ ॥ ੧੦ ॥

support both in this world and the next world. (Here and hereafter)
(Pause - 1)

I would like to serve the True Guru by washing His lotus-feet and then offer my heart as an offering to Him. I accept with pleasure the Lord's Will, by following His dictates, having discarded my egoism and surrendering myself completely to the Lord, as the True Master alone helps me to maintain my honour in the world. (1)

O Nanak ! The person who is pre-destined by the Lord's Will, alone serves the holy saints. Moreover, except the True Lord, there is none else worthy of our service. (2 - 3 - 8)

Todi Mahala -5 (Satgur aiyo saran tuha'ri.....)

O Guru ! I have sought refuge at Your lotus feet. (Your support) If I were to attain the True Name of the Lord, who is the benefactor of all joy and comforts, along with singing the praises of the Lord, then I would be honoured and acclaimed all over the world, having rid myself of all afflictions and worries. (Pause - 1)

O Lord ! I do not see any other support for me except Your Grace and benevolence, as such I have fallen at Your door steps having failed and being disappointed from all other sides. O Lord! It is only through Your Grace now that a person like me, without any virtues, could be protected against all accountability of my actions and the noose of the Yama (god of death). (1)

O Nanak ! You are always there to forgive our sins and flaws and lend Your support and helping hand to us through Your Grace O Lord ! I, as Your slave, have sought the help of Your holy saints, so that You may forgive me through their benevolence and grant me salvation in this human life itself. (2 - 4 - 9)

Todi Mahala - 5 (Rasna gunn Gopal nidh ga'ien...)

O Brother ! The persons, who have sung the praises of the Lord, the ocean of virtues, with their tongues, have enjoyed peace of mind, knowledge and the bliss thereof, as such all their sufferings have been cast away. (Pause - 1)

Such persons serve the lotus-feet of the Lord, who is the master of all the pleasures and joys of life, and attain everything they have desired, from the Lord. They then save themselves from the torture of the cycle of births and deaths, and are enabled to cross this ocean of like successfully. (1)

O Nanak ! Such Guru-minded persons have finally decided from their deliberations, that they should, always take the support of the Lord's True Name and His worship. O Brother ! If You want your protection to be ensured from the ever-existent Lord, then you should always recite Lord's True Name. (2 - 5 - 10)

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਨਿੰਦਕੁ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਾਟਿਓ ॥ ਪਾਰਬ੍ਰਹਮ
ਪ੍ਰਭ ਭਏ ਦਇਆਲਾ ਸਿਵ ਕੈ ਬਾਣਿ ਸਿਰੁ
ਕਾਟਿਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਲੁ ਜਾਲੁ ਜਮੁ
ਜੋਹਿ ਨ ਸਾਕੈ ਸਚ ਕਾ ਪੰਥਾ ਬਾਟਿਓ ॥
ਖਾਤ ਖਰਚਤ ਕਿਛੁ ਨਿਖੁਟਤ ਨਾਹੀ ਰਾਮ
ਰਤਨੁ ਧਨੁ ਖਾਟਿਓ ॥ ੧ ॥ ਭਸਮਾ ਭੂਤ
ਹੋਆ ਖਿਨ ਭੀਤਰਿ ਅਪਨਾ ਕੀਆ ਪਾਇਆ
॥ ਆਗਮ ਨਿਗਮੁ ਕਹੈ ਜਨੁ ਨਾਨਕੁ ਸਭੁ
ਦੇਖੈ ਲੋਕੁ ਸਬਾਇਆ ॥ ੨ ॥ ੬ ॥ ੧੧ ॥

ਟੋਡੀ ਮ: ੫ ॥

ਕਿਰਪਨ ਤਨ ਮਨ ਕਿਲਵਿਖ ਭਰੇ ॥
ਸਾਧਸੰਗਿ ਭਜਨੁ ਕਰਿ ਸੁਆਮੀ ਢਾਕਨ ਕਉ
ਇਕੁ ਹਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਿਕ ਛਿਦ੍ਰੁ
ਬੋਹਿਥ ਕੇ ਛੁਟਕਤ ਬਾਮ ਨ ਜਾਹੀ ਕਰੇ ॥
ਜਿਸ ਕਾ ਬੋਹਿਥੁ ਤਿਸੁ ਆਰਾਧੇ ਖੋਟੇ ਸੰਗਿ
ਖਰੇ ॥ ੧ ॥ ਗਲੀ ਸੈਲ ਉਠਾਵਤ ਚਾਹੈ
ਓਇ ਊਹਾ ਹੀ ਹੈ ਧਰੇ ॥ ਜੇਰੁ ਸਕਤਿ ਨਾਨਕ
ਕਿਛੁ ਨਾਹੀ ਪ੍ਰਭ ਰਾਖਹੁ ਸਰਣਿ ਪਰੇ ॥ ੨ ॥
੭ ॥ ੧੨ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕੇ ਚਰਨ ਕਮਲ ਮਨਿ ਧਿਆਉ ॥
ਕਾਢਿ ਕੁਠਾਰੁ ਪਿਤ ਬਾਤ ਹੰਤਾ ਅਉਖਧੁ

Todi Mahala - 5 (*Nindak Gur kirpa te ha'tiou.....*)

O Brother ! The slanderer could be saved from his slander (of others) through the Guru's Grace alone; (and has finally been destroyed). Now the Lord has blessed us with His Grace, and our peaceful behaviour has done away with the (beheaded the slanderer) slanderer's head, thus ridding us of all our sufferings. (Pause - 1)

We have amassed the wealth of the jewel of True Name of the Lord, which never dwindles (diminishes) by utilising and partaking of it. Since we have followed the path of the True Lord, the Yama (god of death) cannot destroy us with his power. (1)

O Nanak ! Our Guru has also shown us the path and secrets of the Lord, as revealed by the Vedas and Shastras earlier, and people have seen the plight of the enemy, (Sulhi Khan), as no one could really oppose the Lord who bears no enmity towards (against) anyone, as such our enemy was destroyed and reduced to ashes in a moment. He had to face the punishment of his sins, as such he was destroyed in a moment (by the Lord). (2 - 6 - 11)

Todi Mahala - 5 (*Kirpan ta'n ma'n kilvikh bharai.....*)

O Brother ! The misers are laden under the weight of their vicious and sinful actions. However, if they were to worship the Lord (recite True Name of the Master) in the company of the holy saints, then their sins will be (wasted) cast away by the Lord Himself, who is controlling everything. (Pause - 1)

Just as if a ship develops many (holes) leaks, then it is impossible to (stop) throw away this incoming water with the hands only. But if we were to pray to the Lord, the Master of the ship and request the captain of the ship, then he would enable all, including pure and sinners alike, to cross this ocean successfully alongwith himself. Similarly our body is full of our vices and sinful actions and is likely to be drowned. But if this body is forgiven by the Lord then by his prayers, all of us, including virtuous (persons) and sinners alike, would be saved. (1)

O Nanak ! If someone were to try impossible things (like lifting the mountains) by tall talk alone, then nothing could be gained (the mountains remain unmoved). Similarly by tall talk (knowledge - theoretical) alone, our ignorance cannot be eliminated, and the human being remains unaffected without any special efforts. (Cannot be improved). O Lord ! We have neither any occult powers nor any power of performing miracles. However, O Lord ! We have sought Your support (refuge at Your lotus-feet), so it is for You to protect us as it pleases You. (2-7-12)

Todi Mahala - 5 (*Har ke charan kamal ma'n dhiaou.....*)

O Brother ! Let us worship the lotus-feet of the Lord in our hearts. The Lord's True Name would function like an axe to smither (cut) the egoism within us. Then the panacea for all the (ills) maladies of the greed and anger, which are like the main malady,

ਹਰਿ ਕੋ ਨਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੀਨੇ ਤਾਪ
ਨਿਵਾਰਣਹਾਰਾ ਦੁਖ ਹੰਤਾ ਸੁਖ ਰਾਸਿ ॥ ਤਾ
ਕਉ ਬਿਘਨੁ ਨ ਕੋਊ ਲਾਗੈ ਜਾ ਕੀ ਪ੍ਰਭ
ਆਗੈ ਅਰਦਾਸਿ ॥ ੧ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਬੈਦ
ਨਾਰਾਇਣ ਕਰਣ ਕਾਰਣ ਪ੍ਰਭ ਏਕ ॥ ਬਾਲ
ਬੁਧਿ ਪੂਰਨ ਸੁਖਦਾਤਾ ਨਾਨਕ ਹਰਿ ਹਰਿ
ਟੇਕ ॥ ੨ ॥ ੮ ॥ ੧੩ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਦਾ ਸਦ ਜਾਪਿ ॥ ਧਾਰਿ
ਅਨੁਗ੍ਰਹੁ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਵਸਦੀ ਕੀਨੀ
ਆਪਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਸ ਕੇ ਸੇ ਫਿਰਿ
ਤਿਨ ਹੀ ਸਮਾਲੇ ਬਿਨਸੇ ਸੋਗ ਸੰਤਾਪ ॥
ਹਾਥ ਦੇਇ ਰਾਖੇ ਜਨ ਅਪਨੇ ਹਰਿ ਹੋਏ ਮਾਈ
ਬਾਪ ॥ ੧ ॥ ਜੀਅ ਜੰਤ ਹੋਏ ਮਿਹਰਵਾਨਾ
ਦਯਾ ਧਾਰੀ ਹਰਿ ਨਾਥ ॥ ਨਾਨਕ ਸਰਨਿ
ਪਰੇ ਦੁਖ ਭੀਜਨ ਜਾ ਕਾ ਬਡ ਪਰਤਾਪ ॥ ੨
॥ ੯ ॥ ੧੪ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਸੁਆਮੀ ਸਰਨਿ ਪਰਿਓ ਦਰਬਾਰੇ ॥ ਕੋਟਿ
ਅਪਰਾਧ ਖੰਡਨ ਕੇ ਦਾਤੇ ਤੁਝ ਬਿਨੁ ਕਉਨੁ
ਉਧਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਖੋਜਤ ਖੋਜਤ
ਬਹੁ ਪਰਕਾਰੇ ਸਰਬ ਅਰਥ ਬੀਚਾਰੇ ॥
ਸਾਧਸੰਗਿ ਪਰਮ ਗਤਿ ਪਾਈਐ ਮਾਇਆ
ਰਚਿ ਬੰਧਿ ਹਾਰੇ ॥ ੧ ॥ ਚਰਨ ਕਮਲ ਸੰਗਿ

and the (malady of) sexual desires which is like the affliction of the slave, is the Lord's True Name. (Pause - 1)

(The Lord's True Name is the remedy for the ills of anger and egoism).

It is the Lord's True Name alone, which could rid us of the three maladies, keeping the human being in the bondage, alongwith the torture of the cycle of births and deaths. (This True Name is capable of removing all the three ills of man (like aad, viad, upad).

The person who beseeches the Lord, (prays to the Lord) gets rid of his afflictions and no worries pester him. (1)

O Nanak ! The Lord is the cause and effect of everything, and the Lord is the only physician to cast away all our ills through the Grace of the holy saints. Let us take the support of the Lord as the Lord alone could bestow on us the benevolence of bliss and joy, as we are like the children with little intelligence. So let us recite Lord's True Name, which is our mainstay in life. (2 - 8 - 13)

Todi Mahala - 5 (*Har har naam sada sad jaap.....*)

O Brother ! We have always recited the True Name of the Lord, as such the Lord, through His Grace and benevolence, has showered all His blessings of virtues and good qualities on us, just as (a new township has sprung up) a new realisation has come within us. (Pause - 1)

The Lord has Himself saved us and protected us as we were His slaves (disciples) and He has rid us of all our afflictions. He has then protected us with His benign support like our mother and father. (1)

O Nanak ! The True Master has bestowed His Grace on us as He blesses all beings with His Grace and benevolence. We have now sought the support of the same True Master, who casts away all our sufferings and whose writ runs throughout the world and is acclaimed and honoured throughout. (2 - 9 - 14)

Todi Mahala - 5 (*Soami saran pariou darba'rai.....*)

O True Master ! I have sought refuge at Your lotus-feet (Your support). O Lord-benefactor, the Lord-ridding us of millions of our sins ! Who else, except You, could enable me to cross this ocean of life successfully through Your Grace ? (Pause - 1)

O Lord ! I have made many efforts to find Your whereabouts and carried out many deliberations to realise You. But I have now realised that the eternal bliss (the final stage of realisation) of attaining the True Lord is possible only through the company of holy saints (holy congregations) as such I have freed myself from all the bondage of worldly falsehood. (1)

ਪ੍ਰੀਤਿ ਮਨਿ ਲਾਗੀ ਸੁਰਿ ਜਨ ਮਿਲੇ ਪਿਆਰੇ
॥ ਨਾਨਕ ਅਨਦ ਕਰੇ ਹਰਿ ਜਪਿ ਜਪਿ ਸਗਲੇ

ਰੋਗ ਨਿਵਾਰੇ ॥ ੨ ॥ ੧੦ ॥ ੧੫ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ਘਰੁ ੩ ਚਉਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਾਂ ਹਾਂ ਲਪਟਿਓ ਰੇ ਮੂੜੇ ਕਛੂ ਨ ਥੋਰੀ ॥ ਤੇਰੇ

ਨਹੀ ਸੁ ਜਾਨੀ ਮੇਰੀ ॥ ਰਹਾਉ ॥ ਆਪਨ

ਰਾਮੁ ਨ ਚੀਨੋ ਖਿਨੁਆ ॥ ਜੋ ਪਰਾਈ ਸੁ ਅਪਨੀ

ਮਨੁਆ ॥ ੧ ॥ ਨਾਮੁ ਸੰਗੀ ਸੇ ਮਨਿ ਨ

ਬਸਾਇਓ ॥ ਛੇਡਿ ਜਾਹਿ ਵਾਹੁ ਚਿਤੁ ਲਾਇਓ

॥ ੨ ॥ ਸੇ ਸੰਚਿਓ ਜਿਤੁ ਭੂਖ ਤਿਸਾਇਓ ॥

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੇਸਾ ਨਹੀ ਪਾਇਓ ॥ ੩ ॥

ਕਾਮ ਕ੍ਰੋਧਿ ਮੋਹ ਭੂਪਿ ਪਰਿਆ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ

ਨਾਨਕ ਕੇ ਤਰਿਆ ॥ ੪ ॥ ੧ ॥ ੧੬ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਹਮਾਰੈ ਏਕੈ ਹਰੀ ਹਰੀ ॥ ਆਨ ਅਵਰ ਸਿਵਾਇ

ਨ ਕਰੀ ॥ ਰਹਾਉ ॥ ਵਡੈ ਭਾਗਿ ਗੁਰੁ ਅਪੁਨਾ

ਪਾਇਓ ॥ ਗੁਰਿ ਮੇ ਕਉ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਓ

॥ ੧ ॥ ਹਰਿ ਹਰਿ ਜਾਪ ਤਾਪ ਬ੍ਰਤ ਨੇਮਾ ॥

ਹਰਿ ਹਰਿ ਧਿਆਇ ਕੁਸਲ ਸੋਭਿ ਯੋਮਾ ॥ ੨ ॥

॥ ਆਚਾਰ ਬਿਉਹਾਰ ਜਾਤਿ ਹਰਿ ਗੁਨੀਆ ॥

ਮਹਾ ਅਨੰਦ ਕੀਰਤਨ ਹਰਿ ਸੁਨੀਆ ॥ ੩ ॥

ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਠਾਕੁਰੁ ਪਾਇਆ ॥ ਸਤੁ

O Nanak ! I got united with the Lord, the True Master, when I was imbued with the love of the True Guru in the company of holy saints. O Lord ! Now we enjoy the bliss of life by reciting Your True Name, which has helped us rid ourselves of all our sufferings and ills, (including vices). (2 - 10 - 15)

Todi Mahala - 5 Ghar - 3 Choupade Ik onkar satgur prasad (Ha (n) ha(n) laptiu re moor'ai kuchhu na thori.....)

O foolish Man ! It is really disturbing us and causing distress that You are fully engrossed in vicious thoughts and sinful actions, having developed love of the worldly falsehood and vices. You have accepted the Maya (worldly falsehood), which had nothing in common with you, as your own. (very dear to you). (Pause)

O Man ! However, the Lord, who was Your own, has not been given any devotion or love even for a moment, whereas the (Maya) worldly falsehood, which is transient and likely to be left behind and not to accompany you, has been loved and accepted by you as your own. (Your friend). (1)

O foolish Man ! The Lord's True Name, which was your true companion, has never been remembered by you, and you are always engrossed in Maya, which will be left behind. (after death) (2)

You are always collecting wealth, which does not satiate your thirst or hunger, without gathering the nectar of True Name which could be used as your (food) companion on the route to the next world. (3)

O Nanak ! The whole world is lost in the well of vices like sexual desires, anger and worldly attachments. The Guru-minded persons are few, who have attained salvation by reciting True Name through the Guru's Grace. (4 - 1 - 16)

Todi Mahala - 5 (Hamar'ai ekai hari hari.....)

O Brother ! We have the support of the True Lord as our mainstay as such we do not get engrossed in the worldly falsehood (Maya). We have not developed love or acquaintance with anyone else except the Lord; (Pause)

We have got the company of the Guru through great good fortune and then the True Guru made us recite and concentrate on the Lord's True Name. (1)

We have realised that True Name has the greatest importance for us, and all the meditation, penance or (leading) a disciplined life including bathing at holy places of pilgrimage, are all covered up in the recitation of True Name. We have enjoyed all the bliss and comforts of life by reciting True Name, and the Lord has protected us against the bondage of Maya or god of death (Yama). (2)

We have left all other functions like daily formal routines, caste and creed for the sake of True Name and have enjoyed bliss

ਕਿਛੁ ਤਿਸ ਕੇ ਗ੍ਰਿਹ ਮਹਿ ਆਇਆ ॥ ੪ ॥

੨ ॥ ੧੭ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ਘਰੁ ੪ ਦੁਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰੂੜੇ ਮਨੁ ਹਰਿ ਰੰਗੇ ਲੋੜੇ ॥ ਗਾਲੀ ਹਰਿ ਨੀਹੁ

ਨ ਹੋਇ ॥ ਰਹਾਉ ॥ ਹਉ ਢੂਢੇਦੀ ਦਰਸਨ

ਕਾਰਣਿ ਬੀਬੀ ਬੀਬੀ ਪੇਖਾ ॥ ਗੁਰ ਮਿਲਿ ਭਰਮੁ

ਗਵਾਇਆ ਹੇ ॥ ੧ ॥ ਇਹ ਬੁਧਿ ਪਾਈ ਮੈ

ਸਾਧੂ ਕੰਨਹੁ ਲੇਖੁ ਲਿਖਿਓ ਧੁਰਿ ਮਾਐ ॥ ਇਹ

ਬਿਧਿ ਨਾਨਕ ਹਰਿ ਨੈਣੁ ਅਲੋਇ ॥ ੨ ॥ ੧ ॥

੧੮ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਗਰਬਿ ਗਹਿਲੜੇ ਮੂੜੜੇ ਹੀਓ ਰੇ ॥ ਹੀਓ

ਮਹਰਾਜ ਰੀ ਮਾਇਓ ॥ ਡੀਹਰ ਨਿਆਈ ਮੋਹਿ

ਫਾਕਿਓ ਰੇ ॥ ਰਹਾਉ ॥ ਘਣੇ ਘਣੇ ਘਣੇ ਸਦ

ਲੋੜੇ ਬਿਨੁ ਲਹਣੇ ਕੈਨੈ ਪਾਇਓ ਰੇ ॥ ਮਹਰਾਜ

ਰੇ ਗਾਥੁ ਵਾਹੂ ਸਿਉ ਲੁਭੜਿਓ ਨਿਹਭਾਗੜੇ

ਭਾਹਿ ਸੰਜੋਇਓ ਰੇ ॥ ੧ ॥ ਸੁਣਿ ਮਨ ਸੀਖ

ਸਾਧੂ ਜਨ ਸਗਲੇ ਬਾਰੇ ਸਗਲੇ ਪ੍ਰਾਛਤ ਮਿਟਿਓ

ਰੇ ॥ ਜਾ ਕੋ ਲਹਣੇ ਮਹਰਾਜ ਰੀ ਗਾਠੜੀਓ

ਜਨ ਨਾਨਕ ਗਰਭਾਸਿ ਨ ਪਉੜਿਓ ਰੇ ॥ ੨

॥ ੨ ॥ ੧੯ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ਘਰੁ ੫ ਦੁਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਐਸੇ ਗੁਨੁ ਮੇਰੇ ਪ੍ਰਭ ਜੀ ਕੀਨ ॥ ਪੰਚ ਦੋਖ ਅਰੁ

by singing the praises of the Lord. (3)

O Nanak ! The Guru-minded persons who have attained the Lord, have infact realised everything within their inner-selves and have enjoyed the bliss of life. (4- 2 - 17)

Todi Mahala - 5 Ghar - 4 Dupade Ik onkar satgur prasad
(Roor'o ma'n har rango lor'ai.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! My beautiful mind is imbued with the love of the Lord, but it is not possible to attain the Lord by sheer tall talk. (I have developed the love of the Lord by reciting True Name). (Pause)

O friend ! (O Sister) ! I have been roaming around the streets (of the town) to have a glimpse of the True Master. I have been studying various books of lore and asking many people about the Lord, but my misgivings (due to dual-mindedness) are not yet cast away. However, on meeting the Guru, all my doubts including the dual-mindedness have been got rid of, with the attainment of True Name. (1)

O Nanak ! I have realised the Truth, through the wisdom bestowed by the saint-Guru as I was fortunate enough, being predestined by the Lord's Will. I have now perceived the Lord by developing His love, which has given me full satisfaction. (2-1-18)

Todi Mahala - 5 (Garb gehlar'o moor'ar'o hiou re.....)

O Brother ! The mind of this foolish man has been engrossed in egoism, and his mind, caught by the worldly falsehood (Maya), was fluttering like the fish (out of water) engrossed in its attachments. (Pause).

O Brother ! This man is completely lost in the amassing of wealth but he does not realise that without good fortune he cannot attain anything fruitful. Secondly the human being belonging to the Lord, is always engrossed in worldly falsehood (Maya) as he is burning (within) in the fire of worldly desires; having developed the love for worldly attachments. (1)

O my mind ! Listen carefully to the teachings of the holy saints, which would cast away all your sins. O Nanak ! The person, who has gathered the nectar of True Name in the company of the holy saints through the Lord's Grace, does not pass through the cycle of births and deaths (the mothers' womb) (2 - 2- 19)

Todi Mahala - 5 Ghar - 5 Dupade Ik onkar satgur prasad
(aiso gunn mero prabh ji keen...)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

My True Master has been so kind and benevolent to me that

ਅਹੰ ਰੋਗ ਇਹ ਤਨ ਤੇ ਸਗਲ ਦੂਰਿ ਕੀਨ ॥

ਰਹਾਉ ॥ ਬੰਧਨ ਤੋਰਿ ਛੋਰਿ ਬਿਖਿਆ ਤੇ ਗੁਰ

ਕੇ ਸਬਦੁ ਮੇਰੈ ਹੀਅਰੈ ਦੀਨ ॥ ਰੂਪੁ ਅਨਰੂਪੁ

ਮੇਰੇ ਕਛੁ ਨ ਬੀਚਾਰਿਓ ਪ੍ਰੇਮ ਗਹਿਓ ਮੋਹਿ

ਹਰਿ ਰੰਗ ਭੀਨ ॥ ੧ ॥ ਖੇਖਿਓ ਲਾਲਨੁ ਪਾਟ

ਬੀਚ ਖੋਏ ਅਨਦ ਚਿਤਾ ਹਰਖੇ ਪਤੀਨ ॥ ਤਿਸ

ਹੀ ਕੇ ਗ੍ਰਿਹੁ ਸੋਈ ਪ੍ਰਭੁ ਨਾਨਕ ਸੇ ਠਾਕੁਰੁ

ਤਿਸ ਹੀ ਕੇ ਧੀਨ ॥ ੨ ॥ ੧ ॥ ੨੦ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਮਾਈ ਮੇਰੇ ਮਨ ਕੀ ਪ੍ਰੀਤਿ ॥ ਏਹੀ ਕਰਮ ਧਰਮ

ਜਪ ਏਹੀ ਰਾਮ ਨਾਮ ਨਿਰਮਲ ਹੈ ਰੀਤਿ ॥

ਰਹਾਉ ॥ ਪ੍ਰਾਨ ਅਧਾਰ ਜੀਵਨ ਧਨ ਮੇਰੈ

ਦੇਖਨ ਕਉ ਦਰਸਨ ਪ੍ਰਭ ਨੀਤਿ ॥ ਬਾਟ ਘਾਟ

ਤੋਸਾ ਸੰਗਿ ਮੇਰੈ ਮਨ ਅਪੁਨੇ ਕਉ ਮੈ ਹਰਿ

ਸਖਾ ਕੀਤ ॥ ੧ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਏ ਮਨ

ਨਿਰਮਲ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ ਕਰਿ ਲੀਤ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ਆਦਿ

ਜੁਗਾਦਿ ਭਗਤਨ ਕੇ ਮੀਤ ॥ ੨ ॥ ੨ ॥ ੨੧ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਜੀ ਮਿਲੁ ਮੇਰੇ ਪ੍ਰਾਨ ॥ ਬਿਸਰੁ ਨਹੀ ਨਿਮਖ

ਹੀਅਰੇ ਤੇ ਅਪਨੇ ਭਗਤ ਕਉ ਪੂਰਨ ਦਾਨ ॥

ਰਹਾਉ ॥ ਖੇਵਹੁ ਭਰਮੁ ਰਾਖੁ ਮੇਰੇ ਪ੍ਰੀਤਮ

He has cast away all my five vices like sexual desires, anger and egoism, from my mind. (Pause)

I have been enlightened with the Guru's Word and knowledge through the Lord's Grace, thus inculcating the love of the Guru in my heart, which has cast away all my vices by breaking the shackles of my bondage, through the Guru's guidance. The Lord has blessed me with His Grace and imbued me with His love without even considering my qualities or weaknesses (vices and virtues) and has immersed me in His love. (1)

O Nanak ! When I perceived the Lord, all my doubts and misgivings were cast away, filling my heart with the greatest bliss of life, which has satisfied my mind. We are now depending on the support of the Lord, as such this body has been surrendered to (the Lord) Him and He will protect us, being our True Master. (2-1-20)

Todi Mahala - 5 (Ma'iee merai ma'n ki preet.....)

(O mother !) O my friends ! My heart is now completely immersed in the True Name, as recitation of True Name, imbued with the love of the Lord, is my only pre-occupation and my mode of life-style. The Lord's love is everything for us including meditation, religion and daily routines and recitation of True Name is our main aim of life, as this is the only purest form of our duty (main function) in this world. (Pause)

O Brother ! Now this True Name is the only wealth and our mainstay in life as we now enjoy the bliss of life (eternal bliss) by perceiving the Lord (through the Guru's Word) within us. Now I have made my mind as the friend and companion of the Lord, and have amassed the wealth of True Name as the food for the onward journey (sojourn) through this worldly life which will support us both in this world and the next world (hereafter) as the Lord is our only true friend. (1)

O Nanak ! Now our mind and soul both have been purified through the Grace of the saint-Guru and the True Master has accepted us as His disciples through His benevolence. The Lord, who is the friend of the saints throughout the ages, was our companion before the advent of Time (Yugas) or in the beginning of Time (ages) and we serve the same True Master, who is ever-existent. The service of the True Lord has blessed us with the eternal bliss, which has given us joy, peace and solace. (2 - 2 - 21)

Todi Mahala - 5 (Prabh ji mil merai pra'n.....)

O Lord, the True Master of my life ! Pray bestow Your glimpse on me through Your Grace. O Lord-benefactor of Your (holy) saint ! May I never forsake You (Your True Name) even for a moment from my heart ! May You bestow this benediction on me considering me Your disciple (slave)! (Pause)

ਅੰਤਰਜਾਮੀ ਸੁਘੜ ਸੁਜਾਨ ॥ ਕੋਟਿ ਰਾਜ ਨਾਮ
ਧਨੁ ਮੇਰੈ ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਧਾਰਹੁ ਪ੍ਰਭ ਮਾਨ ॥
੧ ॥ ਆਨ ਪਹਰ ਰਸਨਾ ਗੁਨ ਗਾਵੈ ਜਸੁ
ਪੂਰਿ ਅਘਾਵਹਿ ਸਮਰਥ ਕਾਨ ॥ ਤੇਰੀ ਸਰਨਿ
ਜੀਅਨ ਕੇ ਦਾਤੇ ਸਦਾ ਸਦਾ ਨਾਨਕ ਕੁਰਬਾਨ
॥ ੨ ॥ ੩ ॥ ੨੨ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਤੇਰੇ ਪਗ ਕੀ ਧੂਰਿ ॥ ਦੀਨ ਦਇਆਲ
ਪ੍ਰੀਤਮ ਮਨਮੋਹਨ ਕਰਿ ਕਿਰਪਾ ਮੇਰੀ ਲੋਚਾ
ਪੂਰਿ ॥ ਰਹਾਉ ॥ ਦਹ ਦਿਸ ਰਵਿ ਰਹਿਆ
ਜਸੁ ਤੁਮਰਾ ਅੰਤਰਜਾਮੀ ਸਦਾ ਹਜੂਰਿ ॥ ਜੋ
ਤੁਮਰਾ ਜਸੁ ਗਾਵਹਿ ਕਰਤੇ ਸੇ ਜਨ ਕਬਹੁ ਨ
ਮਰਤੇ ਝੂਰਿ ॥ ੧ ॥ ਧੰਧ ਬੰਧ ਬਿਨਸੇ ਮਾਇਆ
ਕੇ ਸਾਧੂ ਸੰਗਤਿ ਮਿਟੇ ਬਿਸੂਰ ॥ ਸੁਖ ਸੰਪਤਿ
ਭੋਗ ਇਸੁ ਜੀਅ ਕੇ ਬਿਨੁ ਹਰਿ ਨਾਨਕ ਜਾਨੇ
ਕੂਰ ॥ ੨ ॥ ੪ ॥ ੨੩ ॥

ਟੋਡੀ ਮ: ੫ ॥

ਮਾਈ ਮੇਰੇ ਮਨ ਕੀ ਪਿਆਸ ॥ ਇਕੁ ਖਿਨੁ
ਰਹਿ ਨ ਸਕਉ ਬਿਨੁ ਪ੍ਰੀਤਮ ਦਰਸਨ ਦੇਖਨ
ਕਉ ਧਾਰੀ ਮਨਿ ਆਸ ॥ ਰਹਾਉ ॥ ਸਿਮਰਉ
ਨਾਮੁ ਨਿਰੰਜਨ ਕਰਤੇ ਮਨ ਤਨ ਤੇ ਸਭਿ
ਕਿਲਵਿਖ ਨਾਸ ॥ ਪੂਰਨ ਪਾਰਬ੍ਰਹਮ ਸੁਖਦਾਤੇ
ਅਬਿਨਾਸੀ ਬਿਮਲ ਜਾ ਕੇ ਜਾਸ ॥ ੧ ॥ ਸੰਤ
ਪ੍ਰਸਾਦਿ ਮੇਰੇ ਪੂਰ ਮਨੋਰਥ ਕਰਿ ਕਿਰਪਾ ਭੇਟੇ

O dear Master ! Pray protect me (my honour) and save me from all my doubts and dual-mindedness as You are omni-scient, knowing my inner feelings. The treasure of Your True Name is worth millions of (crores of) kingdoms and invaluable for me. O True-Master, worthy of our confidence ! May I be blessed with Your nectar-like Vision (glimpse) and bestow Your Grace on me through Your benevolence ! (1)

O Nanak ! May I sing the praises of the Lord all the twenty-four hours with my tongue, and my ears be listening to Your praises, thus getting satiated. O perfect Lord, benefactor of all the beings ! May we be blessed with Your True Name through Your Grace ! We have sought Your support (refuge) and offer ourselves as a sacrifice to You. (2 - 3 - 22)

Todi Mahala - 5 (Prabh terai pag ki dhoor.....)

O Lord ! We are seeking the (holy) dust of Your lotus-feet. O beloved Lord-benefactor ! May You bless me with the fulfilment of my desires through Your Grace as You are always showering Your benevolence on helpless people like us. (Pause)

O omni-scient Lord! You are always pervading (everywhere) before (within) us and helping us, while Your praises are being sung throughout the world (in all the ten directions) in all its glamour. O Lord-Creator ! The persons, who sing Your praises, never fret and fume due to their short-comings and no worries pester them. (1)

Such Guru-minded persons, through the company of holy saints, cast away all their doubts and helplessness as they get emancipated from the bondage of worldly falsehood (Maya).

O Nanak ! Whatever comforts and worldly pleasures this human being (man) is enjoying are false, untrue and transient, as apart from the Lord's True Name, rest is all unreal and a passing phase. So we should always make an effort (pray for) for the attainment of True Name in the company of holy saints. (2 - 4- 23)

Todi Mahala - 5 (Maiee merai ma'n ki pyas.....)

O (mother) holy saints ! My heart is longing to have a glimpse of the Lord (Lord's Vision) as I cannot exist without perceiving the Lord even for a moment, and am always pining for getting His glimpse. (Pause)

I have got rid of all the vicious thoughts and sinful actions by reciting the True Name of the True Master, who is free from the effects of Maya. O blissful Lord-benefactor ! You are omnipresent, pervading the whole universe, and are ever-existent. The Lord appears so charming and beautiful while His praises are pure and true. (1)

O Nanak ! I have got all the ambitions of life (desires) fulfilled through the Grace of the holy saints, and have attained the treasure

ਗੁਣਤਾਸ ॥ ਸਾਤਿ ਸਹਜ ਸੂਖ ਮਨਿ ਉਪਜਿਓ
ਕੋਟਿ ਸੂਰ ਨਾਨਕ ਪਰਗਾਸ ॥ ੨ ॥ ੫ ॥
੨੪ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਪਤਿਤ ਪਾਵਨ ॥ ਜੀਅ ਪ੍ਰਾਨ ਮਾਨ
ਸੁਖਦਾਤਾ ਅੰਤਰਜਾਮੀ ਮਨ ਕੋ ਭਾਵਨ ॥
ਰਹਾਉ ॥ ਸੁੰਦਰੁ ਸੁਖਤੁ ਚਤੁਰੁ ਸਭ ਬੇਤਾ
ਰਿਦ ਦਾਸ ਨਿਵਾਸ ਭਗਤ ਗੁਨ ਗਾਵਨ ॥
ਨਿਰਮਲ ਰੂਪ ਅਨੂਪ ਸੁਆਮੀ ਕਰਮ ਭੂਮਿ
ਬੀਜਨ ਸੋ ਖਾਵਨ ॥ ੧ ॥ ਬਿਸਮਨ ਬਿਸਮ
ਭਏ ਬਿਸਮਾਦਾ ਆਨ ਨ ਬੀਓ ਦੂਸਰ ਲਾਵਨ
॥ ਰਸਨਾ ਸਿਮਰਿ ਸਿਮਰਿ ਜਸੁ ਜੀਵਾ ਨਾਨਕ
ਦਾਸ ਸਦਾ ਬਲਿ ਜਾਵਨ ॥ ੨ ॥ ੬ ॥ ੨੫ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਮਾਈ ਮਾਇਆ ਛਲੁ ॥ ਤ੍ਰਿਣ ਕੀ ਅਗਨਿ
ਮੇਘ ਕੀ ਛਾਇਆ ਗੋਬਿਦ ਭਜਨ ਬਿਨੁ ਹਰ
ਕਾ ਜਲੁ ॥ ਰਹਾਉ ॥ ਛੋਡਿ ਸਿਆਨਪ ਬਹੁ
ਚਤੁਰਾਈ ਦਇ ਕਰ ਜੋਤਿ ਸਾਧ ਮਗਿ ਚਲੁ ॥
ਸਿਮਰਿ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਮਾਨੁਖ ਦੇਹ ਕਾ
ਇਹੁ ਉਤਮ ਫਲੁ ॥ ੧ ॥ ਬੇਦ ਬਖਿਆਨ
ਕਰਤ ਸਾਧੂ ਜਨ ਭਾਗਹੀਨ ਸਮਝਤ ਨਹੀ
ਖਲੁ ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਰਾਚੇ ਜਨ ਨਾਨਕ ਹਰਿ
ਸਿਮਰਨਿ ਦਹਨ ਭਏ ਮਲੁ ॥ ੨ ॥ ੭ ॥ ੨੬ ॥

of True Name through the benevolence of the Lord. My mind has been enlightened with it (with True Name) as if millions of Suns are shining within, thus gaining peace and tranquillity of mind. The bliss of True Name has been realised by me with the Grace and company of the holy saints. (2 - 5 - 24)

Todi Mahala - 5 (*Har har patit pa'van.....*)

O Brother ! The Lord purifies even the sinners as such I have developed love and liking for the omni-scient Lord. The True Master is the main-stay of the human souls and blesses all with His benedictions and bliss of life. (Pause)

The Lord carves out beautiful faces, being the wisest and omni-scient Master, knowing our inner feelings. He abides within the hearts of His holy saints, who sing His praises. The beautiful Lord has a charming Vision (personality) and is pure. Whatever one sows on this Earth of action, one reaps the same reward (As You sow, so shall you reap) and has to face the consequences of his own actions. (1)

O Nanak ! I always offer myself as a sacrifice to the Lord and always sing His praises with the tongue, and feel alive (the thrill of life) by reciting His True Name alone. We have reached (attained) a state of bliss, where we perceive the Lord pervading everywhere. Infact, there is no other power functioning in the world as there is none else so Great as the Lord. (2 - 6 - 25)

Todi Mahala - 5 (*Ma'iee maya chhal....*)

O (mother) saints ! The worldly drama and spread of Maya (falsehood) in the universe is untrue and deceptive. Infact, apart from the Lord's True Name, all other things in the world are perishable, just as the fire (heat) of dry grass roots, flood waters, shade of the clouds, are temporary phenomena, lasting for a short while. (Pause)

O Man ! Try to follow with folded hands the path of the Guru, shown by the teachings of the holy saints, leaving aside your our clever moves and wise decisions. O Brother ! You have only one duty to perform viz. remembering the Lord (by reciting True Name) as that is the only rewarding feature of this human life. (1)

O Nanak ! The holy saints are capable of illuminating us with the light of knowledge, through their discourses, but this unfortunate foolish man does not realise this fact. The persons, imbued with the love and the worship of the Lord, wash away all their sins and the filth of sufferings or vicious actions through the recitation of True Name which is the main function (benefit) of this life. (2 - 7 - 26)

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਮਾਈ ਚਰਨ ਗੁਰ ਮੀਠੇ ॥ ਵਡੇ ਭਾਗਿ ਦੇਵੈ
ਪਰਮੇਸਰੁ ਕੋਟਿ ਫਲਾ ਦਰਸਨ ਗੁਰ ਡੀਠੇ ॥
ਰਹਾਉ ॥ ਗੁਨ ਗਾਵਤ ਅਚੁਤ ਅਭਿਨਾਸੀ
ਕਾਮ ਕ੍ਰੋਧ ਬਿਨਸੈ ਮਦ ਢੀਠੇ ॥ ਅਸਥਿਰ ਭਏ
ਸਾਚ ਰੰਗਿ ਰਾਤੇ ਜਨਮ ਮਰਨ ਬਾਹੁਰਿ ਨਹੀ
ਪੀਠੇ ॥ ੧ ॥ ਬਿਨੁ ਹਰਿ ਭਜਨ ਰੰਗ ਰਸ
ਜੇਤੇ ਸੰਤ ਦਇਆਲ ਜਾਨੇ ਸਭਿ ਝੂਠੇ ॥ ਨਾਮ
ਰਤਨੁ ਪਾਇਓ ਜਨ ਨਾਨਕ ਨਾਮ ਬਿਹੂਨ
ਚਲੇ ਸਭਿ ਮੂਠੇ ॥ ੨ ॥ ੮ ॥ ੨੭ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਸਾਧਸੰਗਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਚਿਤਾਰਾ ॥ ਸਹਜਿ
ਅਨੰਦੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ਅੰਕੁਰੁ ਭਲੇ ਹਮਾਰਾ
॥ ਰਹਾਉ ॥ ਗੁਰ ਪੂਰਾ ਭੋਟਿਓ ਬਡਭਾਗੀ ਜਾ
ਕੇ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ ॥ ਕਰੁ ਗਹਿ ਕਾਢਿ
ਲੀਓ ਜਨੁ ਅਪੁਨਾ ਬਿਖੁ ਸ਼ਾਰਰ ਸੰਸਾਰਾ ॥ ੧
॥ ਜਨਮ ਮਰਨ ਕਾਟੇ ਗੁਰ ਬਚਨੀ ਬਹੁਤਿ ਨ
ਸੰਕਟ ਦੁਆਰਾ ॥ ਨਾਨਕ ਸਰਨਿ ਗਹੀ
ਸੁਆਮੀ ਕੀ ਪੁਨਹ ਪੁਨਹ ਨਮਸਕਾਰਾ ॥ ੨ ॥
੯ ॥ ੨੮ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਮਾਈ ਮੇਰੇ ਮਨ ਕੇ ਸੁਖੁ ॥ ਕੋਟਿ ਅਨੰਦ ਰਸ
ਸੁਖੁ ਭੁਗਵੈ ਹਰਿ ਸਿਮਰਤ ਬਿਨਸੈ ਸਭ ਦੁਖੁ
॥ ੧ ॥ ਰਹਾਉ ॥ ਕੋਟਿ ਜਨਮ ਕੇ ਕਿਲਬਿਖੁ
ਨਾਸਹਿ ਸਿਮਰਤ ਪਾਵਨ ਤਨ ਮਨ ਸੁਖੁ ॥

Todi Mahala - 5 (*Ma'iee charan Gur meethai.....*)

(O mother !) O friend ! The touch of the lotus-feet of the Guru is very sweet and charming. The persons, who are blessed with the company of the holy saints, are really fortunate and predestined by Lord's Will to have a glimpse of the Lord, gain the reward of millions of good deeds and virtues. (Pause)

By singing the praises of the Lord, who is beyond the cycle of births and deaths, the Guru-minded persons wash away all their sins due to sexual desires, anger, and egoism which were not controllable. They are now imbued with the love of the Lord, which has stabilised their mind (given them peace of mind) and have got rid of the cycle of Rebirths. (1)

O Nanak ! All the worldly pleasures, apart from the Lord's True Name, appear tasteless, false and unreal to the Guru-minded persons, who are blessed with the Grace of the holy saints. They have attained the jewel of True Name while all other persons are robbed of this opportunity of attaining True Name and waste away this human life in fruitless efforts. (2 - 8 - 27)

Todi Mahala - 5 (*Sadh sung har-har naam chitara.....*)

O Brother ! We have attained the eternal bliss in the (fourth) state of equipoise throughout day and night by reciting Lord's True Name in the company of the holy saints. This bliss has been gained due to our earlier good deeds, which have blossomed forth (Pause)

Through our good fortune, as per Lord's Will, we have got united with the perfect Guru, whose Greatness is beyond our comprehension. Thus the Guru, through His Grace and helping hand, has enabled me to cross this arduous ocean of life successfully. (1)

We have escaped the torture of the cycle of births and deaths through the Guru's Word. O Nanak ! We have sought the support of the True Master, and salute Him time and again for His benevolence, who will protect us from the worldly bondage. (2 - 9 - 28)

Todi Mahala - 5 (*Ma'iee merai ma'n ko sukh.....*)

O friend ! Now I am enjoying such a bliss and peace of mind by reciting the Lord's True Name, which casts away all the afflictions that even millions of worldly pleasures and comforts cannot give us so much satisfaction. We feel a strange thrill and pleasure with (the recitation of) True Name. (Pause - 1)

By reciting Lord's True Name, millions of our sins are washed away (destroyed) and by worshipping the Prime-soul, the Lord Almighty, we get purified within having peace and tranquillity of mind (body and soul). By perceiving the charming and wonderful Lord, I get satiated with the curbing of worldly desires and all our hopes (aim of life) are fulfilled. Now there is no more longing for

ਦੇਖਿ ਸਰੂਪ ਪੂਰਨੁ ਭਈ ਆਸਾ ਦਰਸਨੁ
ਭੇਟਤ ਉਤਰੀ ਭੁਖ ॥ ੧ ॥ ਚਾਰਿ ਪਦਾਰਥ
ਅਸਟ ਮਹਾ ਸਿਧਿ ਕਾਮਧੇਨੁ ਪਾਰਜਾਤ ਹਰਿ
ਹਰਿ ਰੁਖੁ ॥ ਨਾਨਕ ਸਰਨਿ ਗਹੀ ਸੁਖ ਸਾਗਰ
ਜਨਮ ਮਰਨ ਫਿਰਿ ਗਰਭ ਨ ਧੁਖੁ ॥ ੨ ॥
੧੦ ॥ ੨੬ ॥

ਟੋਡੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਚਰਨ ਰਿਦੈ ਉਰ ਧਾਰੇ ॥ ਸਿਮਰਿ
ਸੁਆਮੀ ਸਤਿਗੁਰੁ ਅਪੁਨਾ ਕਾਰਜ ਸਫਲ
ਹਮਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੁੰਨ ਦਾਨ ਪੂਜਾ
ਪਰਮੇਸੁਰ ਹਰਿ ਕੀਰਤਿ ਤਤੁ ਬੀਚਾਰੇ ॥ ਗੁਨ
ਗਾਵਤ ਅਤੁਲ ਸੁਖੁ ਪਾਇਆ ਠਾਕੁਰ ਅਗਮ
ਅਪਾਰੇ ॥ ੧ ॥ ਜੋ ਜਨ ਪਾਰਬ੍ਰਹਮਿ ਅਪਨੇ
ਕੀਨੇ ਤਿਨ ਕਾ ਬਾਹੁਰਿ ਕਛੁ ਨ ਬੀਚਾਰੇ ॥
ਨਾਮ ਰਤਨੁ ਸੁਨਿ ਜਪਿ ਜਪਿ ਜੀਵਾ ਹਰਿ ਨਾਨਕ
ਕੰਠ ਮਝਾਰੇ ॥ ੨ ॥ ੧੧ ॥ ੩੦ ॥

ਟੋਡੀ ਮਹਲਾ ੬ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਹਉ ਕਹਾ ਅਪਨੀ ਅਧਮਾਈ ॥ ਉਰਝਿਓ
ਕਨਕ ਕਾਮਨੀ ਕੇ ਰਸ ਨਹ ਕੀਰਤਿ ਪ੍ਰਭ ਗਾਈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਜਗ ਬੂਠੇ ਕਉ ਸਾਚੁ ਜਾਨਿ
ਕੈ ਤਾ ਸਿਉ ਰੁਚ ਉਪਜਾਈ ॥ ਦੀਨ ਬੰਧ
ਸਿਮਰਿਓ ਨਹੀ ਕਬਹੂ ਹੋਤ ਜੁ ਸੰਗਿ ਸਹਾਈ

anything else. (1)

The Lord-benefactor of all the four treasures dharam, arth, kam and mokh(duty, wealth, pleasure and salvation) and the eight occult powers (sidhis) is thus attained, which helps us to recite Lord's True Name. Infact, we feel having gained the fountain-head of all worldly possessions, like the kamdhain cow or the parjat tree, which could fulfil all our desires. (and there is no more craving).

O Nanak ! We have taken refuge at the lotus-feet of the Lord, the ocean of all worldly comforts, thus casting away the sufferings of going through the cycle of births and deaths and the torture of the fire (heat) of the mother's womb. Infact, one gets rid of the bondage of the cycle of Rebirths and its associated sufferings. (2 - 10 -29)

Todi Mahala - 5 (*Har har charan ridai urdharai.....*)

O Brother ! We have inculcated the love of the lotus-feet of the Lord specially in our heart and by reciting the True Name of our True Master we have been successful in all our functions. (Pause - 1)

We have sung the praises of the Lord, while deliberating (meditating) on the Truth as opposed to falsehood, having performed virtuous deeds of Lord's worship and giving alms (to the poor) Thus we have been blessed with the bliss of the touch of the lotus-feet of the Lord, who is limitless and beyond our comprehension, by singing His praises. Now we are perceiving the glimpse of the Lord's Vision, who is the greatest power and beyond our reach. (1)

The persons, who have been bestowed with the service, (of the Lord) do not consider the virtues or (sins) vices (after that). O Nanak ! I enjoy this life (am alive only) by singing the praises and reciting the invaluable and jewel of True Name (of the Lord) and by listening to the Guru's Word. I always enjoy the bliss of reciting the True Name, which I am wearing like a necklace around my neck, and am imbued with His love all the time. (2 - 11 - 30)

Todi Mahala - 9 *Ik onkar satgur prasad (Kaho kaha apni adhama'iee.....)*

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! What should I say (tell You in Your presence) about the spiritual degradation and the low depths to which I have fallen? O True Master ! I am so much enamoured and engrossed in the love of the woman and wealth that I have neither sung Your praises even, nor recited Your True Name. (Pause - 1)

I am always engrossed in the love of the worldly falsehood, considering it to be real (true), without ever remembering the beloved Lord, the benefactor of the helpless and poor people, who

॥ ੧ ॥ ਮਗਨ ਰਹਿਓ ਮਾਇਆ ਮੈ ਨਿਸੇ
ਦਿਨਿ ਛੁਟੀ ਨ ਮਨ ਕੀ ਕਾਈ ॥ ਕਹਿ ਨਾਨਕ
ਅਬ ਨਾਹਿ ਅਨਤ ਗਤਿ ਬਿਨੁ ਹਰਿ ਕੀ
ਸਰਨਾਈ ॥ ੨ ॥ ੧ ॥ ੩੧ ॥

ਟੋਡੀ ਬਾਣੀ ਭਗਤਾਂ ਕੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕੋਈ ਬੋਲੈ ਨਿਰਵਾ ਕੋਈ ਬੋਲੈ ਦੂਰਿ ॥ ਜਲ
ਕੀ ਮਾਛਲੀ ਚਰੈ ਖਜੂਰਿ ॥ ੧ ॥ ਕਾਂਇ ਰੇ
ਬਕਬਾਦੁ ਲਾਇਓ ॥ ਜਿਨਿ ਹਰਿ ਪਾਇਓ
ਤਿਨਹਿ ਛਪਾਇਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੰਡਿਤੁ
ਹੋਇ ਕੈ ਬੇਦੁ ਬਖਾਨੈ ॥ ਮੂਰਖੁ ਨਾਮਦੇਉ ਰਾਮਹਿ
ਜਾਨੈ ॥ ੨ ॥ ੧ ॥

ਕਉਨ ਕੇ ਕਲੰਕੁ ਰਹਿਓ ਰਾਮ ਨਾਮੁ ਲੇਤ ਹੀ
॥ ਪਤਿਤ ਪਵਿਤ ਭਏ ਰਾਮੁ ਕਹਤ ਹੀ ॥ ੧ ॥
ਰਹਾਉ ॥ ਰਾਮ ਸੰਗਿ ਨਾਮਦੇਵ ਜਨ ਕਉ
ਪ੍ਰਤਿਗਿਆ ਆਈ ॥ ਏਕਾਦਸੀ ਬ੍ਰਤੁ ਰਹੈ ਕਾਹੇ
ਕਉ ਤੀਰਥ ਜਾਇ ॥ ੧ ॥ ਭਨਤਿ ਨਾਮਦੇਉ
ਸੁਕ੍ਰਿਤ ਸੁਮਤਿ ਭਏ ॥ ਗੁਰਮਤਿ ਰਾਮੁ ਕਹਿ
ਕੇ ਕੇ ਨ ਬੈਕੁੰਠਿ ਗਏ ॥ ੨ ॥ ੨ ॥

ਤੀਨਿ ਛੰਦੇ ਖੇਲੁ ਆਛੈ ॥ ੧ ॥ ਰਹਾਉ ॥
ਕੁੰਭਾਰ ਕੇ ਘਰ ਹਾਂਡੀ ਆਛੈ ਰਾਜਾ ਕੇ ਘਰ
ਸਾਂਡੀ ਗੋ ॥ ਬਾਮਨ ਕੇ ਘਰ ਹਾਂਡੀ ਆਛੈ ਰਾਂਡੀ
ਸਾਂਡੀ ਹਾਂਡੀ ਗੋ ॥ ੧ ॥ ਬਾਣੀਏ ਕੇ ਘਰ
ਹੀਗੁ ਆਛੈ ਭੈਸਰ ਮਾਥੈ ਸੀਗੁ ਗੋ ॥ ਦੇਵਲ

is always supporting us, being by our side always. (1)

My mind is always enamoured by the worldly pleasures (of Maya) and the vicious thoughts of the worldly falsehood never fade out from the mind during day and night.

O Nanak ! I have now realised that apart from the support of the Lord there is no other mode (means) of crossing this ocean of life successfully. (2 - 1 - 31)

Todi Ba'ni Bhagtan Ki Ik onkar satgur prasad (Koiee bolai nirva koiee bolai dur.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! Some people say that the Lord is very near (close-by) while some others consider Him a distant entity but it seems that both are wrong just as some one says that the fish of water was seen climbing the palm-tree. (Date-tree) (1)

O foolish Man ! Why have you started this useless wrangle or discussion, as the persons, who have attained the Lord, never leak it out and keep it as a close secret ? (Pause - 1)

O Pandit ! You are busy giving discourses on Vedas whereas I, the foolish Namdev, have realised the Lord alone. (by reciting True Name). (2 - 1)

(Kaun ko kalank rehaio....)

O Brother ! By reciting the Lord's True Name no one appears to have any stigma of a low caste even or other effects, as even the sinners get purified with His True Name. (Pause - 1)

I, (Namdev,) have realised the Truth by reciting Lord's True Name only and having (perceived) attained the Lord, I have no value for keeping fasts on the New Moon day or bathing at holy places, which appear futile exercises now. (1)

O Namdev ! By following the Guru's guidance now, the right wisdom has prevailed and we have started reciting True Name of the Lord, which has helped all of us to attain salvation. Tell me, is there anyone who has not crossed this ocean by reciting True Name? (2-2)

(Teen chhande khel achhe'.....)

This hymn (chhand) gives the version of the three-pronged worldly drama. (Pause - 1)

The potter's house is embellished with various pots and utensils only. Whereas the king's palace looks grand with a huge army and political activity around him, whereas the Brahmin's house appears grand with the activity of studies (education) This is the story of pots, palatial buildings and the collection of alms.

ਮਧੇ ਲੀਗੁ ਆਛੈ ਲੀਗੁ ਸੀਗੁ ਹੀਗੁ ਗੋ ॥ ੨ ॥
 ॥ ਤੇਲੀ ਕੈ ਘਰ ਤੇਲੁ ਆਛੈ ਜੰਗਲੁ ਮਧੇ ਬੇ
 ਲ ਗੋ ॥ ਮਾਲੀ ਕੇ ਘਰ ਕੇਲੁ ਆਛੈ ਕੇਲੁ ਬੇਲ
 ਤੇਲ ਗੋ ॥ ੩ ॥ ਸੰਤਾਂ ਮਧੇ ਗੋਬਿੰਦੁ ਆਛੈ
 ਗੋਕਲ ਮਧੇ ਸਿਆਮ ਗੋ ॥ ਨਾਮੇ ਮਧੇ ਰਾਮੁ
 ਆਛੈ ਰਾਮ ਸਿਆਮ ਗੋਬਿੰਦ ਗੋ ॥ ੪ ॥ ੩ ॥
 ਰਾਗੁ ਬੈਰਾੜੀ ਮਹਲਾ ੪ ਘਰੁ ੧ ਦੁਪਦੇ
 ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੁਨਿ ਮਨ ਅਕਥ ਕਥਾ ਹਰਿ ਨਾਮ ॥ ਰਿਧਿ
 ਬੁਧਿ ਸਿਧਿ ਸੁਖ ਪਾਵਹਿ ਭਜੁ ਗੁਰਮਤਿ ਹਰਿ
 ਰਾਮ ਰਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾਨਾ ਖਿਆਨ
 ਪੁਰਾਨ ਜਸੁ ਉਤਮ ਖਟ ਦਰਸਨ ਗਾਵਹਿ ਰਾਮ
 ॥ ਸੰਕਰ ਕ੍ਰੋੜਿ ਤੇਤੀਸ ਧਿਆਇਓ ਨਹੀ
 ਜਾਨਿਓ ਹਰਿ ਮਰਾਮ ॥ ੧ ॥ ਸੁਰਿ ਨਰ
 ਗਣ ਗੰਧੂਬ ਜਸੁ ਗਾਵਹਿ ਸਭ ਗਾਵਤ ਜੇਤ
 ਉਪਾਮ ॥ ਨਾਨਕ ਕ੍ਰਿਪਾ ਕਰੀ ਹਰਿ ਜਿਨ ਕਉ
 ਤੇ ਸੰਤ ਭਲੇ ਹਰਿ ਰਾਮ ॥ ੨ ॥ ੧ ॥
 ਬੈਰਾੜੀ ਮਹਲਾ ੪ ॥

ਮਨ ਮਿਲਿ ਸੰਤ ਜਨਾ ਜਸੁ ਗਾਇਓ ॥ ਹਰਿ
 ਹਰਿ ਰਤਨੁ ਰਤਨੁ ਹਰਿ ਨੀਕੇ ਗੁਰਿ ਸਤਿਗੁਰਿ
 ਦਾਨੁ ਦਿਵਾਇਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਿਸੁ
 ਜਨ ਕਉ ਮਨੁ ਤਨੁ ਸਭੁ ਦੇਵਉ ਜਿਨਿ ਹਰਿ
 ਹਰਿ ਨਾਮੁ ਸੁਨਾਇਓ ॥ ਧਨੁ ਮਾਇਆ ਸੰਧੇ

Similarly the trader's house has been filled with its beauty, while the buffalo looks grand with curled (twisted) horns on the forehead, and a temple with Shiva's lingam only appears praiseworthy, and worthy of worship. This is the story of trader, buffalo and temple.

(2) The oil dealer should have oil in the house, while a forest should have blooming creepers all around, and the gardener should have the trees of bananas in his house. This is the story of oil, creepers and bananas in the house. (3)

The saints look grand with the Lord's presence in their hearts, and Gokal appears grand with the presence of Krishna there. Similarly Nama (Namdev) appears beautiful with the Lord abiding within him. This is the story of Ram, Shyam and Gobind only. (4-3)

Rag Bairar'i Mahala - 4 Ghar - 1 Dupade Ik onkar satgur prasad (Sunn ma'n akath katha har Naam.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O my mind ! Let us recite the True Name of the Lord, who is beyond our comprehension and is indescribable, by listening to His praises and discourses ! Thus you will attain all the occult powers including all the worldly powers (ridhis and sidhis) as a result of reciting True Name and enjoy all the worldly pleasures and comforts. (the bliss of life). Let us, therefore, imbibe the love of True Name, through the Guru's guidance and teachings. (Pause - 1)

No one has been able to decipher Lord's secrets or gauge His Greatness, though the eighteen Puranas have sung Lord's praises through various episodes and discussions. Even the six Shastras have sung the Lord's praises and all the thirty-three crores of gods (millions of gods) including the god Shiva have recited Lord's True Name. (1)

All the gods, human beings, the worshippers of Shiva and the musicians of various gods, have sung the praises of the Lord, including all the created beings of the Lord who also sing His praises. O Nanak ! The persons who are blessed with the Grace of the Lord, always sing the praises of the Lord. Such holy saints are really fortunate being pre-destined by Lord's Will, who always sing His praises. (2 - 1)

Bairar'i Mahala - 4 (Ma'n mil sant jana jas gaiyo.....)

O my mind ! The persons, who have sung the praises of the Lord in the company of the holy saints, have been bestowed with the jewel of True Name by the True Guru through the Lord's Grace, which is very beautiful and praiseworthy. (Pause - 1)

O Brother ! I have surrendered my body and soul (mind), including everything I possess, to such persons, who have made me listen to the Lord's True Name. I have offered everything including all the wealth, elephants and horses (I have) to such a

ਤਿਸੁ ਦੇਵਉ ਜਿਨਿ ਹਰਿ ਮੀਤੁ ਮਿਲਾਇਓ ॥

੧ ॥ ਖਿਨੁ ਕਿੰਚਿਤ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਦੀਸਰਿ

ਤਬ ਹਰਿ ਹਰਿ ਹਰਿ ਜਸੁ ਧਿਆਇਓ ॥ ਜਨ

ਨਾਨਕ ਕਉ ਹਰਿ ਭੇਟੇ ਸੁਆਮੀ ਦੁਖ ਹਉਮੈ

ਰੋਹੁ ਗਵਾਇਓ ॥ ੨ ॥ ੨ ॥

ਬੈਰਾੜੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਜਨੁ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵੈ ॥ ਜੇ ਕੋਈ

ਨਿੰਦ ਕਰੇ ਹਰਿ ਜਨ ਕੀ ਅਪੁਨਾ ਗੁਨੁ ਨ ਗਵਾਵੈ

॥ ੧ ॥ ਰਹਾਉ ॥ ਜੇ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪੇ

ਸੁਆਮੀ ਹਰਿ ਆਪੇ ਕਾਰ ਕਮਾਵੈ ॥ ਹਰਿ ਆਪੇ

ਹੀ ਮਤਿ ਦੇਵੈ ਸੁਆਮੀ ਹਰਿ ਆਪੇ ਬੋਲਿ ਬੁਲਾਵੈ

॥ ੧ ॥ ਹਰਿ ਆਪੇ ਪੰਚ ਤਤੁ ਬਿਸਥਾਰਾ ਵਿਚਿ

ਧਾਤੂ ਪੰਚ ਆਖਿ ਪਾਵੈ ॥ ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ

ਮੇਲੇ ਆਪੇ ਹਰਿ ਆਪੇ ਝਗਰੁ ਚੁਕਾਵੈ ॥ ੨ ॥

੩ ॥

ਬੈਰਾੜੀ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਨਿਸਤਾਰਾ ॥ ਕੋਟ ਕੋਟੰਤਰ

ਕੇ ਪਾਪ ਸਭਿ ਖੇਵੈ ਹਰਿ ਭਵਜਲੁ ਪਾਰਿ ਉਤਾਰਾ

॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਇਆ ਨਗਰਿ ਬਸਤ

ਹਰਿ ਸੁਆਮੀ ਹਰਿ ਨਿਰਭਉ ਨਿਰਵੈਰੁ

ਨਿਰੰਕਾਰਾ ॥ ਹਰਿ ਨਿਕਟਿ ਬਸਤ ਕਛੁ ਨਦਰਿ

ਨ ਆਵੈ ਹਰਿ ਲਾਧਾ ਗੁਰ ਵੀਚਾਰਾ ॥ ੧ ॥

ਹਰਿ ਆਪੇ ਸਾਹੁ ਸਰਾਫੁ ਰਤਨੁ ਹੀਰਾ ਹਰਿ

person, who has enabled me to merge with my beloved friend, the True Lord. (1)

I would recite the Lord's True Name every moment and the Lord blesses me with His Grace and benevolence so as to sing His praises. O Nanak ! Whenever the True Master enabled me, (His slave), to unite with the Lord, I got rid of the malady of egoism and the cycle of births and deaths. Now I enjoy the bliss of life by reciting the True Name of the Lord. (2 - 2)

Bairar'i Mahala - 4 (*Har jan Ram naam gu'nn gavai.....*)

The Guru-minded person or the holy saint who sings the praises of the Lord, does not exclude (spare) even the faithless persons, who vilify him (the Lord's slave) from getting the benefit of His blessings and teachings. (Pause - 1)

Infact, the saints are fully convinced that whatever is happening is as per the Lord's Will and the Lord Himself is functioning within them (vilifiers) also. The Lord alone bestows such persons with the intelligence (wisdom) to (speak) say those words, as the Lord gives us the strength to speak as we do. (1)

The Lord has created this universe and enacted the worldly drama with the help of five elements (like air, water and fire), and He alone has bestowed the human beings with the five vices like sexual desires, and has even blessed their hearts with True Name as well. O Nanak ! The Lord alone enables His disciples (slaves) to merge with Him through the Guru's Grace and guidance. Then the Lord casts away their worldly desires and blesses them with His unison. (Through His Grace). (2 - 3)

Bairar'i Mahala - 4 (*Jap ma'n Ram naam nistara.....*)

O my mind ! Let us recite the True Name of the Lord, as this would enable us to cross this ocean of life successfully. The Lord also could help us to purify the filth of the sins of millions of our lives (in various forms) and then enable us to attain salvation. (Pause - 1)

O Man ! The True Lord, who is fearless and formless, with enmity towards none, abides within your soul (your body) but is not perceived without the Guru's guidance, though being very close by within yourself. The Lord could be attained by meditating on Him through the Guru's Grace. (1)

The Lord is the financier in the form of the Guru and jeweller in the form of a holy saint, who bestows on us the gem of worldly detachment and the jewel of knowledge (about Lord's secrets). The True Master has, in fact, enacted this worldly drama of creation.

ਆਪਿ ਕੀਆ ਪਾਸਾਰਾ ॥ ਨਾਨਕ ਜਿਸੁ ਕ੍ਰਿਪਾ
ਕਰੇ ਸੁ ਹਰਿ ਨਾਮੁ ਵਿਹਾਏ ਸੋ ਸਾਹੁ ਸਚਾ
ਵਣਜਾਰਾ ॥ ੨ ॥ ੪ ॥

ਬੈਰਾੜੀ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਹਰਿ ਨਿਰੰਜਨੁ ਨਿਰੰਕਾਰਾ ॥ ਸਦਾ
ਸਦਾ ਹਰਿ ਧਿਆਈਐ ਸੁਖਦਾਤਾ ਜਾ ਕਾ ਅੰਤੁ
ਨ ਪਾਰਾਵਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਗਨਿ ਕੁੰਟ
ਮਹਿ ਉਰਧ ਲਿਵ ਲਾਗਾ ਹਰਿ ਰਾਖੈ ਉਦਰ
ਮੰਝਾਰਾ ॥ ਸੋ ਐਸਾ ਹਰਿ ਸੇਵਹੁ ਮੇਰੇ ਮਨ
ਹਰਿ ਅੰਤਿ ਛਡਾਵਣਹਾਰਾ ॥ ੧ ॥ ਜਾ ਕੈ
ਹਿਰਦੈ ਬਸਿਆ ਮੇਰਾ ਹਰਿ ਹਰਿ ਤਿਸੁ ਜਨ
ਕਉ ਕਰਹੁ ਨਮਸਕਾਰਾ ॥ ਹਰਿ ਕਿਰਪਾ ਤੇ
ਪਾਈਐ ਹਰਿ ਜਪੁ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰਾ ॥ ੨
॥ ੫ ॥

ਬੈਰਾੜੀ ਮਹਲਾ ੪ ॥

ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਤ ਧਿਆਇ ॥
ਜੇ ਇਛਹਿ ਸੇਈ ਫਲੁ ਪਾਵਹਿ ਫਿਰਿ ਦੂਖੁ ਨ
ਲਾਗੈ ਆਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੋ ਜਪੁ ਸੋ
ਤਪੁ ਸਾ ਬ੍ਰਤ ਪੂਜਾ ਜਿਤੁ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ
ਲਗਾਇ ॥ ਬਿਨੁ ਹਰਿ ਪ੍ਰੀਤਿ ਹੋਰ ਪ੍ਰੀਤਿ ਸਭ
ਬੂਠੀ ਇਕ ਖਿਨ ਮਹਿ ਬਿਸਰਿ ਸਭ ਜਾਇ ॥
੧ ॥ ਤੂ ਬੇਅੰਤੁ ਸਰਬ ਕਲ ਪੂਰਾ ਕਿਛੁ ਕੀਮਤਿ
ਕਹੀ ਨ ਜਾਇ ॥ ਨਾਨਕ ਸਰਣਿ ਤੁਮ੍ਹਾਰੀ ਹਰਿ
ਜੀਉ ਭਾਵੈ ਤਿਵੈ ਛਡਾਇ ॥ ੨ ॥ ੬ ॥

O Nanak ! The person, blessed with the Lord's Grace, then purchases (receives) this merchandise of True Name from the holy saints. Thus the Lord Himself is the financier (main dealer) as the True Guru and Himself the trader in the form of a True Sikh, who has come (in this world) for doing the business of True Name. (2 - 4)

Bairar'i Mahala - 4 (*Jap ma'n har niranjan nirankara.....*)

O my mind ! Try to meditate on the formless Lord, who is free from the effects of Maya, and is limitless but is our true benefactor of bliss. So we should always recite the True Name of the Master. (Pause - 1)

O Man ! Even in the fire of the mother's womb, lying upside down, you were engaged in the worship of the Lord, who protected you in that burning heat of the (mother's) womb. O my mind ! Try to serve the True Lord who alone would emancipate you from the clutches of the Yama (god of death) in the end. (1)

O Man ! You should always salute the Guru-minded person, who has inculcated the love of the Lord in Your heart. O Nanak ! This recitation of the Lord's True Name is attained from the True Guru through the Grace of the Lord. I always depend on the support of this True Name (in my mind) and I enjoy the eternal bliss by reciting True Name alone. (2 - 5)

Bairar'i Mahala - 4 (*Jap ma'n har har naam nit dhiaie'...*)

O my mind ! Let us recite the True Name of the Lord every day. By reciting the Lord's True Name we could get all our desires fulfilled and attain such a reward that all our sufferings would come to an end. (Pause - 1)

All the worship, penance, meditation and keeping fasts is worthwhile only when we inculcate the love of the Lord in our hearts, as all other love except the devotion of the Lord is false and temporary and gets lost in no time or fades away completely. (1)

O Lord ! You are limitless, being all powerful, and Your Greatness and vastness, including the enormous beauty of Nature, is beyond the comprehension and reach of the man. O Nanak ! I have sought the support of the True Lord . O Lord ! May we accept with pleasure all our circumstances and plight (as it pleases You) as per Your Will, thus granting us salvation from the worldly bondage. (2 - 6)

ਰਾਗੁ ਬੈਰਾੜੀ ਮਹਲਾ ੫ ਘਰੁ ੧
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੰਤ ਜਨਾ ਮਿਲਿ ਹਰਿ ਜਸੁ ਗਾਇਓ ॥ ਕੋਟਿ
ਜਨਮ ਕੇ ਦੂਖ ਗਵਾਇਓ ॥ ੧ ॥ ਰਹਾਉ ॥
ਜੇ ਚਾਹਤ ਸੋਈ ਮਨਿ ਪਾਇਓ ॥ ਕਰਿ ਕਿਰਪਾ
ਹਰਿ ਨਾਮੁ ਦਿਵਾਇਓ ॥ ੧ ॥ ਸਰਬ ਸੂਖ
ਹਰਿ ਨਾਮਿ ਵਡਾਈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ
ਮਤਿ ਪਾਈ ॥ ੨ ॥ ੧ ॥ ੭ ॥

ਰਾਗੁ ਤਿਲੰਗ ਮਹਲਾ ੧ ਘਰੁ ੧
ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਯਕ ਅਰਜ ਗੁਫਤਮ ਪੇਸਿ ਤੋ ਦਰ ਗੋਸ ਕੁਨ
ਕਰਤਾਰ ॥ ਹਕਾ ਕਬੀਰ ਕਰੀਮ ਤੂ ਬੇਅੋਬ
ਪਰਵਦਗਾਰ ॥ ੧ ॥ ਦੁਨੀਆ ਮੁਕਾਮੇ ਫਾਨੀ
ਤਹਕੀਕ ਦਿਲ ਦਾਨੀ ॥ ਮਮ ਸਰ ਮੂਇ
ਅਜਰਾਈਲ ਗਿਰਫਤਹ ਦਿਲ ਹੇਚਿ ਨ ਦਾਨੀ
॥ ੧ ॥ ਰਹਾਉ ॥ ਜਨ ਪਿਸਰ ਪਦਰ ਬਿਰਾਦਰਾਂ
ਕਸ ਨੇਸ ਦਸਤੰਗੀਰ ॥ ਆਖਿਰ ਬਿਅਫਤਮ
ਕਸ ਨ ਦਾਰਦ ਚੂੰ ਸਵਦ ਤਕਬੀਰ ॥ ੨ ॥
ਸਬ ਰੋਜ ਗਸਤਮ ਦਰ ਹਵਾ ਕਰਦੇਮ ਬਦੀ
ਖਿਆਲ ॥ ਗਾਹੇ ਨ ਨੇਕੀ ਕਾਰ ਕਰਦਮ ਮਮ
ਏਂ ੧ ਚਿਨੀ ਅਹਵਾਲ ॥ ੩ ॥ ਬਦਬਖਤ
ਹਮ ਚੁ ਬਖੀਲ ਗਾਫਿਲ ਬੇਨਜਰ ਬੇਬਾਕ ॥
ਨਾਨਕ ਬੁਯੋਯਦ ਜਨੁ ਤੁਰਾ ਤੇਰੇ ਚਾਕਰਾਂ ਪਾ
ਖਾਕ ॥ ੪ ॥ ੧ ॥

Rag Bair'ar'i Mahala - 5 Ghar - 1 Ik onkar satgur prasad
(Sant jana mil har jas ga'yaious.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! Let us recite the Lord's True Name and sing His praises in the company of the holy saints, as He would cast away all our sufferings of ages. (During millions of forms of life) (Pause -1)

The Lord has bestowed on us the boon (gift) of True Name through the Guru's guidance and His Grace, and we have got all our desires fulfilled. We have attained everything, we have been longing for. (1)

We have attained the eternal bliss and won the worldly praise by reciting True Name alone. O Nanak ! We have realised the value of Lord's True Name through the Guru's Grace; having followed the Guru's teachings regarding the recitation of True Name, thus we have lived a fruitful and blissful life. (2 - 1 - 7)

Tilang Mahala - 1 Ghar - 1 Ik onkar satnam karta purkh nirbhau nirvair akal moorat ajooni saibhungh gurprasad (Yak arj guftam paes toa dar gos kun kartar.....)

"By The Grace of the one Lord-Sublime, Truth personified the creator (Prime-male) fearless, with enmity to none, deathless, free from the cycle of rebirths, self effulgent, and attainable through the Guru's guidance."

O Lord ! I have to make one request to You. Kindly listen to my request with full attention. O True Lord ! You are the greatest Master, ocean of Grace, free from all vices, and the only Lord-benefactor of all human beings. I have fully realised that life in this world is perishable and temporary.

O my mind ! You have not realised (understood) this simple fact that my (hair are in the hands of) life is in the control of the god of death, Ajrael, and the fear of death is always (hanging on my head) bothering me. (Pause - 1)

(This world is perishable, and the fear of death is always hanging on our heads).

O Brother ! None of the relatives like wife, son, father and brother will be of any help to us in the end. When the death befalls us, none of these relatives will be there to protect us. (2)

My days and nights are being spent in vicious thoughts and worldly desires only and I have not performed any virtuous deeds or engaged myself in any helpful activities. (3)

O Brother ! I have been a jealous person, engrossed in sinful actions, like a blind man, full of lethargy and have been enjoying this life in worldly pleasures, devoid of any fear or love of the Lord. O Nanak ! May the Lord bless me with the dust of the lotus-feet of His holy saints and disciples (slaves) ! This is my only supplication and prayer to Him, as we have no knowledge of anything. (4 - 1)

ਤਿਲੰਗ ਮਹਲਾ ੧ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਭਉ ਤੇਰਾ ਭਾਂਗ ਖਲੜੀ ਮੇਰਾ ਚੀਤੁ ॥ ਮੈ

ਦੇਵਾਨਾ ਭਇਆ ਅਤੀਤੁ ॥ ਕਰ ਕਾਸਾ

ਦਰਸਨ ਕੀ ਭੂਖ ॥ ਮੈ ਦਰਿ ਮਾਗਉ ਨੀਤਾ

ਨੀਤੁ ॥ ੧ ॥ ਤਉ ਦਰਸਨ ਕੀ ਕਰਉ

ਸਮਾਇ ॥ ਮੈ ਦਰਿ ਮਾਗਤੁ ਭੀਖਿਆ ਪਾਇ

॥ ੧ ॥ ਰਹਾਉ ॥ ਕੇਸਰਿ ਕੁਸਮ ਮਿਰਗਮੈ

ਹਰਣਾ ਸਰਬ ਸਰੀਰੀ ਚੜ੍ਹਣਾ ॥ ਚੰਦਨ

ਭਗਤਾ ਜੋਤਿ ਇਨੇਹੀ ਸਰਬੇ ਪਰਮਲੁ

ਕਰਣਾ ॥ ੨ ॥ ਘਿਅ ਪਟ ਭਾਂਡਾ ਕਹੈ ਨ

ਕੋਇ ॥ ਐਸਾ ਭਗਤੁ ਵਰਨ ਮਹਿ ਹੋਇ ॥

ਤੇਰੈ ਨਾਮਿ ਨਿਵੇ ਰਹੇ ਲਿਵ ਲਾਇ ॥ ਨਾਨਕ

ਤਿਨ ਦਰਿ ਭੀਖਿਆ ਪਾਇ ॥ ੩ ॥ ੧ ॥

੨ ॥

ਤਿਲੰਗ ਮਹਲਾ ੧ ਘਰੁ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਇਹੁ ਤਨੁ ਮਾਇਆ ਪਾਇਆ ਪਿਆਰੇ

ਲੀਤੜਾ ਲਬਿ ਰੰਗਾਏ ॥ ਮੇਰੈ ਕੰਤ ਨ ਭਾਵੈ

ਚੋਲੜਾ ਪਿਆਰੇ ਕਿਉ ਧਨ ਸੋਜੈ ਜਾਏ ॥ ੧

॥ ਹਉ ਕੁਰਬਾਨੈ ਜਾਉ ਮਿਹਰਵਾਨਾ ਹਉ

ਕੁਰਬਾਨੈ ਜਾਉ ॥ ਹਉ ਕੁਰਬਾਨੈ ਜਾਉ ਤਿਨਾ

Tilang Mahala - 1 Ghar - 2 Ik onkar satgur prasad (Bhou tera bhang khalr'i mera cheet.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! I have taken Your (wonder-awe) love and fear as my hemp drug (bhang) and my heart is like the leather pouch for stocking this drug. (I have inculcated the love and fear of the Lord in my heart). By partaking this drug (of Your love and fear) I am so much enamoured in Your devotion that I (feel like) am behaving like a sanyasi or a mendicant having worldly detachment.

O Lord ! I am pining for having a glimpse of Your Vision and my hands are clasped to form the container and am praying to You with clasped hands for the company of holy saints day in and day out. (I am longing for Your glimpse and am begging for this alms only). (1)

O Lord ! I am always pining for having Your glimpse with eagerness, as such I am begging for Your glance like a beggar at Your (door) place. May I be blessed with Your glimpse! (Pause - 1)

Just as saffron, flowers, musk (Kasturi) and gold may-be offered by all the persons of different castes without becoming impure, similarly the sandal wood and holy saints impart fragrance to all (to the whole world) as their main function. (2)

Just as ghee in any utensil or silken thread produced by any worm does not get impure or polluted because of the type of utensil or worm, similarly the saints belonging to any caste or creed are not considered of low origin by any one. O Nanak ! I am seeking the bliss of the Lord's glimpse through the support of the holy saints. O Lord ! The holy saints are imbued with the love of Your True Name and are paying obeisance to You, being immersed in You. I seek the company of such saints through the Grace of the Lord. (3 - 1 - 2)

Tilang Mahala - 1 Ghar - 3 Ik onkar satgur prasad (Eh ta'n ma'ya pahiea' piarai.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O beloved Lord-Spouse ! How could this human being become worthy of Your embrace ? (like the woman deserving the embrace of her spouse).

How could this man enjoy the bliss of a unison with the Lord-Spouse, when he is engrossed and enamoured by the love of the vices like greed and is full of pride and ego with such sinful actions like the cloth getting stiff with the application of starch, and is disliked by my True Master ?

O Lord-benefactor ! I would offer myself as a sacrifice to You and even to Your holy saints, who are engaged in reciting Your True Name. O Lord ! I would offer my life even to those holy

ਕੈ ਲੈਨਿ ਜੋ ਤੇਰਾ ਨਾਉ ॥ ਲੈਨਿ ਜੋ ਤੇਰਾ ਨਾਉ

ਤਿਨਾ ਕੈ ਹੰਉ ਸਦ ਕੁਰਬਾਨੈ ਜਾਉ ॥ ੧ ॥

ਰਹਾਉ ॥ ਕਾਇਆ ਰੰਛਣਿ ਜੋ ਥੀਐ ਪਿਆਰੇ

ਪਾਈਐ ਨਾਉ ਮਜੀਠ ॥ ਰੰਛਣ ਵਾਲਾ ਜੋ ਰੰਛੈ

ਸਾਹਿਬੁ ਐਸਾ ਰੰਗੁ ਨ ਡੀਠ ॥ ੨ ॥ ਜਿਨ ਕੇ

ਚੋਲੇ ਰਤੜੇ ਪਿਆਰੇ ਕੰਤੁ ਤਿਨਾ ਕੈ ਪਾਸਿ ॥

ਧੂੜਿ ਤਿਨਾ ਕੀ ਜੇ ਮਿਲੈ ਜੀ ਕਹੁ ਨਾਨਕ ਕੀ

ਅਰਦਾਸਿ ॥ ੩ ॥ ਆਪੇ ਸਾਜੇ ਆਪੇ ਰੰਗੇ

ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥ ਨਾਨਕ ਕਾਮਣਿ ਕੰਤੇ

ਭਾਵੈ ਆਪੇ ਹੀ ਰਾਵੇਇ ॥ ੪ ॥ ੧ ॥ ੩ ॥

ਤਿਲੰਗ ਮ: ੧ ॥

ਇਆਨੜੀਏ ਮਾਨੜਾ ਕਾਇ ਕਰੇਹਿ ॥

ਆਪਨੜੈ ਘਰਿ ਹਰਿ ਰੰਗੋ ਕੀ ਨ ਮਾਣੇਹਿ ॥

ਸਹੁ ਨੇੜੈ ਧਨ ਕੰਮਲੀਏ ਬਾਹਰੁ ਕਿਆ

ਛੂਢੇਹਿ ॥ ਭੈ ਕੀਆ ਦੇਹਿ ਸਲਾਈਆ ਨੈਣੀ

ਭਾਵ ਕਾ ਕਰਿ ਸੀਗਾਰੇ ॥ ਤਾ ਸੋਹਾਗਣਿ

ਜਾਣੀਐ ਲਾਰੀ ਜਾ ਸਹੁ ਧਰੇ ਪਿਆਰੇ ॥ ੧ ॥

ਇਆਣੀ ਬਾਲੀ ਕਿਆ ਕਰੇ ਜਾ ਧਨ ਟੰਤ ਨ

ਭਾਵੈ ॥ ਕਰਣ ਪਲਾਹ ਕਰੇ ਬਹੁਤੇਰੇ ਸਾ ਧਨ

ਮਹਲੁ ਨ ਪਾਵੈ ॥ ਵਿਣੁ ਕਰਮਾ ਕਿਛੁ ਪਾਈਐ

ਨਾਹੀ ਜੋ ਬਹੁਤੇਰਾ ਧਾਵੈ ॥ ਲਬ ਲੋਭ ਅਹੰਕਾਰ

ਕੀ ਮਾਤੀ ਮਾਇਆ ਮਾਹਿ ਸਮਾਣੀ ॥ ਇਨੀ

ਬਾਤੀ ਸਹੁ ਪਾਈਐ ਨਾਹੀ ਭਈ ਕਾਮਣਿ

saints, (surrender my-self) who always remember You through recitation of True Name. (Pause - 1)

O Lord, my dear friend ! If you were to bestow me with Your Grace, then I would imbibe the love of the True Lord and dye myself with the fast colour of True Name like the maejeeth (madder dye), which would be ever-lasting, and enjoy the bliss of His unison, provided the Lord were to bless me with the spiritual bliss of His True Name (which would dye my body in the hue of His love) which would enchant me completely. (2)

O Lord ! The fact remains, that the persons imbued with the love of the Lord's True Name always enjoy the company of the Lord, like the wedded woman in the company of her spouse, and their body and soul are always immersed in His True Name. O Nanak ! My only supplication to the Lord is that I may be bestowed with the dust of the lotus-feet of His holy saints, so that I may be purified to lead a fruitful life. (3)

O Brother ! The Lord is our creator, who through His Grace, blesses us with the light of knowledge and imparts the love of His True Name after creating human beings (inculcates the love of True Name in our hearts) but this is possible only when He bestows His benevolence on us. O Nanak ! When this human being is accepted by You, winning Your pleasure, then he gets merged with You, like the woman enjoying the conjugal bliss of her spouse by winning His love. (4-1-3)

Tilang Mahala - 1 (Eanar'iai manr'a kaie kareh.....)

O ignorant man ! Why are you so proud and full of egoistic tendencies ? (like the foolish woman). Why do you not enjoy the bliss of His unison, when the Lord is abiding within you ?

O foolish human being ! Your beloved Lord- Spouse is abiding close by (within you) whereas you are seeking Him outside (in the jungles) O Man ! Try to embellish and beautify yourself with the love of the Lord by putting the collyrium of His love and (fear) regard in your eyes. O Man! You will be considered to be the beloved of the Lord-Spouse and enjoying His unison only when He blesses you with His love like the wedded woman winning the conjugal love of her spouse. (1)

What could this foolish ignorant human being (like the foolish woman) do without winning the love and acceptance of the Lord-Spouse? This foolish man, without the Grace of the Lord-Spouse, makes lot of efforts in the form of magical rituals, to win the love and confidence of the Lord (like the woman trying many magical tricks) but cannot win His favours. Infact, without the virtuous deeds, man cannot gain anything useful (fruitful) inspite of his running around. This human being is always engrossed in the worldly pleasures, being enamoured by the vices like greed for more (worldly) possessions, thus forgetting the Lord completely. This man foolishly tries to seek the Lord through the worldly chores

ਇਆਣੀ ॥ ੨ ॥ ਜਾਇ ਪੁਛਹੁ ਸੋਹਾਗਣੀ
ਵਾਹੈ ਕਿਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ ॥ ਜੋ ਕਿਛੁ
ਕਰੇ ਸੋ ਭਲਾ ਕਰਿ ਮਾਨੀਐ ਹਿਕਮਤਿ ਹੁਕਮੁ
ਚੁਕਾਈਐ ॥ ਜਾ ਕੈ ਪ੍ਰੇਮਿ ਪਦਾਰਥੁ ਪਾਈਐ
ਤਉ ਚਰਣੀ ਚਿਤੁ ਲਾਈਐ ॥ ਸਹੁ ਕਹੈ ਸੋ
ਕੀਜੈ ਤਨੁ ਮਨੋ ਦੀਜੈ ਐਸਾ ਪਰਮਲੁ ਲਾਈਐ
॥ ਏਵ ਕਹਹਿ ਸੋਹਾਗਣੀ ਭੈਣੇ ਇਨੀ ਬਾਤੀ
ਸਹੁ ਪਾਈਐ ॥ ੩ ॥ ਆਪੁ ਗਵਾਈਐ ਤਾ
ਸਹੁ ਪਾਈਐ ਅਉਰੁ ਕੈਸੀ ਚਤੁਰਾਈ ॥ ਸਹੁ
ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਸੋ ਦਿਨੁ ਲੇਖੈ ਕਾਮਣਿ
ਨਉ ਨਿਧਿ ਪਾਈ ॥ ਆਪਣੇ ਕੰਤ ਪਿਆਰੀ
ਸਾ ਸੋਹਾਗਣਿ ਨਾਨਕ ਸਾ ਸਭਰਾਈ ॥ ਐਸੈ
ਰੰਗਿ ਰਾਤੀ ਸਹਜ ਕੀ ਮਾਤੀ ਅਹਿਨਿਸਿ
ਭਾਇ ਸਮਾਣੀ ॥ ਸੁੰਦਰਿ ਸਾਇ ਸਰੂਪ
ਬਿਚਖਣਿ ਕਹੀਐ ਸਾ ਸਿਆਣੀ ॥ ੪ ॥ ੨
॥ ੪ ॥

ਤਿਲੰਗ ਮਹਲਾ ੧ ॥

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ
ਗਿਆਨੁ ਵੇ ਲਾਲੇ ॥ ਪਾਪ ਕੀ ਜੰਵ ਲੈ
ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ ਵੇ ਲਾਲੇ
॥ ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਛਪਿ ਖਲੋਏ ਕੂੜੁ ਫਿਰੈ
ਪਰਧਾਨੁ ਵੇ ਲਾਲੇ ॥ ਕਾਜੀਆ ਬਾਮਣਾ ਕੀ
ਗਲ ਥਕੀ ਅਗਦੁ ਪੜੈ ਸੈਤਾਨੁ ਵੇ ਲਾਲੇ ॥

and pleasures, but the love of the Lord cannot be gained by getting engrossed in vices and worldly falsehood. (2)

O Brother ! If you were to ask the Guru-minded persons about the secret of their attainment of the Lord-Spouse, (like the wedded woman winning the love of her spouse) you would find that it is through following the Will of the Lord, leaving aside one's own clever moves or cleverness, and functioning as per His Will. Whatever the Lord does, should be accepted with pleasure, and we should inculcate the love of the Guru's lotus-feet, which bestows the invaluable knowledge of the Lord's secrets. We should follow the dictates of the Lord by surrendering completely (in body and mind) to the Lord's Will and the thinking to be moulded with the fragrance (of the sandalwood) of the Guru's Word. The wedded woman (saintly person) has advised thus, "O Sister ! One could attain the Lord-Spouse only by functioning according to His Will." (3)

O Brother ! All your clever moves and wisdom will be of no avail, as the Lord-Spouse could be attained only by ridding ourselves of our egoism and I-am-ness. Whenever the Lord perceives us with His benign glimpse through His Grace, we enjoy the best period of our life through His acceptance. O Nanak ! Thus the human being (like the wedded woman) attains the Lord's True Name worth all the nine treasures of the world. Such a person, acceptable to the Lord-Spouse, wins the pleasure and love of the Lord and becomes the king of kings. (like the faithful wedded woman becoming the leading queen, winning the love of her spouse). So such Guru-minded persons, imbued with the love of the Lord, by reciting True Name, enjoy the bliss of life in the state of equipoise and appear beautiful and full of wisdom. They enjoy the eternal bliss through the light of knowledge and worldly detachment. (with the eyes of knowledge and aloofness) (4-2-4)

Tilang Mahala - 1 (*Jaisi mein avai khasam ki bani.....*)

O (Brother) Lalo ! I am imparting the same knowledge of the Lord, through this bani (Guru's Word) as revealed to me by the (Lord) True Master Himself. The invader, Babar, in command of the huge army of Mughals (like the bride groom's party) has come rushing, invading the areas under control of Pathans, asking for (demanding) the Empire (Kingdom) of India, as a boon in return by using force, for his exploits.

There is no place for religious constraints or considerations of righteous actions as falsehood and deceit prevails all over the country. It is felt as if some satan (devil) is performing the marriage ceremony as is normally done by a Brahmin or a Kazi (Hindu and Muslim religious heads) but resulting in bloodshed everywhere in this case. It seems Babar, leading an army, like a bridegroom leading few companions, has arrived here to take away the bride of the kingdom of India (Hindustan), by force of arms, in marriage. Even the Muslim women, who used to read Kuran have been

ਮੁਸਲਮਾਨੀਆ ਪੜ੍ਹਹਿ ਕਤੇਬਾ ਕਸਟ ਮਹਿ
ਕਰਹਿ ਖੁਦਾਇ ਵੇ ਲਾਲੇ ॥ ਜਾਤਿ ਸਨਾਤੀ
ਹੋਰਿ ਹਿਦਵਾਣੀਆ ਏਹਿ ਭੀ ਲੇਖੈ ਲਾਇ ਵੇ
ਲਾਲੇ ॥ ਖੂਨ ਕੇ ਸੋਹਿਲੇ ਗਾਵੀਅਹਿ ਨਾਨਕ
ਰਤੁ ਕਾ ਕੁੰਗੁ ਪਾਇ ਵੇ ਲਾਲੇ ॥ ੧ ॥ ਸਾਹਿਬ
ਕੇ ਗੁਣ ਨਾਨਕੁ ਗਾਵੈ ਮਾਸ ਪੁਰੀ ਵਿਚਿ ਆਖੁ
ਮਸੈਲਾ ॥ ਜਿਨਿ ਉਪਾਈ ਰੰਗਿ ਰਵਾਈ ਬੈਠਾ
ਵੇਖੈ ਵਖਿ ਇਕੇਲਾ ॥ ਸਚਾ ਸੋ ਸਾਹਿਬੁ ਸਚੁ
ਤਪਾਵਸੁ ਸਚੜਾ ਨਿਆਉ ਕਰੇਗੁ ਮਸੈਲਾ ॥
ਕਾਇਆ ਕਪੜੁ ਟੁਕੁ ਟੁਕੁ ਹੋਸੀ ਹਿਦੁਸਤਾਨੁ
ਸਮਾਲਸੀ ਬੋਲਾ ॥ ਆਵਨਿ ਅਠਤਰੈ ਜਾਨਿ
ਸਤਾਨਵੈ ਹੋਰੁ ਭੀ ਉਠਸੀ ਮਰਦ ਕਾ ਚੇਲਾ ॥
ਸਚ ਕੀ ਬਾਣੀ ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਣਾਇਸੀ
ਸਚ ਕੀ ਬੋਲਾ ॥ ੨ ॥ ੩ ॥ ੪ ॥

ਤਿਲੰਗ ਮਹਲਾ ੪ ਘਰੁ ੨
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਭਿ ਆਏ ਹੁਕਮਿ ਖਸਮਾਹੁ ਹੁਕਮਿ ਸਭ
ਵਰਤਨੀ ॥ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਖੇਲੁ ਸਭੁ
ਹਰਿ ਧਨੀ ॥ ੧ ॥ ਸਾਲਾਹਿਹੁ ਸਚੁ ਸਭ ਉਪਰਿ
ਹਰਿ ਧਨੀ ॥ ਜਿਸੁ ਨਾਹੀ ਕੋਇ ਸਰੀਕੁ ਕਿਸੁ
ਲੇਖੈ ਹਉ ਗਨੀ ॥ ਰਹਾਉ ॥ ਪਉਣ ਪਾਣੀ
ਧਰਤੀ ਆਕਾਸੁ ਘਰ ਮੰਦਰ ਹਰਿ ਬਨੀ ॥

assaulted and over powered (by the invaders) as such they are crying and wailing to the Lord for help, while God is feeling the anguish and pain at their plight.

O Lalo ! Even the Hindu women in the town, including those belonging to low castes, are in great anguish, being dishonoured and assaulted alongwith the Muslim women and all are suffering badly. O Nanak ! The whole area is being (sprayed) splattered with blood stains, as if people are singing songs of bloodshed only and one could hear the wails and cries. It appears that blood is being sprayed on the bridegroom's party like (Kaiser,) saffron, as such their clothes are besmirched with blood and one could hear wailings all over, instead of the singing of songs. (1)

O Nanak ! I am singing the praises of the Lord while in the whole town of Emnabad corpses (of dead persons) are seen and there is talk of deaths among various people. The Lord, who had created this world which is enjoying the bliss of life, is watching the worldly drama, being aloof from it. The Lord is true and His justice is also based on Truth, whose justice is true even now, and this whole episode is also true. In the town of saidpur also the human bodies are being mutilated as per the Lord's Will in these horrible times and there is widespread carnage all over the country. This is such a horrible and terrible happening which the country (Hindustan) will not forget for all times (to come) and Babar would occupy the kingdom of India. O Lalo ! So long man is engrossed in the love of Maya (worldly falsehood) such cases of bloody carnage and destruction shall continue.

The mughals have come to India in the Vikrami year 1578 (1521) and will go back by the Vikrami year 1597(1540), when some other powerful king will come into power. O Nanak ! I am singing the praises of the Lord by relating a true story of the True Lord alone, as this human life is given to us for singing the praises of the Lord. So we will always sing the praises of the Lord. Infact, I have related the True message of the Lord, as per Lord's Will. (2 - 3 - 5)

Tilang Mahala - 4 Ghar - 2 Ik onkar satgur prasad (Sobh aie hukam khasmah hukam sabh vartani.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! The Lord's Will is prevailing all over the world and all the beings function according to the dictates of the Lord as per His (Will) ordains. The Lord is True and His worldly drama is equally true and real, which is functioning in accordance with certain set principles of Nature, under the overall supervision of the True Master. (1)

O Brother ! It behoves us to sing the praises of the True Lord, who is the greatest power on Earth, and there is no other power on par with Him, as such we have no (authority) importance in this set-up. We are not in a position to describe His Greatness (and vastness) as He is beyond our comprehension. (Pause)

This whole universe has been created (by the Lord) by the

ਵਿਚਿ ਵਰਤੈ ਨਾਨਕ ਆਪਿ ਝੂਠੁ ਕਹੁ ਕਿਆ

ਗਨੀ ॥ ੨ ॥ ੧ ॥

ਤਿਲੰਗ ਮਹਲਾ ੪

ਨਿਤ ਨਿਹਵਲ ਕਰਮ ਕਮਾਇ ਬਢਾਵੈ

ਦੁਰਮਤੀਆ ॥ ਜਬ ਆਣੈ ਵਲਵੰਚ ਕਰਿ ਝੂਠੁ

ਤਬ ਜਾਣੈ ਜਗੁ ਜਿਤੀਆ ॥ ੧ ॥ ਐਸਾ ਬਾਜੀ

ਸੈਸਾਰੁ ਨ ਚੇਤੈ ਹਰਿ ਨਾਮਾ ॥ ਖਿਨ ਮਹਿ

ਬਿਨਸੈ ਸਭੁ ਝੂਠੁ ਮੇਰੇ ਮਨ ਧਿਆਇ ਰਾਮਾ ॥

ਰਹਾਉ ॥ ਸਾ ਵੇਲਾ ਚਿਤਿ ਨ ਆਵੈ ਜਿਤੁ

ਆਇ ਕੰਟਕੁ ਕਾਲੁ ਗ੍ਰਸੈ ॥ ਤਿਸੁ ਨਾਨਕ ਲਏ

ਛਡਾਇ ਜਿਸੁ ਕਿਰਪਾ ਕਰਿ ਹਿਰਦੈ ਵਸੈ ॥ ੨

॥ ੨ ॥

ਤਿਲੰਗ ਮਹਲਾ ੫ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਖਾਕ ਨੂਰ ਕਰਦੰ ਆਲਮ ਦੁਨੀਆਇ ॥

ਅਸਮਾਨ ਜਿਮੀ ਦਰਖਤ ਆਬ ਪੈਦਾਇਸਿ

ਖੁਦਾਇ ॥ ੧ ॥ ਬੰਦੇ ਚਸਮ ਦੀਦੰ ਫਨਾਇ ॥

ਦੁਨੀਆ ਮੁਰਦਾਰ ਖੁਰਦਨੀ ਗਾਫਲ ਹਵਾਇ

॥ ਰਹਾਉ ॥ ਗੈਬਾਨ ਹੈਵਾਨ ਹਰਾਮ ਕੁਸਤਨੀ

ਮੁਰਦਾਰ ਬਖੋਰਾਇ ॥ ਦਿਲ ਕਬਜ ਕਬਜਾ

ਕਾਦਰੇ ਦੋਜਕ ਸਜਾਇ ॥ ੨ ॥ ਵਲੀ

ਨਿਆਮਤਿ ਬਿਰਾਦਰਾ ਦਰਬਾਰ ਮਿਲਕ

combination of the five elements of air, water, fire, earth and sky (ether) and the human frame (body) even is created from these five elements, which have been brought into existence by the True Lord. O Nanak ! The Lord is pervading everywhere in this whole worldly creation (structure), being omni-present. There is not an iota of untruth (falsehood) in this whole drama so how could I call anything as false or unreal? (2-1)

Tilang Mahala - 4 (*Nit nehphal karam kamaie'*)

O foolish and unwise man ! You are always feeling proud and egoistic, being engrossed in fruitless and useless functions. Infact, by amassing the wealth through deceit and cheating others, you always boast as if you have won over the whole world. (1)

O Brother ! The worldly drama and activities are all false and transient, in which you are engrossed, being forgetful of the Lord's True Name, thus ignoring the Lord's worship completely. This whole world will perish in no time, as it is transient, false and perishable; so it behoves you to recite the Lord's True Name. (Pause)

O Nanak ! This human being is never reminded of the moment (time) when suddenly the tortuous death will catch hold of him. (bringing an end to all the worldly charm). But the person, who is blessed with the Guru's Grace, and is bestowed with True Name, gets rid of the fear of Yama, the god of death. Thus the man is saved from the cycle of the births and deaths, as such we should always engage ourselves in reciting Lord's True Name. (2-2)

Tilang Mahala - 5 Ghar - 1 *Ik onkar satgur prasad (Khak noor kardung alam duniyaie.....)*

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! The Lord Almighty, who has created this universe with the five elements starting with dust (Earth) by mingling His light and power therein. Then He created various things like the sky, Earth, trees and water. (1)

O Man ! Whatever is perceived (seen) by you is all perishable and the whole world makes use of the unwarranted things, like eating corpses of dead animals, and remains forgetful of the Lord, being engrossed in vicious or sinful worldly desires. (Pause)

Being totally unaware of the Lord's love, they are behaving like demons (ghosts) and animals who are eating dead bodies, with malicious minds. Such human beings, engrossed in the love of the worldly falsehood (Maya), are totally ignorant about the Lord's worship, and finally get punished in the hell. (2)

O Brother ! The Lord is our greatest benefactor like our father

ਖਾਨਾਇ ॥ ਜਬ ਅਜਰਾਈਲੁ ਬਸਤਨੀ ਤਬ
ਚਿ ਕਾਰੇ ਬਿਦਾਇ ॥ ੩ ॥ ਹਵਾਲ ਮਾਲੂਮੁ
ਕਰਦੈ ਪਾਕ ਅਲਾਹ ॥ ਬੁਗੈ ਨਾਨਕ ਅਰਦਾਸਿ
ਪੇਸਿ ਦਰਵੇਸ ਬੰਦਾਹ ॥ ੪ ॥ ੧ ॥

ਤਿਲੰਗ ਘਰੁ ੨ ਮਹਲਾ ੫

ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥ ਤੂ ਕਰਤਾਰੁ
ਕਰਹਿ ਸੇ ਹੋਇ ॥ ਤੇਰਾ ਜੋਰੁ ਤੇਰੀ ਮਨਿ ਟੇਕ
॥ ਸਦਾ ਸਦਾ ਜਪਿ ਨਾਨਕ ਏਕ ॥ ੧ ॥ ਸਭ
ਊਪਰਿ ਪਾਰਬ੍ਰਹਮੁ ਦਾਤਾਰੁ ॥ ਤੇਰੀ ਟੇਕ ਤੇਰਾ
ਆਧਾਰੁ ॥ ਰਹਾਉ ॥ ਹੈ ਤੂਹੈ ਤੂ ਹੋਵਨਹਾਰ ॥
ਅਗਮ ਅਗਾਧਿ ਊਚ ਆਪਾਰ ॥ ਜੋ ਤੁਧੁ
ਸੇਵਹਿ ਤਿਨ ਭਉ ਦੁਖੁ ਨਾਹਿ ॥ ਗੁਰ ਪਰਸਾਦਿ
ਨਾਨਕ ਗੁਣ ਗਾਹਿ ॥ ੨ ॥ ਜੋ ਦੀਸੈ ਸੇ ਤੇਰਾ
ਰੂਪੁ ॥ ਗੁਣ ਨਿਧਾਨ ਗੋਵਿੰਦ ਅਨੂਪ ॥ ਸਿਮਰਿ
ਸਿਮਰਿ ਸਿਮਰਿ ਜਨ ਸੋਇ ॥ ਨਾਨਕ ਕਰਮਿ
ਪਰਾਪਤਿ ਹੋਇ ॥ ੩ ॥ ਜਿਨਿ ਜਪਿਆ ਤਿਸ
ਕਉ ਬਲਿਹਾਰ ॥ ਤਿਸ ਕੈ ਸੰਗਿ ਤਰੈ ਸੰਸਾਰ
॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਲੋਚਾ ਪੂਰਿ ॥ ਸੰਤ ਜਨਾ
ਕੀ ਬਾਛਉ ਧੂਰਿ ॥ ੪ ॥ ੨ ॥

ਤਿਲੰਗ ਮਹਲਾ ੫ ਘਰੁ ੩

ਮਿਹਰਵਾਨੁ ਸਾਹਿਬੁ ਮਿਹਰਵਾਨੁ ॥ ਸਾਹਿਬੁ
ਮੇਰਾ ਮਿਹਰਵਾਨੁ ॥ ਜੀਅ ਸਗਲ ਕਉ ਦੇਇ

of all the boons given to us, but this man is engrossed in the love of his brother, society, possession of (lands) countries, and woman or the home. What will you do when the Yama (god of death) catches hold of you in bondage ? (3)

O Nanak ! The True Lord, being omni-scient, knows all about our secret actions (moves), as such we are like helpless beggars. May the Lord protect us from the fear of the Yama, (as we are the slaves of the Lord's saints) ! (4 - 1)

Tilang Ghar - 2 Mahala - 5 (*Tudh bin dooja nahi koiai...*)

O Lord ! Whatever is happening in the world is as per Your dictates and Will since there is no other second power (in control of the worldly drama). This human being is also functioning with the strength bestowed by the Lord and depends on His support alone. O True Lord ! I always worship You alone, by reciting Your True Name. (1)

O Lord-benefactor ! You are the Greatest of all powers and Your benevolence alone is guiding us in all our activities. This whole universe, including this world and the next (world), is functioning with Your support and under Your control. (Pause)

O Lord ! Your enlightenment and Nature is the fountain-head (foundation) of all activities at all times whether past, present or future, but You are beyond our comprehension. (beyond our body and mind). You are limitless, the Greatest (power) and beyond our reach. O Lord ! The persons, who serve and worship you by reciting True Name, have got rid of the fear of death (Yama) or the pangs of the cycle of births and deaths. O Nanak ! I always sing the praises of the True Master, through the Guru's Grace. (2)

O Lord ! Whatever we perceive is only an embodiment of (Your Great Vision) the Prime-soul. Infact, You are the treasure of virtues, most charming and the light of Govind, the True Master. O Nanak ! The Guru-minded person, who is blessed with a little bit of Your benevolence and Grace, is most fortunate, being predestined (by Lord's Will) and is imbued with the love of Your True Name (day and night) all the time and appears to be an embodiment of True Name. (3)

O True Master ! I offer myself as a sacrifice to such (Guru-minded) persons, who recite Your True Name, as the whole world could attain salvation, (through their guidance) in their company. O Nanak ! May the Lord accept my prayers and fulfil my desire of bestowing on me the dust of the lotus-feet of His beloved holy saints ! (4 - 2)

Tilang Mahala - 5 Ghar - 3 (*Meharvan sahib meharvan..*)

O Brother ! The True Master has been always kind and benevolent to me during all the three ages (past, present and future) as the Lord has always been our benefactor, bestowing life to all

ਦਾਨੁ ॥ ਰਹਾਉ ॥ ਤੂ ਕਾਹੇ ਡੋਲਹਿ ਪ੍ਰਾਣੀਆ
ਤੁਧੁ ਰਾਬੈਗਾ ਸਿਰਜਣਹਾਰੁ ॥ ਜਿਨਿ ਪੈਦਾਇਸਿ
ਤੂ ਕੀਆ ਸੋਈ ਦੇਇ ਆਧਾਰੁ ॥ ੧ ॥ ਜਿਨਿ
ਉਪਾਈ ਮੇਦਨੀ ਸੋਈ ਕਰਦਾ ਸਾਰ ॥ ਘਟਿ
ਘਟਿ ਮਾਲਕੁ ਦਿਲਾ ਕਾ ਸਚਾ ਪਰਵਦਗਾਰੁ
॥ ੨ ॥ ਕੁਦਰਤਿ ਕੀਮ ਨ ਜਾਣੀਐ ਵਡਾ
ਵੇਪਰਵਾਹੁ ॥ ਕਰਿ ਬੰਦੇ ਤੂ ਬੰਦਗੀ ਜਿਚਰੁ
ਘਟ ਮਹਿ ਸਾਹੁ ॥ ੩ ॥ ਤੂ ਸਮਰਥੁ ਅਕਥੁ
ਅਗੋਚਰੁ ਜੀਉ ਪਿੰਡੁ ਤੇਰੀ ਰਾਸਿ ॥ ਰਹਮ
ਤੇਰੀ ਸੁਖੁ ਪਾਇਆ ਸਦਾ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ
॥ ੪ ॥ ੩ ॥

ਤਿਲੰਗ ਮਹਲਾ ੫ ਘਰੁ ੩
ਕਰਤੇ ਕੁਦਰਤੀ ਮੁਸਤਾਕੁ ॥ ਦੀਨ ਦੁਨੀਆ
ਏਕ ਤੂਹੀ ਸਭ ਖਲਕ ਹੀ ਤੇ ਪਾਕੁ ॥ ਰਹਾਉ
॥ ਖਿਨ ਮਾਹਿ ਥਾਪਿ ਉਥਾਪਦਾ ਆਚਰਜ ਤੇਰੇ
ਰੂਪ ॥ ਕਉਣੁ ਜਾਣੈ ਚਲਤ ਤੇਰੇ ਅੰਧਿਆਰੇ
ਮਹਿ ਦੀਪ ॥ ੧ ॥ ਖੁਦਿ ਖਸਮ ਖਲਕ ਜਹਾਨ
ਅਲਹ ਮਿਹਰਵਾਨ ਖੁਦਾਇ ॥ ਦਿਨਸੁ ਰੈਣਿ
ਜਿ ਤੁਧੁ ਅਰਾਧੇ ਸੋ ਕਿਉ ਦੋਜਕਿ ਜਾਇ ॥ ੨
॥ ਅਜਰਾਈਲੁ ਯਾਰੁ ਬੰਦੇ ਜਿਸੁ ਤੇਰਾ ਆਧਾਰੁ
॥ ਗੁਨਹ ਉਸ ਕੇ ਸਗਲ ਆਫੂ ਤੇਰੇ ਜਨ
ਦੇਖਹਿ ਦੀਦਾਰੁ ॥ ੩ ॥ ਦੁਨੀਆ ਚੀਜ
ਫਿਲਹਾਲ ਸਗਲੇ ਸਚੁ ਸੁਖੁ ਤੇਰਾ ਨਾਉ ॥
ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਬੁਝਿਆ ਸਦਾ ਏਕਸੁ ਗਾਉ
॥ ੪ ॥ ੪ ॥

the beings. (Pause)

O Human being ! Why are you always wavering, being unstable ! The Lord-Creator and sustainer will always protect you and save you (from any hurdles). O Brother ! The True Master, who had created You, will bless you with His support also. (1)

The True Master, who has created this world, keeps an eye on sustaining all the beings. The Lord-benefactor is the master of all the beings (hearts). (2)

O Brother ! It is rather impossible to gauge the depth and strength of the Lord, as He is the greatest of all, and carefree.

O Man ! You should always worship the Lord by reciting the True Name as long as life exists (in your body). O Lord ! You are all powerful, being omni-potent, limitless, and beyond the reach of our body and mind (soul) and this soul is your blessing alone, alongwith everything else granted to us. O Nanak ! I have enjoyed the eternal bliss through the Grace of the Lord. O Lord ! May we always be blessed with Your Grace and support alongwith Your helping hand over our heads ! (4 - 3)

Tilang Mahala - 5 Ghar - 3 (Kartai kudrati mustak.....)

O True Master and Lord - Creator ! My mind is completely bewitched with Your Nature's secrets as You are our only protector in both the worlds, here and hereafter; and You are the only purest (forniless) personality in the universe. (Pause)

The formless and physical presentation is really strange and wonderful, as You could create this universe at one stage and next moment You could wind it up and destroy everything. O Lord ! How could a simple human being understand all this drama of Yours? Infact, for man the light of Your knowledge is the only shining star in this darkness of ignorance. (1)

O Lord-benefactor ! You are the only authority, worthy of worship by all, as You are the True Master of the whole universe and Your creation ! How could the persons, who remember and worship You day and night, be thrown into hell, at the end of this life ? (2)

O Lord ! Even the friend of Yama or Dharam Raj, the god of justice, becomes a friend of the person, who takes Your support as his mainstay. O Lord ! You are bestowing Your pardon on those persons and bless them with Your Grace, ridding them of their sins or heinous crimes, who have perceived Your holy saints or enjoyed their company. (3)

O Lord ! All the worldly possessions or things are perishable and transitory, except Your True Name, which is rendering Truth, joy and comforts all over the world, through Your Grace. O Nanak ! I have realised Your true (personality) form by being in the company of the Guru, O Lord ! I always sing Your Praises now, hoping to be united with You finally. (4 - 4)

ਤਿਲੰਗ ਮਹਲਾ ੫

ਮੀਰਾਂ ਦਾਨਾਂ ਦਿਲ ਸੋਚ ॥ ਮੁਹਬਤੇ ਮਨਿ ਤਨਿ
ਬਸੈ ਸਚੁ ਸਾਹ ਬੰਦੀ ਮੋਚ ॥ ੧ ॥ ਰਹਾਉ ॥
ਦੀਦਨੇ ਦੀਦਾਰ ਸਾਹਿਬ ਕਛੁ ਨਹੀ ਇਸ ਕਾ
ਮੋਲੁ ॥ ਪਾਕ ਪਰਵਦਗਾਰ ਤੂ ਖੁਦਿ ਖਸਮੁ
ਵਡਾ ਅਤੋਲੁ ॥ ੧ ॥ ਦਸੁਗੀਰੀ ਦੇਹਿ
ਦਿਲਾਵਰ ਤੂਹੀ ਤੂਹੀ ਏਕ ॥ ਕਰਤਾਰ
ਕੁਦਰਤਿ ਕਰਣ ਖਾਲਕ ਨਾਨਕ ਤੇਰੀ ਟੇਕ ॥
੨ ॥ ੫ ॥

ਤਿਲੰਗ ਮਹਲਾ ੧ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਕਿਆ ਕਹੀਐ
ਰੇ ਭਾਈ ॥ ਆਪੇ ਜਾਣੈ ਕਰੇ ਆਪਿ ਜਿਨਿ
ਵਾੜੀ ਹੈ ਲਾਈ ॥ ੧ ॥ ਰਾਇਸਾ ਪਿਆਰੇ ਕਾ
ਰਾਇਸਾ ਜਿਤੁ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥ ਰਹਾਉ ॥
ਜਿਨਿ ਰੰਗਿ ਕੰਤੁ ਨ ਰਾਵਿਆ ਸਾ ਪਛੇ ਰੇ
ਤਾਣੀ ॥ ਹਾਥ ਪਛੋੜੈ ਸਿਰੁ ਧੁਣੈ ਜਬ ਰੈਣਿ
ਵਿਹਾਣੀ ॥ ੨ ॥ ਪਛੋਤਾਵਾ ਨਾ ਮਿਲੈ ਜਬ
ਚੂਕੈਗੀ ਸਾਰੀ ॥ ਤਾ ਫਿਰਿ ਪਿਆਰਾ ਰਾਵੀਐ
ਜਬ ਆਵੈਗੀ ਵਾਰੀ ॥ ੩ ॥ ਕੰਤੁ ਲੀਆ
ਸੋਹਾਗਣੀ ਮੈ ਤੇ ਵਧਵੀ ਏਹ ॥ ਸੇ ਗੁਣ ਮੁਖੈ
ਨ ਆਵਨੀ ਕੈ ਜੀ ਦੋਸੁ ਧਰੇਹ ॥ ੪ ॥ ਜਿਨੀ
ਸਖੀ ਸਹੁ ਰਾਵਿਆ ਤਿਨ ਪੂਛੁਗੀ ਜਾਏ ॥

Tilang Mahala - 5 (Meera (n) dana dil soch.....)

O my True Master & Omni-scient King Emperor ! I am always planning within my heart to have a glimpse of Your vision. Infact, it is only Your love and devotion which I have inculcated within me, as You are the only True Master and king of kings and You alone could destroy the shackles of my bondage in this worldly veil of falsehood (Maya), through Your Grace ! (Pause)

O my True Master ! No one could ever evaluate the value of Your glimpse ! Infact, the glimpse of Your vision is invaluable . O Lord ! You are the True Master, greatest and limitless Lord who is purest of all, and sustains us all. (1)

O Nanak ! Pray grant me one boon, by taking my hand and promising me Your support, in bestowing on me Your True Name, as You are the only True Master in both the worlds. O Lord ! You have created the whole universe through Your might and power and are the True Master of all this creation. O Nanak ! I have sought the Lord's support always. O Lord ! I always look upon You as my only protector ! (2 - 5)

Tilang Mahala - 1 Ghar - 2 Ik onkar satgur prasad (Jin kia tin dekhia kia kehai re bhaiee....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! The Lord, who has created this universe, sustains us also, so how could we complain to Him ! He alone knows our past deeds or actions, and grants us the reward for those actions, as He alone has developed this Garden or Kingdom. (both animal and vegetable) (1)

There will always be joy and bliss oozing out of the Lord's person whenever I remember the Lord with body and mind, and nothing else except peace and comfort will flow from His association. (Pause)

O Brother ! The ignorant person, who does not meditate on the Lord-Spouse with love and devotion, will have to repent later in life, (at the time of death) like the wedded woman who ignores her spouse earlier, and then wails and cries over the (spent night) time without enjoying his conjugal bliss, but to what use ? (2)

Once this human life is spent without gaining union with the Lord, the human being will repent for the loss of Lord's union, having spent this life without purpose. The only next chance would be offered for unity with the Lord, when one is given this human form again through one's good deeds, and one gets the chance of reciting Lord's True Name with love. (3)

The saints, who have had a union with the True Lord, have surpassed me in their efforts and virtues as well, and their love for the Lord. To whom else shall I pinpoint my shortcomings, having no love or desire within me, for uniting with the Lord ? (4)

O Brother ! I would approach the virtuous friends, who have attained the True Lord and seek from them the True path by falling

ਪਾਇ ਲਗਉ ਬੇਨਤੀ ਕਰਉ ਲੇਉਗੀ ਪੰਥੁ
ਬਤਾਏ ॥ ੫ ॥ ਹੁਕਮੁ ਪਛਾਣੈ ਨਾਨਕਾ ਭਉ
ਚੰਦਨੁ ਲਾਵੈ ॥ ਗੁਣ ਕਾਮਣ ਕਾਮਣਿ ਕਰੈ
ਤਉ ਪਿਆਰੇ ਕਉ ਪਾਵੈ ॥ ੬ ॥ ਜੋ ਦਿਲਿ
ਮਿਲਿਆ ਸੁ ਮਿਲਿ ਰਹਿਆ ਮਿਲਿਆ ਕਹੀਐ
ਰੇ ਸੋਈ ॥ ਜੇ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਬਾਤੀ ਮੇਲੁ
ਨ ਹੋਈ ॥ ੭ ॥ ਧਾਤੁ ਮਿਲੈ ਫੁਨਿ ਧਾਤੁ ਕਉ
ਲਿਵ ਲਿਵੈ ਕਉ ਧਾਵੈ ॥ ਗੁਰ ਪਰਸਾਦੀ
ਜਾਣੀਐ ਤਉ ਅਨਭਉ ਪਾਵੈ ॥ ੮ ॥ ਪਾਨਾ
ਵਾੜੀ ਹੋਇ ਘਰਿ ਖਰੁ ਸਾਰ ਨ ਜਾਣੈ ॥ ਰਸੀਆ
ਹੋਵੈ ਮੁਸਕ ਕਾ ਤਬ ਫੂਲੁ ਪਛਾਣੈ ॥ ੯ ॥
ਅਪਿਉ ਪੀਵੈ ਜੋ ਨਾਨਕਾ ਭ੍ਰਮੁ ਭ੍ਰਮਿ ਸਮਾਵੈ ॥
ਸਹਜੇ ਸਹਜੇ ਮਿਲਿ ਰਹੈ ਅਮਰਾ ਪਦੁ ਪਾਵੈ ॥
੧੦ ॥ ੧ ॥

ਤਿਲੰਗ ਮਹਲਾ ੪ ॥

ਹਰਿ ਕੀਆ ਕਥਾ ਕਹਾਣੀਆ ਗੁਰਿ ਮੀਤਿ
ਸੁਣਾਈਆ ॥ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਗੁਰ
ਕਉ ਬਲਿ ਜਾਈਆ ॥ ੧ ॥ ਆਇ ਮਿਲੁ
ਗੁਰਸਿਖ ਆਇ ਮਿਲੁ ਤੂ ਮੇਰੇ ਗੁਰੂ ਕੇ ਪਿਆਰੇ
॥ ਰਹਾਉ ॥ ਹਰਿ ਕੇ ਗੁਣ ਹਰਿ ਭਾਵਦੇ ਸੇ
ਗੁਰੂ ਤੇ ਪਾਏ ॥ ਜਿਨ ਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿਆ
ਤਿਨ ਘੁਮਿ ਘੁਮਿ ਜਾਏ ॥ ੨ ॥ ਜਿਨ ਸਤਿਗੁਰੂ

at their lotus feet. (5)

O Nanak ! Let us realise the Lord's Will and apply the vermillion mark of His fear and love on our foreheads like the sandal wood. By following the virtuous deeds like the wedded woman, a person could attain the Lord-Spouse even by using all sorts of magical powers. (6)

O Brother ! The person united with the Lord, gains a true union, who has inculcated Lord's love in his heart. One cannot however realise Lord's devotion by sheer tall talk, even though one may be remembering the Lord for long hours but without any (background of) True love for Him. (7)

The person, who remains engaged in the love of the Lord, gets merged with the Lord just as gold, on being separated from its origin, would join the rest of the metal on being melted again. It is only through the Grace of the Lord that one may appreciate the Lord's form and perceive Him everywhere, thus merging with the fearless Lord. (8)

If a person appreciates the fragrance of the flowers, then only he could enjoy the scent of the flowers, grown within one's own home even, just as an ass cannot appreciate the value of the betel nuts (with self realisation). (9)

O Nanak ! The Guru-minded person, who rises above the routine whims and doubts by drinking the nectar of True Name in the form of the Guru's message, gets merged with the Guru and finally with the Lord. He then attains salvation by uniting with the Lord in the state of Equipose and becomes immortal, being remembered by the world through-out the Ages. (10-1)

Tilang Mahala - 4 (Har kia (n) katha kahanian Gur.....)

I would offer myself as a sacrifice to the Guru with body and soul, having listened to the discourses and stories about the Grandeur and Greatness of the Lord. (1)

O beloved Gursikh ! Pray take me into your embrace, as you are a devoted sikh of my beloved Guru ! (Pause)

O my beloved saints of the Lord ! You are loved by and devoted to the Lord, having imbibed all the virtues of the Lord in the company of the True Guru. I would offer my body and soul as a sacrifice to the Guru-minded persons time and again, who have followed the Guru's Will and recited Lord's True Name. (2)

I am all praise for those Guru-minded persons, who have perceived a glimpse of the True Guru and served Him all the time, thus offering my sacrifice to them. (3)

ਪਿਆਰਾ ਦੇਖਿਆ ਤਿਨ ਕਉ ਹਉ ਵਾਰੀ ॥
ਜਿਨ ਗੁਰ ਕੀ ਕੀਤੀ ਚਾਕਰੀ ਤਿਨ ਸਦ
ਬਲਿਹਾਰੀ ॥ ੩ ॥ ਹਰਿ ਹਰਿ ਤੇਰਾ ਨਾਮੁ ਹੈ
ਦੁਖ ਮੇਟਣਹਾਰਾ ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਪਾਈਐ
ਗੁਰਮੁਖਿ ਨਿਸਤਾਰਾ ॥ ੪ ॥ ਜੋ ਹਰਿ ਨਾਮੁ
ਧਿਆਇਏ ਤੇ ਜਨ ਪਰਵਾਨਾ ॥ ਤਿਨ ਵਿਟਹੁ
ਨਾਨਕੁ ਵਾਰਿਆ ਸਦਾ ਸਦਾ ਕੁਰਬਾਨਾ ॥ ੫
॥ ਸਾ ਹਰਿ ਤੇਰੀ ਉਸਤਤਿ ਹੈ ਜੋ ਹਰਿ ਪ੍ਰਭ
ਭਾਵੈ ॥ ਜੋ ਗੁਰਮੁਖਿ ਪਿਆਰਾ ਸੇਵਦੇ ਤਿਨ
ਹਰਿ ਫਲੁ ਪਾਵੈ ॥ ੬ ॥ ਜਿਨਾ ਹਰਿ ਸੇਤੀ
ਪਿਰਹੜੀ ਤਿਨਾ ਜੀਅ ਪ੍ਰਭ ਨਾਲੇ ॥ ਓਇ
ਜਪਿ ਜਪਿ ਪਿਆਰਾ ਜੀਵਦੇ ਹਰਿ ਨਾਮੁ ਸਮਾਲੇ
॥ ੭ ॥ ਜਿਨ ਗੁਰਮੁਖਿ ਪਿਆਰਾ ਸੇਵਿਆ
ਤਿਨ ਕਉ ਘੁਮਿ ਜਾਇਆ ॥ ਓਇ ਆਪਿ
ਛੁਟੇ ਪਰਵਾਰ ਸਿਉ ਸਭੁ ਜਗਤੁ ਛਡਾਇਆ
॥ ੮ ॥ ਗੁਰਿ ਪਿਆਰੈ ਹਰਿ ਸੇਵਿਆ ਗੁਰੁ
ਧੰਨੁ ਗੁਰੁ ਧੰਨੋ ॥ ਗੁਰਿ ਹਰਿ ਮਾਰਗੁ ਦਸਿਆ
ਗੁਰੁ ਪੁੰਨੁ ਵਡ ਪੁੰਨੋ ॥ ੯ ॥ ਜੋ ਗੁਰਸਿਖ ਗੁਰੁ
ਸੇਵਦੇ ਸੇ ਪੁੰਨ ਪਰਾਣੀ ॥ ਜਨੁ ਨਾਨਕੁ ਤਿਨ
ਕਉ ਵਾਰਿਆ ਸਦਾ ਸਦਾ ਕੁਰਬਾਣੀ ॥ ੧੦
॥ ਗੁਰਮੁਖਿ ਸਖੀ ਸਹੇਲੀਆ ਸੇ ਆਪਿ ਹਰਿ
ਭਾਈਆ ॥ ਹਰਿ ਦਰਗਹ ਪੈਨਾਈਆ ਹਰਿ
ਆਪਿ ਗਲਿ ਲਾਈਆ ॥ ੧੧ ॥ ਜੋ ਗੁਰਮੁਖਿ

O Lord ! It is only Your True Name, which enables us to visualise Lord's form and vision and then (does away with) removes all our sufferings. Such a dear and lovable Name is attained through the service of the Guru alone; and those persons, who have attained this True Name, attain salvation from this world. (4)

The persons, who remember and repeat Lord's True Name, are always accepted by the Lord in His Presence. O Nanak ! I am always offering myself as a sacrifice (surrender myself) to such Guru-minded persons, who have attained unity with the Lord. (5)

O Brother ! The praises of the Lord are worth singing, which are liked and approved by the Lord. The persons, who attain self-realisation through developing love for the Lord, are bestowed with all the fruits of their good actions by the Lord. (6)

The persons, who are immersed in the love of the Lord, always inculcate the Lord's devotion in their hearts and they spend their lives in the meditation of True Name by developing immense love for the True Name, leaving all attachment of Maya (worldly falsehood) (7)

O Brother ! I offer myself as a sacrifice to the Guru-minded persons, who have served the Lord by developing love for Him. Infact, they have escaped, alongwith their family members, the cycle of births and deaths and its sufferings, helping others as well, to attain salvation, who accompany them; thus they help the whole world along with them. (8)

Such a Guru, is really praiseworthy deserving our sacrifice, who has served the beloved Lord and recited His True Name. The True Guru, who has shown us the right path towards uniting with the Lord, has performed great deeds of virtuous types deserving our acclaim. (9)

The Gursikhs, who serve such a Guru, deserve all the praise and approbation for their service. O Nanak ! I am always ready to sacrifice myself to the Guru-minded persons, who serve the Guru. (10)

The Lord loves and likes such Guru-minded persons, who are united with the Lord, thus finding favour and acceptance with the Lord in His presence, (court) as they have earned the clasp (embrace) of the Lord. (11)

O Lord ! May I have a glimpse of those Guru-minded persons, who recite Your True Name ! I would love to drink the washing of His sweet lotus-feet with water including the dust of His lotus-feet (to be prepared with water.) (12)

ਨਾਮੁ ਧਿਆਇਏ ਤਿਨ ਦਰਸਨੁ ਦੀਜੈ ॥ ਹਮ
ਤਿਨ ਕੇ ਚਰਣ ਪਖਾਲਦੇ ਧੂੜਿ ਘੋਲਿ ਘੋਲਿ
ਪੀਜੈ ॥ ੧੨ ॥ ਪਾਨ ਸੁਪਾਰੀ ਖਾਤੀਆ ਮੁਖਿ
ਬੀੜੀਆ ਲਾਈਆ ॥ ਹਰਿ ਹਰਿ ਕਦੇ ਨ
ਚੇਤਿਓ ਜਮਿ ਪਕੜਿ ਚਲਾਈਆ ॥ ੧੩ ॥
ਜਿਨ ਹਰਿ ਨਾਮਾ ਹਰਿ ਚੇਤਿਆ ਹਿਰਦੈ ਉਰਿ
ਧਾਰੇ ॥ ਤਿਨ ਜਮੁ ਨੇੜਿ ਨ ਆਵਈ ਗੁਰਸਿਖ
ਗੁਰ ਪਿਆਰੇ ॥ ੧੪ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ
ਹੈ ਕੋਈ ਗੁਰਮੁਖਿ ਜਾਣੈ ॥ ਨਾਨਕ ਜਿਨ
ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਰੰਗਿ ਰਲੀਆ ਮਾਣੈ ॥
੧੫ ॥ ਸਤਿਗੁਰੁ ਦਾਤਾ ਆਖੀਐ ਤੁਸਿ ਕਰੇ
ਪਸਾਰਿ ॥ ਹਉ ਗੁਰ ਵਿਟਹੁ ਸਦ ਵਾਰਿਆ
ਜਿਨਿ ਦਿਤੜਾ ਨਾਓ ॥ ੧੬ ॥ ਸੇ ਧੰਨੁ ਗੁਰੁ
ਸਾਬਾਸਿ ਹੈ ਹਰਿ ਦੇਇ ਸਨੇਹਾ ॥ ਹਉ ਵੇਖਿ
ਵੇਖਿ ਗੁਰੁ ਵਿਗਸਿਆ ਗੁਰ ਸਤਿਗੁਰ ਦੇਹਾ
॥ ੧੭ ॥ ਗੁਰ ਰਸਨਾ ਅੰਮ੍ਰਿਤੁ ਬੋਲਦੀ ਹਰਿ
ਨਾਮਿ ਸੁਹਾਵੀ ॥ ਜਿਨ ਸੁਣਿ ਸਿਖਾ ਗੁਰੁ
ਮੰਨਿਆ ਤਿਨਾ ਭੁਖ ਸਭ ਜਾਵੀ ॥ ੧੮ ॥
ਹਰਿ ਕਾ ਮਾਰਗੁ ਆਖੀਐ ਕਹੁ ਕਿਤੁ ਬਿਧਿ
ਜਾਈਐ ॥ ਹਰਿ ਹਰਿ ਤੇਰਾ ਨਾਮੁ ਹੈ ਹਰਿ
ਖਰਚੁ ਲੈ ਜਾਈਐ ॥ ੧੯ ॥ ਜਿਨ ਗੁਰਮੁਖਿ
ਹਰਿ ਆਰਾਧਿਆ ਸੇ ਸਾਹੁ ਵਡ ਦਾਣੇ ॥ ਹਉ
ਸਤਿਗੁਰੁ ਕਉ ਸਦ ਵਾਰਿਆ ਗੁਰ ਬਚਨਿ

The persons, who are engrossed in vices like eating betel-nuts or supari and then smoke the Bir's (cigarettes) without ever remembering the Lord's True Name, are thrown into hell by the Yama. (13)

The persons, who have remembered the Lord by inculcating His True Name within their hearts, are not visited by the Yama even, as they are the true sevaks and beloved Gursikhs of the Guru. (14)

O Nanak ! The Lord's True Name is the fountain-head of all the joy and comforts in life, but this point is realised by few Guru-minded persons. The persons, who have been fortunate in having attained the Lord, always enjoy the bliss of life in union with the Lord. (15)

O Brother ! The True Guru, who bestows His True Name on us, is known as the benefactor (of True Name), when it pleases Him. We are a sacrifice to such a True Guru, who has bestowed on us the boon of True Name through His Grace. (16)

The Guru deserves all the thanks and praises for conveying the purest and highest message of the Guru. I would offer myself as a sacrifice to such a Guru proclaiming automatically " O wonderful Lord! You are truly wonderful!"

O Guru ! My joy has known no bounds, on perceiving You in physical form. (17)

The Lord's tongue appears sweet and beautiful while reciting the nectar of Lord's True Name. The persons, who have followed the Guru's message and instructions in practice, having listened to it, have satiated their hunger and got rid of their sufferings. (18)

O holy saints ! Pray guide us on the true path of attaining the True Lord, by giving us the right lead along with all the formal practices.

O Brother ! It is only the Lord's True Name which will give us the support enroute to the next world. We could thus approach the Lord's Presence by amassing the True Name as our (stock of) food for the passage, on way to the next world, after death. (19)

The Guru-minded persons, who have remembered the Lord, are considered to be the greatest land-lords and wealthiest men. I would offer myself as a sacrifice to such a Guru, whose message has been preserved within my heart.

(O Lord ! You are my True Master and the wealthiest and richest person on earth. I would offer myself as a sacrifice to such

ਸਮਾਣੇ ॥ ੨੦ ॥ ਤੂ ਠਾਕੁਰੁ ਤੂ ਸਾਹਿਬੋ ਤੂ ਹੈ

ਮੇਰਾ ਮੀਰਾ ॥ ਤੁਧੁ ਭਾਵੈ ਤੇਰੀ ਬੰਦਗੀ ਤੂ

ਗੁਣੀ ਗਹੀਰਾ ॥ ੨੧ ॥ ਆਪੇ ਹਰਿ ਇਕ

ਰੰਗੁ ਹੈ ਆਪੇ ਬਹੁ ਰੰਗੀ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ

ਨਾਨਕਾ ਸਾਈ ਗਲ ਚੰਗੀ ॥ ੨੨ ॥ ੨ ॥

ਤਿਲੰਗ ਮਹਲਾ ੯ ਕਾਫੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਚੇਤਨਾ ਹੈ ਤਉ ਚੇਤ ਲੈ ਨਿਸਿ ਇਨਿ ਮੈ ਪ੍ਰਾਨੀ

॥ ਛਿਨੁ ਛਿਨੁ ਅਉਧ ਬਿਹਾਤੁ ਹੈ ਫੂਟੈ ਘਟ

ਜਿਉ ਪਾਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਗੁਨ

ਕਾਹਿ ਨ ਗਾਵਹੀ ਮੂਰਖ ਅਗਿਆਨਾ ॥ ਬੂਠੈ

ਲਾਲਚਿ ਲਾਗਿ ਕੈ ਨਹਿ ਮਰਨੁ ਪਛਾਨਾ ॥ ੧

॥ ਅਜਹੂ ਕਛੁ ਬਿਗਰਿਓ ਨਹੀ ਜੋ ਪ੍ਰਭ ਗੁਨ

ਗਾਵੈ ॥ ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜਨ ਤੇ ਨਿਰਭੈ

ਪਦੁ ਪਾਵੈ ॥ ੨ ॥ ੧ ॥

ਤਿਲੰਗ ਮਹਲਾ ੯ ॥

ਜਾਗ ਲੇਹੁ ਰੇ ਮਨਾ ਜਾਗ ਲੇਹੁ ਕਹਾ ਗਾਫਲ

ਸੋਇਆ ॥ ਜੋ ਤਨੁ ਉਪਜਿਆ ਸੰਗ ਹੀ ਸੋ ਭੀ

ਸੰਗਿ ਨ ਹੋਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਾਤ

ਪਿਤਾ ਸੁਤ ਬੰਧ ਜਨ ਹਿਤੁ ਜਾ ਸਿਉ ਕੀਨਾ ॥

ਜੀਉ ਛੂਟਿਓ ਜਬ ਦੇਹ ਤੇ ਡਾਰਿ ਅਗਨਿ ਮੈ

ਦੀਨਾ ॥ ੧ ॥ ਜੀਵਤ ਲਉ ਬਿਉਹਾਰੁ ਹੈ ਜਗ

ਕਉ ਤੁਮ ਜਾਨਉ ॥ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ

ਲੈ ਸਭ ਸੁਫਨ ਸਮਾਨਉ ॥ ੨ ॥ ੨ ॥

a Guru, whose message has been inculcated within my heart.) (20)

O Lord ! You are my True Master ! You are the King of Kings and Master of all Your Creation ! You are the ocean of virtues, and (appreciate) love Your worship by Your devotees. (21)

O Nanak ! The Lord possesses one form and one hue, being formless and then He Himself appears in multi-farious shades and hues in His Physical form. Infact, we should accept whatever pleases the Lord and follow in practice whatever is ordained by the Lord. (22 - 2)

Tilang Mahala - 9 Kafi Ik onkar satgur prasad (Chetna hai tou chet lai nis din mein prani.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Man ! If you were to meditate on Lord's True Name, then this is the only chance to do it during day and night, as your life is nearing its end every moment and every second, just as the water level goes on decreasing in a leaking pitcher. Your age is also being spent out every moment and will come to an end one day. (Pause- 1)

O foolish ignorant man ! Why do you not sing the praises of the Lord ? Why have you forgotten your death, being engrossed in worldly veil of falsehood, worldly pleasures and possessions ?

O Man ! Nothing is lost yet and you have all the time (at your disposal) to sing the praises of the Lord ! O Nanak ! We could attain the state of fearlessness by meditating on the True Name, thus merging with the fearless Lord finally. (2 - 1)

Tilang Mahala - 9 (Ja'g leho re mana ja'g leho kaha....)

O my mind ! Why have you gone to sleep, being completely forgetful of the Lord ? Why do you not wake up ? Even this body, which was created at the time of your birth, would not accompany you at the time of death ! (Pause -1)

Even your mother, father, son, brother or wife, with whom you have developed so much love, would desert you at the time of your soul leaving this body and then this body of yours will be thrown in the fire. (1)

O Nanak ! Why do you not follow the customs of this world that all the relationships are limited to the time of one's life time only and this is how the worldly people would behave?

O Nanak ! Let us sing the praises of the Lord as all the worldly possessions of the world, except the True Name of the Lord, are false and transient like a dream, which would desert your company when you wake up from your slumber ! (2-2)

ਤਿਲੰਗ ਮਹਲਾ ੯ ॥

ਹਰਿ ਜਸੁ ਰੇ ਮਨਾ ਗਾਇ ਲੈ ਜੋ ਸੰਗੀ ਹੈ ਤੇਰੇ

॥ ਅਉਸਰੁ ਬੀਤਿਓ ਜਾਤੁ ਹੈ ਕਹਿਓ ਮਾਨ ਲੈ

ਮੇਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਪਤਿ ਰਥ ਧਨ ਰਾਜ

ਸਿਉ ਅਤਿ ਨੇਹੁ ਲਗਾਇਓ ॥ ਕਾਲ ਫਾਸ

ਜਬ ਗਲਿ ਪਰੀ ਸਭ ਭਇਓ ਪਰਾਇਓ ॥ ੧

॥ ਜਾਨਿ ਬੂਝ ਕੈ ਬਾਵਰੇ ਤੈ ਕਾਜੁ ਬਿਗਾਰਿਓ

॥ ਪਾਪ ਕਰਤ ਸੁਕਚਿਓ ਨਹੀ ਨਹ ਗਰਬੁ

ਨਿਵਾਰਿਓ ॥ ੨ ॥ ਜਿਹ ਬਿਧਿ ਗੁਰ

ਉਪਦੇਸਿਆ ਸੋ ਸੁਨੁ ਰੇ ਭਾਈ ॥ ਨਾਨਕ ਕਹਤ

ਪੁਕਾਰਿ ਕੈ ਗਹੁ ਪ੍ਰਭ ਸਰਨਾਈ ॥ ੩ ॥ ੩ ॥

ਤਿਲੰਗ ਬਾਣੀ ਭਗਤਾ ਕੀ ਕਬੀਰ ਜੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਬੇਦ ਕਤੇਬ ਇਫਤਰਾ ਭਾਈ ਦਿਲ ਕਾ ਫਿਕਰੁ

ਨ ਜਾਇ ॥ ਟੁਕੁ ਦਮੁ ਕਰਾਰੀ ਜਉ ਕਰਹੁ

ਹਾਜਿਰ ਹਜ਼ੂਰਿ ਖੁਦਾਇ ॥ ੧ ॥ ਬੰਦੇ ਖੋਜੁ

ਦਿਲ ਹਰ ਰੋਜ ਨ ਫਿਰੁ ਪਰੇਸਾਨੀ ਮਾਹਿ ॥

ਇਹ ਜੁ ਦੁਨੀਆ ਸਿਹਰੁ ਮੇਲਾ ਦਸਤਗੀਰੀ

ਨਾਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦਰੇਗੁ ਪੜਿ ਪੜਿ

ਖੁਸੀ ਹੋਇ ਬੇਖਬਰ ਬਾਦੁ ਬਕਾਹਿ ॥ ਹਕੁ ਸਚੁ

ਖਾਲਕੁ ਖਲਕ ਮਿਆਨੇ ਸਿਆਮ ਮੂਰਤਿ ਨਾਹਿ

॥ ੨ ॥ ਅਸਮਾਨ ਮ੍ਰਿਨੇ ਲਹੰਗਾ ਦਰੀਆ

ਗੁਸਲ ਕਰਦਨ ਬੂਦ ॥ ਕਰਿ ਫਕਰੁ ਦਾਇਮ

ਲਾਇ ਚਸਮੇ ਜਹ ਤਹਾ ਮਉਜੂਦੁ ॥ ੩ ॥

Tilang Mahala - 9 (*Har jas re mana gai laie jo sungi*)

O my mind ! Let us sing the praises of the Lord, who is your true and trusted friend ! You should take my advice and realise it even now that this phase of human life is fast approaching its end!

(Pause - 1)

O my mind ! All the worldly possessions with whom you are so much attached like your property, chariots (for your transport), wealth and all the kingdom with associated gear, will become some one else's property as soon as your death is announced. (1)

Moreover all these things will become foreign to you and the noose of Yama (death) will tighten its hold on you. O foolish Man ! You have spoiled your life knowing fully well and you do not hesitate even slightly while committing sins, whereas your egoism still persists. (2)

O Brother ! Listen to the Guru's guidance and His message (which I have received.) O Nanak ! I am (shouting) repeating this message that we should seek the Lord's support and recite True Name to make this life successful. (3-3)

Tilang Bani Bhagtan ki Kabir Ji Ik onkar satgur prasad
(*Beid kateb iftra bhaiee dil ka.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! Vedas and Katebs (Koran) are like the mirror and by studying these books of lore, one cannot get rid of worries and dual mindedness. If you were to inculcate the love of the Lord in you heart even for a short while, then you would be able to perceive the Lord very close to you (within you). (1)

O Man ! Try to seek the Lord within your heart only; if you were to worship Him daily even for a short while by ridding yourself of all doubts and misgivings, then you will realise that this world, which is behaving like a magician's drama, cannot be controlled by any one, as everything is based on falsehood. (Pause-1)

O Brother ! You are getting thrilled with your false studies, but being unmindful of the Lord's Nature (and its secrets), your talk is useless and without any basis. The fact remains that the Lord is pervading amongst the human beings (of this world), without having a distinct form (personality) of His own. (white or black colour) (2)

O Man ! You should have bathed in the river of the Lord's True Name (immersed in His True Name) but alas, you never realised it and benefited from it. Infact, the Lord is omni-present but could be perceived (with the eyes) by the saints only through

ਅਲਾਹ ਪਾਕ ਪਾਕ ਹੈ ਸਕ ਕਰਉ ਜੇ ਦੂਸਰ
ਹੋਇ ॥ ਕਬੀਰ ਕਰਮੁ ਕਰੀਮ ਕਾ ਉਹੁ ਕਰੈ
ਜਾਨੈ ਸੋਇ ॥ ੪ ॥ ੧ ॥

ਨਾਮਦੇਵ ਜੀ

ਮੈ ਅੰਧੁਲੇ ਕੀ ਟੇਕ ਤੇਰਾ ਨਾਮੁ ਖੁੰਦਕਾਰਾ ॥ ਮੈ
ਗਰੀਬ ਮੈ ਮਸਕੀਨ ਤੇਰਾ ਨਾਮੁ ਹੈ ਅਧਾਰਾ ॥

੧ ॥ ਰਹਾਉ ॥ ਕਰੀਮਾਂ ਰਹੀਮਾਂ ਅਲਾਹ ਤੂੰ
ਗਨਾਂ ॥ ਹਾਜ਼ਰਾ ਹਜ਼ੂਰਿ ਦਰਿ ਪੇਸਿ ਤੂੰ ਮਨੀ

॥ ੧ ॥ ਦਰੀਆਉ ਤੂੰ ਦਿਹੰਦ ਤੂੰ ਬਿਸੀਆਰ
ਤੂੰ ਧਨੀ ॥ ਦੇਹਿ ਲੇਹਿ ਏਕੁ ਤੂੰ ਦਿਗਰ ਕੇ

ਨਹੀ ॥ ੨ ॥ ਤੂੰ ਦਾਨਾਂ ਤੂੰ ਬੀਨਾਂ ਮੈ ਬੀਚਾਰ
ਕਿਆ ਕਰੀ ॥ ਨਾਮੇ ਚੇ ਸੁਆਮੀ ਬਖਸੰਦ ਤੂੰ

ਹਰੀ ॥ ੩ ॥ ੧ ॥ ੨ ॥

ਹਲੇ ਯਾਰਾਂ ਹਲੇ ਯਾਰਾਂ ਖੁਸਿਖਬਰੀ ॥ ਬਲਿ

ਬਲਿ ਜਾਉ ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ॥ ਨੀਕੀ
ਤੇਰੀ ਬਿਗਾਰੀ ਆਲੇ ਤੇਰਾ ਨਾਉ ॥ ੧ ॥

ਰਹਾਉ ॥ ਕੁਜਾ ਆਮਦ ਕੁਜਾ ਰਫਤੀ ਕੁਜਾ ਮੇ
ਰਵੀ ॥ ਦੁਾਰਿਕਾ ਨਗਰੀ ਰਾਸਿ ਬੁਝੋਈ ॥ ੧

॥ ਖੂਬੁ ਤੇਰੀ ਪਗਰੀ ਮੀਠੇ ਤੇਰੇ ਬੋਲ ॥ ਦੁਾਰਿਕਾ
ਨਗਰੀ ਕਾਹੇ ਕੇ ਮਗੋਲ ॥ ੨ ॥ ਚੰਦੀ ਹਜ਼ਾਰ

ਆਲਮ ਏਕਲ ਖਾਨਾਂ ॥ ਹਮ ਚਿਨੀ ਪਾਤਿਸਾਹ
ਸਾਂਵਲੇ ਬਰਨਾਂ ॥ ੩ ॥ ਅਸਪਤਿ ਰਾਜਪਤਿ

ਨਰਹ ਨਰਿੰਦ ॥ ਨਾਮੇ ਕੇ ਸੁਆਮੀ ਮੀਰ ਮੁਕੰਦ
॥ ੪ ॥ ੨ ॥ ੩ ॥

His worship. (3)

O Brother ! The Lord is the purest of pure and a true being, and we should doubt it only if there were another second power, known to us. O Kabir ! The persons, blessed by the Lord's Grace, alone could realise Him, so let us pray to Him for (blessing us with) His Grace, and benevolence. (4 - 1)

Namdev ji (*Main andhlai ki te'k tera naam khund kara....*)

O Lord ! You are the only support of this blind (fool) man like me and Your True Name is like the stick in my hand (support). I am completely helpless and poor, and have the True Name as my mainstay in life. (Pause - 1)

O Lord ! You are our-benefactor and benevolent True Master and the greatest financier. You are very close to us, being within us, and are perceived very near everywhere. (1)

O Lord-benefactor ! You are like a river of benedictions, blessing us like a wealthy and rich person. You are the only benefactor and there is no second (power) one in the world, but then you could take them back (destroy them as it pleases You).(2)

O Namdev ! The Lord is omni-scient, knowing our (inner and outer) feelings, so how could I describe (think about) Him ? O Lord ! There is only one True Master of Namdev, who bestows His blessings on us and there is not the slightest doubt about it. (3 - 1 - 2)

(*Halai yaran halai yaran khush khabri.....*)

O beloved friendly Lord ! Pray tell me some good news ! Are you happy with me ? I offer myself as a sacrifice to You time and again. This forced labour of Yours is acceptable to me and pleasant like Your True Name, which I love (Pause - 1)

O Lord of Dwarka ! Whence have You come ? Whither are You going ? How have You reached here ? Pray tell me the whole truth about it. (1)

O Lord ! Your turban is wonderful alongwith Your sweet talk (Words). But I fail to understand how a Mughal (like You) happens to be in Dwarka town ? (2)

O Lord ! We have perceived You as the only perfect and True Master of all the worlds (thousands of worlds) O black-coloured (Krishna) Lord ! I have known You only so far ! says Namdev ! The True Master of Namdev is the (Master) King of all, being the benefactor of salvation and the Greatest of all.

Just as the sun is the (spouse) king of a seven-faced horse, or god Indar is the (spouse) Lord of the elephant Aravat and the True Master of the Universe. Infact, the Lord is the True Master and King of the whole universe. (4 - 2 - 3)

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ
 ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ
 ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੧ ਚਉਪਦੇ ਘਰੁ ੧
 ਭਾਂਡਾ ਧੋਇ ਬੈਸਿ ਧੂਪੁ ਦੇਵਹੁ ਤਉ ਦੂਧੈ
 ਕਉ ਜਾਵਹੁ ॥ ਦੂਧੁ ਕਰਮ ਫੁਨਿ ਸੁਰਤਿ
 ਸਮਾਇਣੁ ਹੋਇ ਨਿਰਾਸ ਜਮਾਵਹੁ ॥ ੧
 ॥ ਜਪਹੁ ਤ ਏਕੋ ਨਾਮਾ ॥ ਅਵਰਿ
 ਨਿਰਾਫਲ ਕਾਮਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਇਹੁ
 ਮਨੁ ਈਟੀ ਹਾਥਿ ਕਰਹੁ ਫੁਨਿ ਨੇੜਉ
 ਨੀਦ ਨ ਆਵੈ ॥ ਰਸਨਾ ਨਾਮੁ ਜਪਹੁ
 ਤਬ ਮਥੀਐ ਇਨ ਬਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪਾਵਹੁ
 ॥ ੨ ॥ ਮਨੁ ਸੰਪਟੁ ਜਿਤੁ ਸਤ ਸਰਿ
 ਨਾਵਣੁ ਭਾਵਨ ਪਾਤੀ ਤ੍ਰਿਪਤਿ ਕਰੇ ॥
 ਪੂਜਾ ਪ੍ਰਾਣ ਸੇਵਕੁ ਜੇ ਸੇਵੇ ਇਨ੍ ਬਿਧਿ
 ਸਾਹਿਬੁ ਰਵਤੁ ਰਹੈ ॥ ੩ ॥ ਕਹਦੇ ਕਹਹਿ
 ਕਹੇ ਕਹਿ ਜਾਵਹਿ ਤੁਮ ਸਰਿ ਅਵਰੁ ਨ
 ਕੋਈ ॥ ਭਗਤਿ ਹੀਨੁ ਨਾਨਕੁ ਜਨੁ ਜੰਪੈ
 ਹਉ ਸਾਲਾਹੀ ਸਚਾ ਸੋਈ ॥ ੪ ॥ ੧ ॥

ਸੂਹੀ ਮਹਲਾ ੧ ਘਰੁ ੨
 ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅੰਤਰਿ ਵਸੈ ਨ ਬਾਹਰਿ ਜਾਇ ॥ ਅੰਮ੍ਰਿਤੁ

*Ik onkar satnam karta purakh nirbhau nirvair akal moorat
 ajooni saibhungh Gurprasad Rag Suhi Mahala - 1 Choupade
 Ghar - 1 (Bhanda dhoiai bais dhoop devoh.....)*

*"By The Grace of the one Lord-Sublime, Truth personified
 the creator (Prime-male) fearless, with enmity to none, deathless,
 free from the cycle of rebirths, self effulgent, and attainable
 through the Guru's guidance."*

O Brother ! (Just as) While making curd from the milk, we have to clean the utensil, then give it a fragrant smell from dhoop (agarbati) and purify it and then try to make curd; similarly we should first purify the heart with noble and virtuous deeds, then purify it with noble thoughts and purify it with the fragrance (of True Name) and then engage in the recitation of True Name with noble deeds. The listening to Guru's message (teachings) is the milk and Lord's love the means to convert this milk into the curd and the conversion of milk into curd is the whole process of mind conversion. (1)

O Brother ! Let us recite the Lord's True Name, by forgetting about the love of the worldly pleasures, as all other rituals (activities) including meditation and penance are fruitless. (Pause -1)

Then let us control the mind (as holding the wooden sticks in hand) and the next step (of milk conversion is holding the two cords in hands) would be to develop love of the Lord and detachment from the world and reciting True Name with the tongue is like churning the milk. Thus we would gain the nectar of True Name as butter (from milk churning), and enjoy the eternal bliss. (2)

Then try to worship the Lord by controlling the mind (which constitutes the pot (for butter), the company of holy saints is like taking bath in the tank, thus we could placate the Lord by offering the flowers of faith. Thus the human being could get merged with the Lord by offering himself as a sacrifice to the Lord and performing service and worship of the Lord. (3)

Many people only talk about the Lord (without taking any practical steps) without proper thinking and means, give discourses from various (Religious) books; and such people finally leave the world (face death) without achieving anything as there is none else on par with the Lord in power. O Nanak ! I would sing the praises of the Lord as the worship can be done only by ridding oneself of one's egoism. Let us, therefore, continue in the meditation and recitation of True Name, by giving up our egoism and pride. (I - am - ness) (4-1)

*Suhi Mahala - 1 Ghar - 2 Ik onkar satgur prasad (Antar
 vasai na bahir jaie.....)*

*"By the Grace of the Lord-Sublime, Truth personified &
 attainable through the Guru's guidance."*

O my mind ! The Lord abides within your inner-self (heart),

ਛੇਡਿ ਕਾਹੇ ਬਿਖੁ ਖਾਇ ॥ ੧ ॥ ਐਸਾ ਗਿਆਨੁ

ਜਪਹੁ ਮਨ ਮੇਰੇ ॥ ਹੋਵਹੁ ਚਾਕਰ ਸਾਚੇ ਕੇਰੇ ॥

੧ ॥ ਰਹਾਉ ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਸਭੁ ਕੋਈ

ਰਵੈ ॥ ਬਾਧਨਿ ਬਾਧਿਆ ਸਭੁ ਜਗੁ ਭਵੈ ॥ ੨

॥ ਸੇਵਾ ਕਰੇ ਸੁ ਚਾਕਰੁ ਹੋਇ ॥ ਜਲਿ ਥਲਿ

ਮਹੀਅਲਿ ਰਵਿ ਰਹਿਆ ਸੋਇ ॥ ੩ ॥ ਹਮ

ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ

ਤਾਰੇ ਸੋਇ ॥ ੪ ॥ ੧ ॥ ੨ ॥

ਸੂਹੀ ਮਹਲਾ ੧ ਘਰੁ ੬

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਉਜਲੁ ਕੈਹਾ ਚਿਲਕਣਾ ਘੋਟਿਮ ਕਾਲੜੀ ਮਸੁ

॥ ਧੋਤਿਆ ਚੂਨਿ ਨ ਉਤਰੈ ਜੇ ਸਉ ਧੋਵਾ ਤਿਸੁ

॥ ੧ ॥ ਸਜਣ ਸੇਈ ਨਾਲਿ ਮੈ ਚਲਦਿਆ

ਨਾਲਿ ਚਲੀਨ੍ ॥ ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ

ਖੜੇ ਦਿਸੀਨਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕੋਠੇ ਮੰਡਪ

ਮਾੜੀਆ ਪਾਸਹੁ ਚਿਤਵੀਆਹਾ ॥ ਢਠੀਆ

ਕੰਮਿ ਨ ਆਵਨ੍ਹੀ ਵਿਚਹੁ ਸਖਣੀਆਹਾ ॥ ੨

॥ ਬਗਾ ਬਗੇ ਕਪੜੇ ਤੀਰਥ ਮੰਝਿ ਵਸੀਨ੍ ॥

ਘੁਟਿ ਘੁਟਿ ਜੀਆ ਖਾਵਣੇ ਬਗੇ ਨ ਕਹੀਅਨ੍

॥ ੩ ॥ ਸਿੰਮਲ ਰੁਖੁ ਸਰੀਰੁ ਮੈ ਮੈਜਨ ਦੇਖਿ

ਭੁਲੀਨ੍ ॥ ਸੇ ਫਲ ਕੰਮਿ ਨ ਆਵਨ੍ਹੀ ਤੇ ਗੁਣ

ਮੈ ਤਨਿ ਹੀਨ੍ ॥ ੪ ॥ ਅੰਧੁਲੈ ਭਾਰੁ ਉਠਾਇਆ

then why are you wandering all over the world in search of the Lord ? Why are you engrossed in the poisonous, vicious and sinful actions while forsaking (discarding) the nectar of True Name ? (1)

O my mind ! Let us recite the Lord's True Name by getting enlightened with this sort of knowledge, and serve the True Master by becoming His slave (disciple). (Pause - 1)

O Brother ! Everyone talks and discusses the philosophy of meditation and Lord's secrets, but the whole world is caught in the bondage of worldly falsehood and wanders in the pursuit of worldly pleasures. (2)

The person, who serves the True Master, becomes His true slave and engages himself in the meditation (service) of the Lord, pervading all the oceans, earth and the sky. (3)

O Nanak ! When a person recites True Name with the conviction that he does not possess any virtues whereas all others are (virtuous) pious, without any flaws or vices, then such a person is enabled by the Lord to cross this ocean of life successfully. (4 - 1 - 2)

Suhi Mahala - 1 Ghar - 6 Ik onkar satgur prasad (Ujal kaiha chilkana ghotam kalr'i mas.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! Our mind is bright like the brass utensil, which is shining (emitting) with lustre, but if it is rubbed with hand, it produces black soot (dirt) Even if we were to wash this brass utensil (hundreds of) umpteen times, it cannot get rid of this dirt. (1)

The true friend or companion is one, who would accompany (help) us towards Lord's attainment. (our virtuous deeds are only our true companions). When we would be required to account for our actions (in the world) before the god of justice (Dharam Raj) then our companion in the form of good actions, would protect us against any ills or afflictions. (Pause - 1)

The kacha (temporary) houses and palatial buildings with high domes even, made beautiful with outer wall paintings but without any inmates or decorations within, will be as good as empty and dilapidated buildings which are of no use to anyone.

(A person without imbibing True Name is just like a dead person). (2)

Just as the cranes which are white (in colour) and stay at holy places but are busy killing and eating away fish or other worms, cannot become swans (cannot be called swans). Similarly men with sinful actions cannot become saints, even though they appear flawless (pure) by bathing at the holy places of pilgrimage. (3)

Just as the parrots get thrilled at seeing the (beautiful) simal tree though its fruit is not worth eating and is useless, similarly we are full of vicious thoughts and sinful actions. (engaged in useless actions) (4)

ਭੂਗਰ ਵਾਟ ਬਹੁਤੁ ॥ ਅਖੀ ਲੋੜੀ ਨਾ ਲਹਾ
ਹਉ ਚੜ੍ਹਿ ਲੰਘਾ ਕਿਤੁ ॥ ੫ ॥ ਚਾਕਰੀਆ
ਚੰਗਿਆਈਆ ਅਵਰ ਸਿਆਣਪ ਕਿਤੁ ॥
ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਬਧਾ ਛੁਟਹਿ ਜਿਤੁ ॥
੬ ॥ ੧ ॥ ੩ ॥

ਸੂਹੀ ਮਹਲਾ ੧

ਜਪ ਤਪ ਕਾ ਬੰਧੁ ਬੇੜੁਲਾ ਜਿਤੁ ਲੰਘਹਿ
ਵਹੇਲਾ ॥ ਨਾ ਸਰਵਰੁ ਨਾ ਊਛਲੈ ਐਸਾ ਪੰਥੁ
ਸੁਹੇਲਾ ॥ ੧ ॥ ਤੇਰਾ ਏਕੋ ਨਾਮੁ ਮੰਜੀਠੜਾ
ਰਤਾ ਮੇਰਾ ਚੋਲਾ ਸਦ ਰੰਗ ਢੋਲਾ ॥ ੧ ॥
ਰਹਾਉ ॥ ਸਾਜਨ ਚਲੇ ਪਿਆਰਿਆ ਕਿਉ
ਮੇਲਾ ਹੋਈ ॥ ਜੇ ਗੁਣ ਹੋਵਹਿ ਰੰਨੀਐ
ਮੇਲੇਗਾ ਸੋਈ ॥ ੨ ॥ ਮਿਲਿਆ ਹੋਇ ਨ
ਵੀਛੁੜੈ ਜੇ ਮਿਲਿਆ ਹੋਈ ॥ ਆਵਾ ਰਹਿਣੁ
ਨਿਵਾਰਿਆ ਹੈ ਸਾਚਾ ਸੋਈ ॥ ੩ ॥ ਹਉਮੈ
ਮਾਰਿ ਨਿਵਾਰਿਆ ਸੀਤਾ ਹੈ ਚੋਲਾ ॥ ਗੁਰ
ਬਚਨੀ ਫਲੁ ਪਾਇਆ ਸਹ ਕੇ ਅੰਮ੍ਰਿਤੁ ਬੋਲਾ
॥ ੪ ॥ ਨਾਨਕੁ ਕਹੈ ਸਹੇਲੀਹੋ ਸਹੁ ਖਰਾ
ਪਿਆਰਾ ॥ ਹਮ ਸਹ ਕੇਰੀਆ ਦਾਸੀਆ ਸਾਚਾ
ਖਸਮੁ ਹਮਾਰਾ ॥ ੫ ॥ ੨ ॥ ੪ ॥

ਸੂਹੀ ਮਹਲਾ ੧ ॥

ਜਿਨ ਕਉ ਭਾਂਡੈ ਭਾਉ ਤਿਨਾ ਸਵਾਰਸੀ ॥
ਸੂਖੀ ਕਰੈ ਪਸਾਉ ਦੂਖ ਵਿਸਾਰਸੀ ॥ ਸਹਸਾ

How could an egoistic person cross this arduous ocean of life successfully, just as a blind man cannot cross a high mountainous (hilly) area, carrying a heavy load on his head ? A person without any spiritual knowledge (without eyes of knowledge) cannot follow this difficult terrain of a purposeful life. (5)

O Brother ! Without the support of Lord's True Name, our cleverness or good deeds are of no avail. O Nanak ! Let us always recite the Lord's True Name which would enable us to attain salvation by ridding us of the worldly bondage. (6-1-3)

Suhi Mahala - 1 (Jap tap ka bandh berla jit.....)

O Brother ! Try to prepare a raft of True Name (of wooden logs tied together) which could help you to cross this ocean of life successfully. Then your journey (through this ocean) would become easier and comfortable as there will be neither the ocean of fire (worldly desires) nor any stormy rivers to be crossed by you. (1)

O blissful beloved Lord ! I would inculcate the love of Your True Name in my heart by dyeing my dress in the fast colour of majeeth and recite Your True Name with devotion. (Pause - 1)

O Lord ! How could the human beings, separated from the Lord, while passing through the cycle of Rebirths (eighty-four lakhs of forms of life), be united with the Lord ? Infact, the Lord would merge such persons with Himself, in case they have developed the virtues of knowledge and worldly detachment. (2)

O Brother ! Such a person, united with the Lord through the Guru's guidance, does not get separated from Him again. Infact, such a person becomes a personification of Truth after merging with the Lord and is not taken through the cycle of births and deaths. (3)

The persons, who have inculcated the love of virtuous actions in their hearts, by getting rid of their egoism and vicious thoughts, have been enlightened with the knowledge of the Lord (Nature's secrets) by following the (nectar like) Guru's Words and have immersed themselves in the Lord's love like wearing the red hued garment with fast colour bringing charm of life. Their words are like the nectar which could save us from the turbulent worldly bondage. (4)

O Friends ! The True Lord is our beloved and very sweet Master. O Nanak ! We are like the slaves of the Lord-spouse, whereas the Lord is our True Master. (5 - 2 - 4)

Suhi Mahala - 1 (Jin kau bhandai bhau tina swarsi.....)

O Brother ! The persons, who have inculcated the love of the Lord in their (utensil of) hearts, will be protected and sustained with honour by the Lord with the blessings of a blissful life and ridding them of all afflictions. There is not an iota of doubt that such persons will be enabled to cross this ocean of life successfully.

ਮੂਲੇ ਨਾਹਿ ਸਰਪਰ ਤਾਰਸੀ ॥ ੧ ॥ ਤਿਨ੍ਹਾ
ਮਿਲਿਆ ਗੁਰੁ ਆਇ ਜਿਨ ਕਉ ਲੀਖਿਆ ॥
ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ ਦੇਵੈ ਦੀਖਿਆ ॥
ਚਾਲਹਿ ਸਤਿਗੁਰ ਭਾਇ ਭਵਹਿ ਨ ਭੀਖਿਆ
॥ ੨ ॥ ਜਾ ਕਉ ਮਹਲੁ ਹਜ਼ੂਰਿ ਦੂਜੇ ਨਿਵੈ
ਕਿਸੁ ॥ ਦਰਿ ਦਰਵਾਣੀ ਨਾਹਿ ਮੂਲੇ ਪੁਛ ਤਿਸੁ
॥ ਛੁਟੈ ਤਾ ਕੈ ਬੋਲਿ ਸਾਹਿਬ ਨਦਰਿ ਜਿਸੁ ॥
੩ ॥ ਘਲੇ ਆਣੇ ਆਪਿ ਜਿਸੁ ਨਾਹੀ ਦੂਜਾ
ਮਤੈ ਕੋਇ ॥ ਢਾਹਿ ਉਸਾਰੇ ਸਾਜਿ ਜਾਣੈ ਸਭ
ਸੋਇ ॥ ਨਾਉ ਨਾਨਕ ਬਖਸੀਸ ਨਦਰੀ ਕਰਮੁ
ਹੋਇ ॥ ੪ ॥ ੩ ॥ ੫ ॥

ਸੂਹੀ ਮਹਲਾ ੧ ॥

ਭਾਂਡਾ ਹਛਾ ਸੋਇ ਜੋ ਤਿਸੁ ਭਾਵਸੀ ॥ ਭਾਂਡਾ
ਅਤਿ ਮਲੀਨੁ ਧੋਤਾ ਹਛਾ ਨ ਹੋਇਸੀ ॥ ਗੁਰੁ
ਦੁਆਰੈ ਹੋਇ ਸੋਝੀ ਪਾਇਸੀ ॥ ਏਤੁ ਦੁਆਰੈ
ਧੋਇ ਹਛਾ ਹੋਇਸੀ ॥ ਮੈਲੇ ਹਛੇ ਕਾ ਵੀਚਾਰੁ
ਆਪਿ ਵਰਤਾਇਸੀ ॥ ਮਤੁ ਕੋ ਜਾਣੈ ਜਾਇ
ਅਗੈ ਪਾਇਸੀ ॥ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ਤੇਹਾ
ਹੋਇਸੀ ॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ ਆਪਿ
ਵਰਤਾਇਸੀ ॥ ਚਲਿਆ ਪਤਿ ਸਿਉ ਜਨਮੁ
ਸਵਾਰਿ ਵਾਜਾ ਵਾਇਸੀ ॥ ਮਾਣਸੁ ਕਿਆ
ਵੇਚਾਰਾ ਤਿਹੁ ਲੋਕ ਸੁਣਾਇਸੀ ॥ ਨਾਨਕ ਆਪਿ

The persons, who are fortunate enough, being pre-destined by Lord's Will, have been united with the Guru, thus they are blessed with a glimpse of the Lord (Lord's Vision) through the bestowing of the nectar of True Name to the Gursikhs. Such persons then follow the Lord's Will (with pleasure) and are saved from going through the cycle of Rebirths. (2)

O Brother ! The Guru-minded persons, who have perceived the Lord's glimpse (Vision), do not worship or pay obeisance to any other gods or goddesses. The persons, who are awakened to the recitation of True Name (like a watchman) will not be required to account for their doings (actions in the world). The Guru-minded persons, blessed by the Lord's Grace, help others through their noble and nectar like Words to attain salvation. (3)

The Lord only creates Man in this world, and then takes him away (to the next world) through death as the Lord functions automatically without anyone else's consultation, as He is completely free to dictate and there is none else to advise Him. The Lord alone creates and then destroys all the beings, and He alone knows His secrets (of creation). O Nanak ! The Lord blesses us with His True Name, when He is pleased to bestow His Grace on us. (4-3-5)

Suhi Mahala - 1 (*Bhanda hachha soiai jo tis bhavsi.....*)

O Brother ! The person (body and soul) who is accepted and liked by the Lord, is really great, whereas the impure person due to his sinful actions, cannot be purified with any amount of rituals or other formal efforts.

The person, who leads this life with the Guru's guidance, could gain the realisation of the Lord's secrets, thus purifying his heart by following the Guru's teachings.

Infact, the distinction between good and bad (pure and impure) has been created in the world by the Lord Himself. No one need believe that a person, with vicious actions to his credit in the world, would be received with honour in the Lord's court. (Lord's presence).

"As you sow, so shall you reap". (One has to reap the reward of His own actions). The Lord Himself bestows the nectar of True Name on us, as such the virtuous person recites True Name himself and helps other as well. (to do the same).

Such a person proceeds to the Lord's presence with flying colours and makes a success of this life also, while he wins the acclaim of the world also. O Nanak ! Nothing lies in the hands of the human being. It is only the Lord Himself who (sounds the winning trumpet) arranges to win him laurels in all the three worlds. Such a

ਨਿਹਾਲ ਸਭਿ ਕੁਲ ਤਾਰਸੀ ॥ ੧॥ ੪ ॥੬॥

ਸੂਹੀ ਮਹਲਾ ੧ ॥

ਜੋਗੀ ਹੋਵੈ ਜੋਗਵੈ ਭੋਗੀ ਹੋਵੈ ਖਾਇ ॥ ਤਪੀਆ

ਹੋਵੈ ਤਪੁ ਕਰੇ ਤੀਰਥਿ ਮਲਿ ਮਲਿ ਨਾਇ ॥ ੧

॥ ਤੇਰਾ ਸਦੜਾ ਸੁਣੀਜੈ ਭਾਈ ਜੇ ਕੇ ਬਹੈ

ਅਲਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੈਸਾ ਬੀਜੈ ਸੇ

ਲੁਣੇ ਜੋ ਖਟੇ ਸੋ ਖਾਇ ॥ ਅਗੈ ਪੁਛ ਨ ਹੋਵਈ

ਜੇ ਸਣੁ ਨੀਸਾਣੈ ਜਾਇ ॥ ੨ ॥ ਤੈਸੇ ਜੈਸਾ

ਕਾਢੀਐ ਜੈਸੀ ਕਾਰ ਕਮਾਇ ॥ ਜੇ ਦਮੁ ਚਿਤਿ

ਨ ਆਵਈ ਸੋ ਦਮੁ ਬਿਰਥਾ ਜਾਇ ॥ ੩ ॥

ਇਹੁ ਤਨੁ ਵੇਚੀ ਬੈ ਕਰੀ ਜੇ ਕੇ ਲਏ ਵਿਕਾਇ

॥ ਨਾਨਕ ਕੰਮਿ ਨ ਆਵਈ ਜਿਤੁ ਤਨਿ ਨਾਹੀ

ਸਚਾ ਨਾਉ ॥ ੪ ॥ ੫ ॥ ੬ ॥

ਸੂਹੀ ਮਹਲਾ ੧ ਘਰੁ ੭

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜੋਗੁ ਨ ਖਿੰਥਾ ਜੋਗੁ ਨ ਡੰਡੈ ਜੋਗੁ ਨ ਭਸਮ

ਚੜਾਈਐ ॥ ਜੋਗੁ ਨ ਮੁੰਦੀ ਮੁੰਡਿ ਮੁਡਾਇਐ

ਜੋਗੁ ਨ ਸਿੰਝੀ ਵਾਈਐ ॥ ਅੰਜਨ ਮਾਹਿ

ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈਐ

॥ ੧ ॥ ਗਲੀ ਜੋਗੁ ਨ ਹੋਈ ॥ ਏਕ ਦ੍ਰਿਸਟਿ

ਕਰਿ ਸਮਸਰਿ ਜਾਣੈ ਜੋਗੀ ਕਹੀਐ ਸੋਈ ॥ ੧

॥ ਰਹਾਉ ॥ ਜੋਗੁ ਨ ਬਾਹਰਿ ਮੜੀ ਮਸਾਣੀ

Guru-minded person enjoys the eternal bliss by getting rid of his sufferings and enables the whole clan (family members) to cross this ocean (of life) successfully. (to attain salvation) (1- 4-6)

Suhi Mahala - 1 (*Jogi hovai jogvai bhogi hovai khaie...*)

O Brother ! The Yogi or mendicant is known for his Yogic feats, whereas the (bhogi) worldly person gets thrilled with having (eating) dainty foods of various types. However, a person who meditates and performs penance is known as a mendicant and he tries to purify himself by bathing at holy places of pilgrimage.

O Brother ! If some persons were to sing the praises of the Lord, being imbued with His love, then we would also listen to such praises of the Lord, being sung. (Pause -1)

O Brother ! A farmer has to reap the fruit of whatever seed he has sown and he has to partake whatever he gains, out of that. When a person proceeds to the Lord's presence with an insignia (permit) of Lord's love, then the assistants of the god of justice (chitar & Gupta) will not keep and ask for any account of his actions (in the world). (2)

Whatever type of functions (profession) one performs, one is known by that particular name. O Lord ! Whatever breath we take without the recitation of True Name, will be a sheer waste. (any time spent without the Lord's love is a sheer waste). (3)

O Nanak ! I would offer this life as a sacrifice to the person, who is prepared to accept this life even. O Lord ! This body, without the love of the Lord's True Name, is worthless, (as such I would offer this life even as a sacrifice to the Lord's love.) (4 - 5- 7)

Suhi Mahala - 1 Ghar - 7 *Ik onkar satgur prasad* (*Jog na khintha jog na dandai.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! The True Yoga does not consist in wearing a death robe, in carrying a staff in hand or by smearing the body with ash (wastes) or by having the ears parted to wear the ear-rings, or by having the head shaved of, and moving around by sounding the musical note with a singhi. (Horn shell). The Yoga does not consist of these formal exercises but the true worship comprises in (being) living a life free from the effects of Maya (worldly falsehood) though leading a life midst the worldly pleasures but without being engrossed in it. The person, who accepts the Lord's Will with pleasure but without a murmur and meditates on the Lord's worship, knows the true form of Yoga and its practice. (1)

O Brother ! One cannot perform true Yoga just by sheer tall talk but a real Yogi would perceive the whole world with the same vision considering everyone as equal. (Pause - 1)

O Brother ! Some people worship the tombs of saints or holy persons (by living there) but this would not amount to true Yoga or true meditation. Neither true Yoga consists of observing silence

ਜੋਗੁ ਨ ਤਾੜੀ ਲਾਈਐ ॥ ਜੋਗੁ ਨ ਦੇਸਿ

ਦਿਸੰਤਰਿ ਭਵਿਐ ਜੋਗੁ ਨ ਤੀਰਥਿ ਨਾਈਐ ॥

ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ

ਇਵ ਪਾਈਐ ॥ ੨ ॥ ਸਤਿਗੁਰੁ ਭੇਟੈ ਤਾ

ਸਹਸਾ ਤੂਟੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਈਐ ॥ ਨਿਝਰੁ

ਝਰੈ ਸਹਜ ਧੁਨਿ ਲਾਗੈ ਘਰ ਹੀ ਪਰਚਾ ਪਾਈਐ

॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ

ਇਵ ਪਾਈਐ ॥ ੩ ॥ ਨਾਨਕ ਜੀਵਤਿਆ

ਮਰਿ ਰਹੀਐ ਐਸਾ ਜੋਗੁ ਕਮਾਈਐ ॥ ਵਾਜੇ

ਬਾਝਹੁ ਸਿੰਛੀ ਵਾਜੈ ਤਉ ਨਿਰਭਉ ਪਦੁ ਪਾਈਐ

॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ

ਤਉ ਪਾਈਐ ॥ ੪ ॥ ੧ ॥ ੮ ॥

ਸੂਹੀ ਮਹਲਾ ੧ ॥

ਕਉਣ ਤਰਾਜੀ ਕਵਣੁ ਤੁਲਾ ਤੇਰਾ ਕਵਣੁ

ਸਰਾਫੁ ਬੁਲਾਵਾ ॥ ਕਉਣੁ ਗੁਰੂ ਕੈ ਪਹਿ

ਦੀਖਿਆ ਲੇਵਾ ਕੈ ਪਹਿ ਮੁਲੁ ਕਰਾਵਾ ॥ ੧ ॥

ਮੇਰੇ ਲਾਲ ਜੀਉ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਣਾ ॥ ਤੂੰ

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਿਪੁਰਿ ਲੀਣਾ ਤੂੰ

ਅਪੇ ਸਰਬ ਸਮਾਣਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨੁ

ਤਾਰਾਜੀ ਚਿਤੁ ਤੁਲਾ ਤੇਰੀ ਸੇਵ ਸਰਾਫੁ ਕਮਾਵਾ

॥ ਘਟ ਹੀ ਭੀਤਰਿ ਸੇ ਸਹੁ ਤੋਲੀ ਇਨ ਬਿਧਿ

with closed eyes or wandering in foreign lands nor by bathing at holy places of pilgrimage as all these formal practices would not constitute true meditation for uniting with the Lord. The true Yoga would consist of leading a life free from worldly falsehood, though being a house holder and viewing everybody as equal without any distinction. (2)

The mind would cease wandering in all the ten directions and stabilise (attain peace) by meeting the True Guru, thus ridding oneself of all doubts and misgivings (including dual-mindedness) instead of wavering without peace of mind. One could enjoy perfect bliss, listening to the unstrung (all pervasive) music of Nature, by imbibing the love of the Lord (within) in one's heart and one attains peace and tranquillity of mind in a state of equipoise. So the true Yoga consists of leading a saintly life (by reciting True Name) being a householder even. (3)

O Nanak ! The real life could be lived by getting rid of one's egoism and leading a life of humility (like a dead person) though surrounded by the din of worldly pleasures. One should cast away all the vicious thoughts and sinful actions to practise real Yoga and meditate on the Lord (through reciting True Name) with love and devotion, thus sounding the musical note of the horn shell (singhi) without actually blowing it. With such concentration of mind in the love of the Lord one emancipates one self from the fear complex of the death even. O Brother ! The true Yoga could be practised in the world without being engrossed in worldly pleasures though leading a house holder's life. Such a practical life lived in the love and devotion of the True Lord would lead us to the practice of True Yoga (instead of all formal practices). (4 - 1 - 8)

Suhi Mahala - 1 (*Kaun traji kavan tula tera kavan saraf..*)

O Lord ! (You are too great and too deep for our probe !) Which weighing balance and what weights and measures should I take to evaluate Your Greatness and Vastness and whom (which jewellers) should I call for assessing Your Greatness as You are beyond our comprehension ?

O Lord ! From which Guru should I take instructions and from whom should I get Your greatness evaluated ? (O Lord ! Your Greatness is beyond our comprehension) (1)

O beloved Master ! You are limitless and so vast that it is beyond me to evaluate Your Greatness. You are pervading all over the place including all lands, oceans, Earth, Sky (ethereal space) and the surrounding space, being present within all small and large beings. (Pause - 1)

O Lord ! If I were to have a weighing balance of pure mind, with the weights of pure heart, then I could engage my self in Your service through the guidance of such a Guru (teacher). Thus I may be enabled to perceive and evaluate the Prime-soul within my soul (my innerself) and control my mind, gaining stability and peace of mind. (2)

The Lord Himself is like the weighing machine of True love,

ਚਿਤੁ ਰਹਾਵਾ ॥ ੨ ॥ ਆਪੇ ਕੰਡਾ ਤੋਲੁ ਤਰਾਜੀ
ਆਪੇ ਤੋਲਣਹਾਰਾ ॥ ਆਪੇ ਦੇਖੈ ਆਪੇ ਬੂਝੈ
ਆਪੇ ਹੈ ਵਣਜਾਰਾ ॥ ੩ ॥ ਅੰਧੁਲਾ ਨੀਚ
ਜਾਤਿ ਪਰਦੇਸੀ ਖਿਨੁ ਆਵੈ ਤਿਲੁ ਜਾਵੈ ॥ ਤਾ
ਕੀ ਸੰਗਤਿ ਨਾਨਕੁ ਰਹਦਾ ਕਿਉ ਕਰਿ ਮੁੜਾ
ਪਾਵੈ ॥ ੪ ॥ ੨ ॥ ੯ ॥

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੪ ਘਰੁ ੧
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਮਨਿ ਰਾਮ ਨਾਮੁ ਆਰਾਧਿਆ ਗੁਰ ਸਬਦਿ
ਗੁਰੁ ਗੁਰੁ ਕੇ ॥ ਸਭਿ ਇਛਾ ਮਨਿ ਤਨਿ ਪੂਰੀਆ
ਸਭੁ ਚੁਕਾ ਡਰੁ ਜਮ ਕੇ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਗੁਣ
ਗਾਵਹੁ ਰਾਮ ਨਾਮ ਹਰਿ ਕੇ ॥ ਗੁਰਿ ਤੁਨੈ ਮਨੁ
ਪਰਬੋਧਿਆ ਹਰਿ ਪੀਆ ਰਸੁ ਗਟਕੇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਸਤਸੰਗਤਿ ਉਤਮ ਸਤਿਗੁਰ ਕੇਰੀ
ਗੁਨ ਗਾਵੈ ਹਰਿ ਪ੍ਰਭ ਕੇ ॥ ਹਰਿ ਕਿਰਪਾ
ਧਾਰਿ ਮੇਲਹੁ ਸਤਸੰਗਤਿ ਹਮ ਧੋਵਹੁ ਪਗ
ਜਨ ਕੇ ॥ ੨ ॥ ਰਾਮ ਨਾਮੁ ਸਭੁ ਹੈ ਰਾਮ ਨਾਮਾ
ਰਸੁ ਗੁਰਮਤਿ ਰਸੁ ਰਸਕੇ ॥ ਹਰਿ ਅੰਮ੍ਰਿਤੁ
ਹਰਿ ਜਲੁ ਪਾਇਆ ਸਭ ਲਾਥੀ ਤਿਸ ਤਿਸ ਕੇ
॥ ੩ ॥ ਹਮਰੀ ਜਾਤਿ ਪਾਤਿ ਗੁਰੁ ਸਤਿਗੁਰੁ
ਹਮ ਵੇਚਿਓ ਸਿਰੁ ਗੁਰ ਕੇ ॥ ਜਨ ਨਾਨਕ
ਨਾਮੁ ਪਰਿਓ ਗੁਰ ਚੇਲਾ ਗੁਰ ਰਾਖਹੁ ਲਾਜ
ਜਨ ਕੇ ॥ ੪ ॥ ੧ ॥

ਸੂਹੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਭਜਿਓ ਪੁਰਖੇਤਮੁ ਸਭਿ ਬਿਨਸੇ
ਦਾਲਦ ਦਲਘਾ ॥ ਭਉ ਜਨਮ ਮਰਣਾ

Himself is the evaluator (who is weighing) with the weights of meditation and the balance in the form of wisdom, and Himself is meditating (on the Lord). The Lord Himself supervises our actions, and realises the reward of those actions and Himself is the trader (Sikh) who has come for doing business in life. (3)

O Lord ! My mind is so restless that it is wandering all over the place, and moves across (all over the world) in a moment. Infact, this mind is blind and very mean, which broods over all sorts of topics. (Thoughts) O Nanak ! I am completely upset and undecided in the company of such a mind. How could I get away from the control of such a foolish mind, so as to imbibe the love of the Lord within myself ? (My only prayer to the Lord is " May the Lord enable me to recite True Name, keeping this mind under check (control) !) " (4 - 2 - 9)

Rag Suhi Mahala - 4 Ghar - 1 Ik onkar satgur prasad
(Ma'n Ram naam aradhia Gur sabad Guru Gur ke.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

The persons, who have meditated on the Lord by reciting the True Name through the Guru's guidance, have got all their desires fulfilled by getting rid of their fear of the Yama, god of death. (1)

O my mind ! Let us sing the praises of the Lord by reciting True Name of the Lord. The persons, blessed with the Guru's Grace and acceptance, have partaken the nectar of True Name and enjoyed the bliss of reciting True Name. (Pause - 1)

Such Guru-minded persons sing the praises of the Lord in the company of the True Guru (holy saints). O Lord ! May we be bestowed with the company of holy saints through Your Grace so that we could wash the lotus-feet of the holy saints!(2)

True Name is the benefactor of all comforts to man, as such we should enjoy the bliss of reciting True Name with love and devotion through the Guru's guidance. The persons, who have realised and meditated on the nectar of True Name, have extinguished the fire (within) of worldly desires and its craze. (3)

O Nanak ! The Guru is all in all for us, including our caste and creed (honour) as we have surrendered to the Guru completely. (have offered our head to Him). So I am called the Guru's disciple now. O Guru ! Pray protect our honour through Your Grace, as we are Your slaves. (4 - 1)

Suhi Mahala - 4 (Har har naam bhajiou purkhotam....)

O Brother ! By reciting the Lord's True Name, all our sins and lethargic tendencies are cast away and the fear of the Yama or the cycle of births and deaths is also got rid of, through the Guru's

ਮੇਟਿਓ ਗੁਰ ਸਬਦੀ ਹਰਿ ਅਸਥਿਰੁ ਸੇਵਿ ਸੁਖਿ
ਸਮਘਾ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਭਜੁ ਰਾਮ ਨਾਮ
ਅਤਿ ਪਿਰਘਾ ॥ ਮੈ ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰਿਓ
ਗੁਰ ਆਗੈ ਸਿਰੁ ਵੇਚਿ ਲੀਓ ਮੁਲਿ ਮਹਘਾ ॥
੧ ॥ ਰਹਾਉ ॥ ਨਰਪਤਿ ਰਾਜੇ ਰੰਗ ਰਸ
ਮਾਣਹਿ ਬਿਨੁ ਨਾਵੈ ਪਕੜਿ ਖੜੇ ਸਭਿ ਕਲਘਾ
॥ ਧਰਮ ਰਾਇ ਸਿਰਿ ਡੰਡੁ ਲਗਾਨਾ ਫਿਰਿ
ਪਛੁਤਾਨੇ ਹਥ ਫਲਘਾ ॥ ੨ ॥ ਹਰਿ ਰਾਖੁ
ਰਾਖੁ ਜਨ ਕਿਰਮ ਤੁਮਾਰੇ ਸਰਣਾਗਤਿ ਪੁਰਖ
ਪ੍ਰਤਿਪਲਘਾ ॥ ਦਰਸਨੁ ਸੰਤ ਦੇਹੁ ਸੁਖੁ ਪਾਵੈ
ਪ੍ਰਭ ਲੋਚ ਪੂਰਿ ਜਨੁ ਤੁਮਘਾ ॥ ੩ ॥ ਤੁਮ
ਸਮਰਥ ਪੁਰਖ ਵਡੇ ਪ੍ਰਭ ਸੁਆਮੀ ਮੇ ਕਉ ਕੀਜੈ
ਦਾਨੁ ਹਰਿ ਨਿਮਘਾ ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ
ਸੁਖੁ ਪਾਵੈ ਹਮ ਨਾਮ ਵਿਟਹੁ ਸਦ ਘੁਮਘਾ ॥
੪ ॥ ੨ ॥

ਸੂਹੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਨਾਮਾ ਹਰਿ ਰੰਭੁ ਹੈ ਹਰਿ ਰੰਭੁ ਮਜੀਠੈ ਰੰਭੁ
॥ ਗੁਰਿ ਤੁਠੈ ਹਰਿ ਰੰਗੁ ਚਾੜਿਆ ਫਿਰਿ ਬਹੁੜਿ
ਨ ਹੋਵੀ ਭੰਭੁ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਹਰਿ ਰਾਮ
ਨਾਮਿ ਕਰਿ ਰੰਭੁ ॥ ਗੁਰਿ ਤੁਠੈ ਹਰਿ
ਉਪਦੇਸਿਆ ਹਰਿ ਭੋਟਿਆ ਰਾਉ ਨਿਸੰਭੁ ॥ ੧
॥ ਰਹਾਉ ॥ ਮੁੰਧ ਇਆਣੀ ਮਨਮੁਖੀ ਫਿਰਿ
ਆਵਣ ਜਾਣਾ ਅੰਭੁ ॥ ਹਰਿ ਪ੍ਰਭੁ ਚਿਤਿ ਨ
ਆਇਓ ਮਨਿ ਦੂਜਾ ਭਾਉ ਸਹਲੰਭੁ ॥ ੨ ॥
ਹਮ ਮੈਲੁ ਭਰੇ ਦੁਹਚਾਰੀਆ ਹਰਿ ਰਾਖਹੁ ਅੰਗੀ

Word and guidance. Now we are enjoying the eternal bliss by inculcating the love of the ever-existent Lord.(1)

O my mind ! Let us imbibe the love of the nectar of Lord's True Name in our hearts, which is so charming. I have surrendered my body and soul to the Guru, and have exchanged this life even , at a very high rate of exchange, with the invaluable True Name of the Lord. (Pause)

The persons, who enjoy the worldly pleasures, being the kings or masters of men, have been caught by the Yama, god of death, as they were devoid of the True Name. Such persons were seen repenting on being punished by the god of justice, Dharam Raj, due to their sinful actions in the life. Now nothing could be done as they have to face the consequences of their sins. (2)

O Lord ! We are Your slaves like the small worms. May we be protected with Your protective Hand ! O Lord - benefactor and our Sustainer ! May we be blessed with the company of Your holy saints to enjoy (worldly comforts) the bliss of life. O True Master! Pray fulfil our desires as we are Your slaves ! (3)

O Nanak ! May the Lord Almighty, the Greatest and highest Prime Male, the Creator bless us with His glimpse (of His Vision)

O Lord ! I would offer myself as a sacrifice to the nectar of Your True Name. May we be bestowed with Your True Name, so as to enjoy the eternal bliss ! (4 - 2)

Suhi Mahala - 4 (*Har nama har rung hai har rung*)

O Brother ! Once you get imbued with the true love of the Lord's True Name, then this love is ever-lasting like the fast colour of Majeeth, which never gets faded. The persons, who are blessed with the Lord's worship (True Name) through the Guru's acceptance and pleasure, are not made to pass through the cycle of births and deaths, as they enjoy the perfect bliss with love of the Lord.

O my mind! Let us imbibe the love of the True Name of the Lord. The Guru-minded persons, who are blessed with the Lord's True Name, through the Guru's Word and guidance, have attained the Lord-sublime without any doubt and perceived the glimpse of the Lord. (Pause -1)

The faithless persons, who have forsaken the True Lord, like the foolish woman who is unaware of the love of the spouse, being engrossed in the love of the worldly pleasures, suffer through the cycle of births and deaths. Thus they waste this life without worshipping the Lord, being engrossed in dual-mindedness. (2)

O Lord ! We are very mean and great sinners, being laden

ਅੰਛੁ ॥ ਗੁਰਿ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਵਲਾਇਆ ਸਭਿ
ਲਾਥੇ ਕਿਲਵਿਖ ਪੰਛੁ ॥ ੩ ॥ ਹਰਿ ਦੀਨਾ
ਦੀਨ ਦਇਆਲ ਪ੍ਰਭੁ ਸਤਸੰਗਤਿ ਮੇਲਹੁ ਸੰਛੁ
॥ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਰੰਗੁ ਪਾਇਆ ਜਨ
ਨਾਨਕ ਮਨਿ ਤਨਿ ਰੰਛੁ ॥ ੪ ॥ ੩ ॥

ਸੂਹੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਹਰਿ ਕਰਹਿ ਨਿਤ ਕਪਟੁ ਕਮਾਵਹਿ
ਹਿਰਦਾ ਸੁਪੁ ਨ ਹੋਈ ॥ ਅਨਦਿਨੁ ਕਰਮ ਕਰਹਿ
ਬਹੁਤੇਰੇ ਸੁਪਨੈ ਸੁਖੁ ਨ ਹੋਈ ॥ ੧ ॥ ਗਿਆਨੀ
ਗੁਰ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ ॥ ਕੋਰੈ ਰੰਗੁ ਕਦੇ
ਨ ਚੜੈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਈ ॥ ੧ ॥ ਰਹਾਉ ॥
ਜਪੁ ਤਪ ਸੰਜਮ ਵਰਤ ਕਰੇ ਪੂਜਾ ਮਨਮੁਖ ਰੋਗੁ
ਨ ਜਾਈ ॥ ਅੰਤਰਿ ਰੋਗੁ ਮਹਾ ਅਭਿਮਾਨਾ
ਦੂਜੈ ਭਾਇ ਖੁਆਈ ॥ ੨ ॥ ਬਾਹਰਿ ਭੇਖ
ਬਹੁਤੁ ਚਤੁਰਾਈ ਮਨੁਆ ਦਹ ਦਿਸਿ ਧਾਵੈ ॥
ਹਉਮੈ ਬਿਆਪਿਆ ਸਬਦੁ ਨ ਚੀਨੈ ਫਿਰਿ ਫਿਰਿ
ਜੂਨੀ ਆਵੈ ॥ ੩ ॥ ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਸੋ
ਬੂਝੈ ਸੋ ਜਨੁ ਨਾਮੁ ਧਿਆਏ ॥ ਗੁਰ ਪਰਸਾਦੀ
ਏਕੋ ਬੂਝੈ ਏਕਸੁ ਮਾਹਿ ਸਮਾਏ ॥ ੪ ॥ ੪ ॥

ਸੂਹੀ ਮਹਲਾ ੪ ਘਰੁ ੨

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰਮਤਿ ਨਗਰੀ ਖੋਜਿ ਖੋਜਾਈ ॥ ਹਰਿ ਹਰਿ

with the filth of our sins. O Lord-benefactor of Your holy saints ! May we be protected from these sins just as the Guru-minded persons are purified of the filth of their sins through the company of holy saints by (bathing in the tank of) the Guru's guidance. (3)

O Nanak ! The Guru's Sikhs (followers) have enjoyed the bliss of the Lord's True Name in the company of holy congregations. O Lord-benefactor, and the True Master of helpless people ! May we, the helpless and poor people, be blessed with the boon of the company of Your holy saints and the love of Your True Name ! We have enjoyed the bliss of life (in body and mind) by joining the company of holy saints. (4 - 3)

Suhi Mahala - 4 (*Har har kareh nit kapat kama'veh.....*)

The persons, who are full of deceit, though outwardly they pose to be great worshippers of the Lord, cannot purify themselves as all their actions are a result of their clever and deceptive moves. They are always busy in such actions of showmanship which brings them worldly acclaim but they can never have peace of mind even in their dreams. (1)

O learned person ! Try to understand clearly that you cannot truly worship the Lord, without the Guru's guidance, just as a new cloth cannot be dyed without proper preparations, even though someone wants to dye it straight away. Similarly, even though some one wants to worship the Lord, without following the Guru's teachings, one cannot (develop) inculcate the love of the Lord in one's heart. (Pause - 1)

O Brother ! The self-willed persons cannot get rid of their (malady of egoism) egoistic tendencies, even though they engage themselves in all sorts of meditation and penance or formal rituals, for outwardly show. Infact, the faithless persons are impure of heart with a very strong sense of egoism and dual-mindedness. (2)

The mind is never at rest and peaceful due to worldly desires and is wandering in all the ten directions inspite of its cleverness and saintly appearance. They are engrossed in egoism without following the Guru's guidance, as such they are passed through the cycle of births and deaths time and again. (3)

O Nanak ! The person, who is bestowed with the Lord's Grace, realises (attain) the Lord and then recites His True Name. Such a Guru-minded person attains the One Lord- sublime and then merges with Him. (4 - 4)

Suhi Mahala - 4 Ghar - 2 *Ik onkar satgur prasad (Gurmat nagri khoj khoja'iee.....)*

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! I have attained self-realisation (have found the

ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਈ ਮੇਰੈ ਮਨਿ ਹਰਿ ਹਰਿ
ਸਾਂਤਿ ਵਸਾਈ ॥ ਤਿਸਨਾ ਅਗਨਿ ਬੁਝੀ ਖਿਨ

town of this human body with lot of deliberations) through the Guru's guidance, which has resulted in the attainment of the invaluable nectar of True Name of the Lord. (1)

ਅੰਤਰਿ ਗੁਰਿ ਮਿਲਿਐ ਸਭ ਭੁਖ ਗਵਾਈ ॥

O my mind ! By developing the love of the Lord, I have attained peace and tranquillity (of mind) through the bliss of True Name. By joining the company of the holy saints through the Guru's Grace, I have got rid of my worldly desires in a moment, (The fire of worldly desires was extinguished in a moment). And my hunger for worldly possessions was cast away. (satiated) (Pause - 1)

੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਗੁਣ ਗਾਵਾ ਜੀਵਾ ਮੇਰੀ

O my mother ! O my friend ! I feel alive (my life is worthwhile) only by singing the praises of the Lord as the Guru has, through His Grace, inculcated the love of the Lord's True Name alongwith its benefits, in my heart. (2)

ਮਾਈ ॥ ਸਤਿਗੁਰਿ ਦਇਆਲਿ ਗੁਣ ਨਾਮੁ

I had been (searching) seeking the path of the Lord's attainment by developing the love of the beloved (True Master) since long. Now, through the Guru's Grace, I am thrilled by enjoying the bliss of True Name in the company of the holy saints (congregations). (3)

ਦ੍ਰਿੜਾਈ ॥ ੨ ॥ ਹਉ ਹਰਿ ਪ੍ਰਭੁ ਪਿਆਰਾ

ਭੂਢਿ ਭੂਢਾਈ ॥ ਸਤਸੰਗਤਿ ਮਿਲਿ ਹਰਿ ਰਸੁ

ਪਾਈ ॥ ੩ ॥ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖ ਲਿਖੇ ਹਰਿ

ਪਾਈ ॥ ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਮੇਲੈ ਹਰਿ ਭਾਈ

॥ ੪ ॥ ੧ ॥ ੫ ॥

ਸੂਹੀ ਮਹਲਾ ੪ ॥

O Nanak ! The fortunate persons, pre-destined by the Lord's Will, are enabled to attain the (love of the) Lord. Infact, the persons, blessed with the Guru's Grace, are bestowed with the unison of the True Lord, as the Guru has fulfilled the desires of such Guru-minded persons, through His pleasure. (4-1-5)

Suhi Mahala - 4 (Har kirpa karai ma'n har rung laie....)

ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਮਨਿ ਹਰਿ ਰੰਗੁ ਲਾਏ ॥

O Brother ! When the Lord bestows His benevolence and Grace on someone, he is enabled to inculcate the love of the Lord in his heart and recite True Name through the Guru's guidance. Such a Guru-minded person then gets united with the Lord by reciting True Name. (1)

ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਏ ॥ ੧ ॥

ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਮਨੁ ਰੰਗ ਮਾਣੇ ॥ ਸਦਾ

ਅਨੰਦਿ ਰਹੈ ਦਿਨ ਰਾਤੀ ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ

O friend ! The person, imbued with the love of the Lord, always enjoys the spiritual bliss, and merges with the Lord by following the Guru's teachings day and night. (Pause - 1)

ਸਮਾਣੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਰੰਗ ਕਉ

O Brother ! Everyone is interested in gaining the love of the Lord, but only few Guru-minded persons could enjoy the bliss of the Lord's love and devotion through the Guru's guidance. (2)

ਲੋਚੈ ਸਭੁ ਕੋਈ ॥ ਗੁਰਮੁਖਿ ਰੰਗੁ ਚਲੂਲਾ

ਹੋਈ ॥ ੨ ॥ ਮਨਮੁਖਿ ਮੁਗਧੁ ਨਰੁ ਕੋਰਾ ਹੋਇ

O Brother ! Notwithstanding umpteen efforts (hundreds of wishes) no one could inculcate the love of the Lord in his heart without the Guru's guidance and Grace. Infact, the self-willed (faithless) person is a fool who remains devoid of the true love of the Lord all the time. (3)

॥ ਜੇ ਸਉ ਲੋਚੈ ਰੰਗੁ ਨ ਹੋਵੈ ਕੋਇ ॥ ੩ ॥

ਨਦਰਿ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਪਾਵੈ ॥ ਨਾਨਕ

O Nanak ! The Lord could be attained only when the True Guru blesses us with His Grace. When we attain the Lord, the fountain-head of all bliss, we get merged with the blissful Lord. (4

ਹਰਿ ਰਸਿ ਹਰਿ ਰੰਗਿ ਸਮਾਵੈ ॥੪ ॥ ੨ ॥੬॥

- 2 -6)

ਸੂਹੀ ਮਹਲਾ ੪ ॥

ਜਿਹਵਾ ਹਰਿ ਰਸਿ ਰਹੀ ਅਘਾਇ ॥ ਗੁਰਮੁਖਿ
ਪੀਵੈ ਸਹਿਜ ਸਮਾਇ ॥ ੧ ॥ ਹਰਿ ਰਸੁ ਜਨ
ਚਾਖਹੁ ਜੇ ਭਾਈ ॥ ਤਉ ਕਤ ਅਨਤ ਸਾਦਿ
ਲੋਭਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰਮਤਿ ਰਸੁ
ਰਾਖਹੁ ਉਰ ਧਾਰਿ ॥ ਹਰਿ ਰਸਿ ਰਾਤੇ ਰੰਗਿ
ਮੁਰਾਰਿ ॥ ੨ ॥ ਮਨਮੁਖਿ ਹਰਿ ਰਸੁ ਚਾਖਿਆ
ਨ ਜਾਇ ॥ ਹਉਮੈ ਕਰੈ ਬਹੁਤੀ ਮਿਲੈ ਸਜਾਇ
॥ ੩ ॥ ਨਦਰਿ ਕਰੇ ਤਾ ਹਰਿ ਰਸੁ ਪਾਵੈ ॥
ਨਾਨਕ ਹਰਿ ਰਸਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥ ੪ ॥
੩ ॥ ੭ ॥

ਸੂਹੀ ਮਹਲਾ ੪ ਘਰੁ ੬

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨੀਚ ਜਾਤਿ ਹਰਿ ਜਪਤਿਆ ਉਤਮ ਪਦਵੀ
ਪਾਇ ॥ ਪੂਛਹੁ ਬਿਦਰ ਦਾਸੀ ਸੁਤੈ ਕਿਸਨੁ
ਉਤਰਿਆ ਘਰਿ ਜਿਸੁ ਜਾਇ ॥ ੧ ॥ ਹਰਿ ਕੀ
ਅਕਥ ਕਥਾ ਸੁਨਹੁ ਜਨ ਭਾਈ ਜਿਤੁ ਸਹਸਾ
ਦੂਖ ਭੂਖ ਸਭ ਲਹਿ ਜਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਰਵਿਦਾਸੁ ਚਮਾਰੁ ਉਸਤਤਿ ਕਰੇ ਹਰਿ ਕੀਰਤਿ
ਨਿਮਖ ਇਕ ਗਾਇ ॥ ਪਤਿਤ ਜਾਤਿ ਉਤਮੁ
ਭਇਆ ਚਾਰਿ ਵਰਨ ਪਏ ਪਗਿ ਆਇ ॥ ੨ ॥
ਨਾਮਦੇਅ ਪ੍ਰੀਤਿ ਲਗੀ ਹਰਿ ਸੇਤੀ ਲੋਕੁ
ਛੀਪਾ ਕਰੈ ਬੁਲਾਇ ॥ ਖੜ੍ਹੀ ਬ੍ਰਾਹਮਣ ਪਿਨਿ
ਦੇ ਛੋਡੇ ਹਰਿ ਨਾਮਦੇਉ ਲੀਆ ਮੁਖਿ ਲਾਇ ॥
੩ ॥ ਜਿਤਨੇ ਭਗਤ ਹਰਿ ਸੇਵਕਾ ਮੁਖਿ
ਅਨਸਨਿ ਤੀਰਥ ਤਿਨ ਤਿਲਕੁ ਕਢਾਇ ॥

Suhi Mahala - 4 (*Jehva har ras rehi aghaie'...*)

O Brother ! The Guru-minded persons, who partake of the nectar of Lord's True Name through the Guru's guidance, get merged with the Lord in a state of Equipoise. By reciting the True Name of the Lord, their tongue gets satiated with the Lord's bliss. (1)

O Brother ! Once we partake the bliss of the Lord's love (True Name), all other worldly pleasures will be tasteless. Then why does the man get thrilled with the pleasure of enjoying vicious and sinful actions ? (Pause - 1)

O Brother ! The Guru-minded persons, who are imbued with the love of the Lord, enjoy the eternal bliss. Let us therefore, inculcate this love in our hearts, through the Guru's guidance. (2)

The faithless persons get punished in the next world (by the god of justice) as they are always engrossed in their egoism and have never tasted the bliss of Lord's love. (3)

O Nanak ! We could attain the bliss of the Lord's love through the Guru's Grace, and then enjoy the spiritual bliss by singing the praises of the Lord, having attained the blissful Lord. (4 - 3 - 7)

Suhi Mahala - 4 Ghar - 6 *Ik onkar satgur prasad* (*Neech jaat har japtian uttam padvi paie'.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! Even the (lowly) persons of low caste have become great and praise-worthy by reciting Lord's True Name. If you were to ask the saint Bidar, the son of the maid, in the family of kauvras and Pandvas, he would confirm this fact as Krishna had preferred to stay with him in preference to Duryodana (the ruler) . (1)

O Brother ! Let us hear the story of Lord's Greatness, who is beyond our comprehension, as this discourse would help us to cast away all our doubts, hunger and afflictions. (Pause -1)

The cobbler Ravidas belonged to a low caste, but became so great by reciting the Lord's True Name and singing His praises every moment, that all the four castes would bow at his lotus-feet. (2)

Namdev, called by the people as a washerman (of low caste) developed the love of the Lord, who in turn embraced him by giving a glimpse of His vision to him, who had been disgraced and discarded by all the brahmin's and Khattris. (3)

O Nanak ! All the slaves and saints of the Lord are predestined by Lord's Will and bestowed with the insignia of having bathed at all the (sixty-eighty) holy places of pilgrimage.

ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕਉ ਅਨਦਿਨੁ ਪਰਸੇ ਜੇ
ਕ੍ਰਿਪਾ ਕਰੇ ਹਰਿ ਰਾਇ ॥ ੪ ॥ ੧ ॥ ੮ ॥

ਸੂਹੀ ਮਹਲਾ ੪ ॥

ਤਿਨ੍ਹੀ ਅੰਤਰਿ ਹਰਿ ਆਰਾਧਿਆ ਜਿਨ ਕਉ
ਧੁਰਿ ਲਿਖਿਆ ਲਿਖਤੁ ਲਿਲਾਰਾ ॥ ਤਿਨ ਕੀ
ਬਖੀਲੀ ਕੋਈ ਕਿਆ ਕਰੇ ਜਿਨ ਕਾ ਅੰਗੁ ਕਰੇ
ਮੇਰਾ ਹਰਿ ਕਰਤਾਰਾ ॥ ੧ ॥ ਹਰਿ ਹਰਿ
ਧਿਆਇ ਮਨ ਮੇਰੇ ਮਨ ਧਿਆਇ ਹਰਿ ਜਨਮ
ਜਨਮ ਕੇ ਸਭਿ ਦੂਖ ਨਿਵਾਰਣਹਾਰਾ ॥ ੧ ॥
ਰਹਾਉ ॥ ਧੁਰਿ ਭਗਤ ਜਨਾ ਕਉ ਬਖਸਿਆ
ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਗਤਿ ਭੰਡਾਰਾ ॥ ਮੂਰਖੁ ਹੋਵੈ
ਸੁ ਉਨ ਕੀ ਰੀਸ ਕਰੇ ਤਿਸੁ ਹਲਤਿ ਪਲਤਿ
ਮੁਹੁ ਕਾਰਾ ॥ ੨ ॥ ਸੇ ਭਗਤ ਸੇ ਸੇਵਕਾ ਜਿਨਾ
ਹਰਿ ਨਾਮੁ ਪਿਆਰਾ ॥ ਤਿਨ ਕੀ ਸੇਵਾ ਤੇ ਹਰਿ
ਪਾਈਐ ਸਿਰਿ ਨਿੰਦਕ ਕੈ ਪਵੈ ਛਾਰਾ ॥ ੩ ॥
ਜਿਸੁ ਘਰਿ ਵਿਰਤੀ ਸੋਈ ਜਾਣੈ ਜਗਤ ਗੁਰ
ਨਾਨਕ ਪੂਛਿ ਕਰਹੁ ਬੀਚਾਰਾ ॥ ਚਹੁ ਪੀੜੀ
ਆਦਿ ਜੁਗਾਦਿ ਬਖੀਲੀ ਕਿਨੈ ਨ ਪਾਇਓ ਹਰਿ
ਸੇਵਕ ਭਾਇ ਨਿਸਤਾਰਾ ॥ ੪ ॥ ੨ ॥ ੯ ॥

ਸੂਹੀ ਮਹਲਾ ੪ ॥

ਜਿਥੈ ਹਰਿ ਆਰਾਧੀਐ ਤਿਥੈ ਹਰਿ ਮਿਤੁ ਸਹਾਈ
॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਮਨਿ ਵਸੈ ਹੋਰਤੁ
ਬਿਧਿ ਲਇਆ ਨ ਜਾਈ ॥ ੧ ॥ ਹਰਿ ਧਨੁ
ਸੰਚੀਐ ਭਾਈ ॥ ਜਿ ਹਲਤਿ ਪਲਤਿ ਹਰਿ
ਹੋਇ ਸਖਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਤਸੰਗਤੀ
ਸੰਗਿ ਹਰਿ ਧਨੁ ਖਟੀਐ ਹੋਰ ਬੈ ਹੋਰਤੁ ਉਪਾਇ
ਹਰਿ ਧਨੁ ਕਿਤੈ ਨ ਪਾਈ ॥ ਹਰਿ ਰਤਨੈ ਕਾ

O Lord ! May we be blessed with Your Grace so that we could apply the dust of the lotus-feet of Your saints on our foreheads and serve them day and night ! (4 - 1- 8)

Suhi Mahala - 4 (Tini antar har aradhia jin kou....)

O Brother ! The persons, blessed with good fortune and predestined by the Lord's Will, have recited the Lord's True Name, by inculcating His love in the heart. How could any man vilify such a person, who is protected by the True Master Himself ? (1)

O my mind ! Let us recite the Lord's True Name and inculcate His love in our hearts as the True Master would cast away all our ills and sufferings of ages. (Pause - 1)

The holy saints have been bestowed by the Lord with the treasure of the nectar of True Name (His worship) from the beginning itself. The foolish persons like us, who try to copy these holy saints, face disgrace (with blackened faces) in both the worlds, (here and hereafter), and are dishonoured everywhere. (2)

Such persons, who are imbued with the love of the Lord, are true saints and His slaves, so we could attain the Lord by serving them. But the persons, who vilify and slander these saints, are disgraced and dishonoured by the Lord. (3)

O Nanak ! Let us verify this fact from the Guru and through the Guru's guidance as the Lord alone knows His secrets, who controls everything. This is known throughout the world that no one has ever attained the Lord himself and He has enabled the persons, who have developed love of the Lord by being His slaves, to cross this ocean successfully, (4 - 2 - 9)

Suhi Mahala - 4 (Jithai har aradhiai tithai har.....)

O Brother ! The Lord, beloved friend of all beings, comes to our help, wherever we remember Him and He is perceived within us (our hearts) through the Grace and benevolence of the Guru. Apart from this, there is no other means of approaching the Lord or developing His love in our hearts. (1)

O Brother ! We should always amass the wealth of the True Name of the True Master, as He would be our main support, both here and hereafter. (in this world and the next). (Pause -1)

This wealth of True Name could be attained only by joining the company of the holy saints and then singing the praises of the Lord, but this treasure could not be gained by any other means or anywhere else. The true trader would deal only in the jewel of True Name of the Lord and gain the nectar of True Name of the Lord as the merchandise, whereas the faithless persons could never

ਵਾਪਾਰੀਆ ਹਰਿ ਰਤਨ ਧਨੁ ਵਿਹਾਝੇ ਕਚੈ ਕੇ
ਵਾਪਾਰੀਏ ਵਾਕਿ ਹਰਿ ਧਨੁ ਲਇਆ ਨ ਜਾਈ
॥ ੨ ॥ ਹਰਿ ਧਨੁ ਰਤਨੁ ਜਵੇਹਰੁ ਮਾਣੁਕੁ
ਹਰਿ ਧਨੈ ਨਾਲਿ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਵਤੈ ਹਰਿ
ਭਗਤੀ ਹਰਿ ਲਿਵ ਲਾਈ ॥ ਹਰਿ ਧਨੁ ਅੰਮ੍ਰਿਤ
ਵੇਲੈ ਵਤੈ ਕਾ ਬੀਜਿਆ ਭਗਤ ਖਾਇ ਖਰਚਿ
ਰਹੇ ਨਿਖੁਟੈ ਨਾਹੀ ॥ ਹਲਤਿ ਪਲਤਿ ਹਰਿ
ਧਨੈ ਕੀ ਭਗਤਾ ਕਉ ਮਿਲੀ ਵਡਿਆਈ ॥ ੩
॥ ਹਰਿ ਧਨੁ ਨਿਰਭਉ ਸਦਾ ਸਦਾ ਅਸਥਿਰੁ ਹੈ
ਸਾਚਾ ਇਹੁ ਹਰਿ ਧਨੁ ਅਗਨੀ ਤਸਕਰੈ
ਪਾਣੀਐ ਜਮਦੂਤੈ ਕਿਸੈ ਕਾ ਗਵਾਇਆ ਨ
ਜਾਈ ॥ ਹਰਿ ਧਨੁ ਕਉ ਉਚਕਾ ਨੇੜਿ ਨ
ਆਵਈ ਜਮੁ ਜਾਗਤੀ ਡੰਡੁ ਨ ਲਗਾਈ ॥
੪ ॥ ਸਾਕਤੀ ਪਾਪ ਕਰਿ ਕੈ ਬਿਖਿਆ ਧਨੁ
ਸੰਚਿਆ ਤਿਨਾ ਇਕ ਵਿਖ ਨਾਲਿ ਨ ਜਾਈ ॥
ਹਲਤੈ ਵਿਚਿ ਸਾਕਤ ਦੁਹੇਲੇ ਭਏ ਹਥਹੁ ਛੁੜਕਿ
ਗਇਆ ਅਗੈ ਪਲਤਿ ਸਾਕਤੁ ਹਰਿ ਦਰਗਹ
ਢੇਈ ਨ ਪਾਈ ॥ ੫ ॥ ਇਸੁ ਹਰਿ ਧਨੁ ਕਾ
ਸਾਹੁ ਹਰਿ ਆਪਿ ਹੈ ਸੰਤਹੁ ਜਿਸ ਨੇ ਦੇਇ ਸੁ
ਹਰਿ ਧਨੁ ਲਇ ਚਲਾਈ ॥ ਇਸੁ ਹਰਿ ਧਨੈ
ਕਾ ਤੋਟਾ ਕਦੇ ਨ ਆਵਈ ਜਨ ਨਾਨਕ ਕਉ
ਗੁਰਿ ਸੋਝੀ ਪਾਈ ॥ ੬ ॥ ੩ ॥ ੧੦ ॥

ਸੂਹੀ ਮਹਲਾ ੪ ॥

ਜਿਸ ਨੇ ਹਰਿ ਸੁਪ੍ਰਸੰਨੁ ਹੋਇ ਸੋ ਹਰਿ ਗੁਣਾ
ਰਵੈ ਸੋ ਭਗਤੁ ਸੋ ਪਰਵਾਨੁ ॥ ਤਿਸ ਕੀ ਮਹਿਮਾ

gain the wealth of True Name by tall talk only as they trade only in the transient and false merchandise of worldly possessions. (2)

The Guru-minded persons, who have attained the wealth of True Name, have gained the precious and invaluable jewels of (worldly) detachment, knowledge and realisation (of Lord). They have therefore, made good use of the ambrosial hours of the morning in this life and the saints have developed love of the True Name, thus reciting it in the pre-dawn hours. So the saints have sown the seeds of True Name in the ambrosial hours of the morning and then they have realised the value of watering this seed (of True Name) in this life by reciting True Name themselves and helping others as well (to recite True Name). They make use (spend) of this wealth of True Name themselves alongwith others, but this treasure is inexhaustible. Finally the holy saints are honoured both in this world and hereafter by the dint of their wealth of True Name. (3)

The treasure of Lord's True Name is ever-existent, real and makes us fearless (of death). This wealth is neither burnt by fire or stolen by thieves, nor it could get sunk in the water. Even the Yama (god of death) cannot destroy this wealth as it is a permanent acquisition. Neither any thief or smuggler could approach this treasure of True Name (for stealing it) nor the Yama could collect any fine or tax on this wealth. (4)

The faithless persons, who have amassed worldly wealth with (deceit) lot of vicious and sinful actions, will not carry it with themselves (after death) in the end. Even in this life, when this wealth gets lost, the faithless persons feel sorry and disheartened or tortured in the next world (in Lord's presence) as they are not regarded and treated with honour and no one comes near them. (5)

O saintly persons ! The financier and banker of this invaluable wealth of True Name is the Lord Himself. The Guru-minded person, who is bestowed with the business of this invaluable merchandise of True Name by the True Lord, through the Guru's guidance, proceeds to the Lord's presence with a full load of this treasure. O Nanak ! Such a person, blessed with the realisation of the value of True Name by the Guru's guidance, never falls short of this wealth of True Name as he is laden with this treasure through His Grace. (6-3-10)

Suhi Mahala - 4 (Jisno har so parsan hoiai so.....)

The person, whom the Lord is pleased with, sings the praises of the Lord, and is a true saint, being acclaimed and honoured everywhere. How could we evaluate and praise such a person, who has inculcated the Lord's love in his heart. (The Lord abides within

ਕਿਆ ਵਰਨੀਐ ਜਿਸ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਹਰਿ
ਪੁਰਖੁ ਭਗਵਾਨੁ ॥ ੧ ॥ ਗੋਵਿੰਦ ਗੁਣ ਗਾਈਐ
ਜੀਉ ਲਾਇ ਸਤਿਗੁਰੂ ਨਾਲਿ ਧਿਆਨੁ ॥ ੧
॥ ਰਹਾਉ ॥ ਸੋ ਸਤਿਗੁਰੂ ਸਾ ਸੇਵਾ ਸਤਿਗੁਰ
ਕੀ ਸਫਲ ਹੈ ਜਿਸ ਤੇ ਪਾਈਐ ਪਰਮ ਨਿਧਾਨੁ
॥ ਜੇ ਦੂਜੈ ਭਾਇ ਸਾਕਤ ਕਾਮਨਾ ਅਰਥਿ
ਦੁਰਗੰਧ ਸਰੋਵਰੇ ਸੋ ਨਿਹਫਲ ਸਭੁ ਅਗਿਆਨੁ
॥ ੨ ॥ ਜਿਸ ਨੋ ਪਰਤੀਤਿ ਹੋਵੈ ਤਿਸ ਕਾ
ਗਾਵਿਆ ਥਾਇ ਪਵੈ ਸੋ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ
॥ ਜੇ ਬਿਨੁ ਪਰਤੀਤੀ ਕਪਟੀ ਕੂੜੀ ਕੂੜੀ ਅਖੀ
ਮੀਟਦੇ ਉਨ ਕਾ ਉਤਰਿ ਜਾਇਗਾ ਝੂਠੁ ਗੁਮਾਨੁ
॥ ੩ ॥ ਜੇਤਾ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰਾ ਤੂੰ
ਅੰਤਰਜਾਮੀ ਪੁਰਖੁ ਭਗਵਾਨੁ ॥ ਦਾਸਨਿ ਦਾਸੁ
ਕਹੈ ਜਨੁ ਨਾਨਕੁ ਜੇਹਾ ਤੂੰ ਕਰਾਇਹਿ ਤੇਹਾ
ਹਉ ਕਰੀ ਵਖਿਆਨੁ ॥ ੪ ॥ ੪ ॥ ੧੧ ॥
ਸੂਹੀ ਮਹਲਾ ੪ ਘਰੁ ੭
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਤੇਰੇ ਕਵਨ ਕਵਨ ਗੁਣ ਕਹਿ ਕਹਿ ਗਾਵਾ ਤੂੰ
ਸਾਹਿਬ ਗੁਣੀ ਨਿਧਾਨਾ ॥ ਤੁਮਰੀ ਮਹਿਮਾ
ਬਰਨਿ ਨ ਸਾਕਉ ਤੂੰ ਠਾਕੁਰ ਉਚ ਭਗਵਾਨਾ
॥ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਰ ਸੋਈ ॥ ਜਿਉ ਭਾਵੈ
ਤਿਉ ਰਾਖੁ ਮੇਰੇ ਸਾਹਿਬ ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ
ਨ ਕੋਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੈ ਤਾਣੁ ਦੀਬਾਣੁ

his heart). (1)

O my mind ! Let us sing the praises of the Lord with love and devotion in the company of the Guru. (Pause -1)

The True Guru is really Great and His service is also worthwhile from whom we could attain the greatest treasure of True Name through the Guru's Grace. The faithless persons, who are keen to gain the worldly possessions due to their dual-mindedness, are always engrossed in the vicious thoughts and sinful actions due to the darkness of their ignorance and all their efforts are fruitless (futile). (2)

The Guru-minded persons, who have full faith in the Guru, sing the praises of the Lord, which wins His pleasure, thus receiving honour and acclaim in the Lord's Presence. However, the faithless persons, who have no faith in the Guru's teachings, engage themselves in the show of false worship (of the Lord) like the crane with closed eyes, which is all draped in a show of falsehood to deceive the (people) world with false egoism, which gets lost (destroyed) soon. (3)

O Lord ! The human bodies and souls, which You have created, with the strength of full awareness, are all due to Your Grace and benevolence, and Your own doings (actions). You know our inner feelings, being omni-scient and our True Master. O Nanak ! I am the slave of Lord's slaves and pray to Him (for His Grace).

O Lord ! We perform all the functions vide Your dictates as per Your Will, as we do not possess any wisdom (or cleverness) of our own and our intelligence functions as per your dictates (in dealing with the various situations). (4 - 4 - 11)

Suhi Mahala - 4 Ghar - 7 Ik onkar satgur prasad (Terai kavan kavan gunn keh keh gava tu sahib guni.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O True Master ! What virtues of Yours should I consider and sing Your praises, as You are the fountain-head of all virtues ? I cannot even describe a bit of Your virtues and sing Your praises as You are the greatest power on Earth, the Lord-Creator and the purest and highest Master. (1)

O Lord ! I have only one support of Your True Name as my mainstay. O True Master ! There is no other protector for me except You, and I do not recognise anyone else except You. (Pause - 1)

O my True Master ! My (body) strength and power depends on Your support only, as I have no other support. I always pray to

ਤੂਹੈ ਮੇਰੇ ਸੁਆਮੀ ਮੈ ਤੁਧੁ ਆਰੈ ਅਰਦਾਸਿ ॥
ਮੈ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ਜਿਸੁ ਪਹਿ ਕਰਉ ਬੇਨਤੀ
ਮੇਰਾ ਦੁਖੁ ਸੁਖੁ ਤੁਝ ਹੀ ਪਾਸਿ ॥ ੨ ॥ ਵਿਚੇ
ਧਰਤੀ ਵਿਚੇ ਪਾਣੀ ਵਿਚਿ ਕਾਸਟ ਅਗਨਿ
ਧਰੀਜੈ ॥ ਬਕਰੀ ਸਿੰਘੁ ਇਕਤੈ ਥਾਇ ਰਾਖੇ
ਮਨ ਹਰਿ ਜਪਿ ਕ੍ਰਮੁ ਭਉ ਦੂਰਿ ਕੀਜੈ ॥ ੩ ॥
ਹਰਿ ਕੀ ਵਡਿਆਈ ਦੇਖਹੁ ਸੰਤਹੁ ਹਰਿ
ਨਿਮਾਣਿਆ ਮਾਣੁ ਦੇਵਾਏ ॥ ਜਿਉ ਧਰਤੀ
ਚਰਣ ਤਲੇ ਤੇ ਉਪਰਿ ਆਵੈ ਤਿਉ ਨਾਨਕ
ਸਾਧ ਜਨਾ ਜਗਤੁ ਆਣਿ ਸਭੁ ਪੈਰੀ ਪਾਏ ॥
੪ ॥ ੧ ॥ ੧੨ ॥

ਸੂਹੀ ਮਹਲਾ ੪ ॥

ਤੂੰ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਆਪੇ ਜਾਣਹਿ ਕਿਆ
ਤੁਧੁ ਪਹਿ ਆਖਿ ਸੁਣਾਈਐ ॥ ਬੁਰਾ ਭਲਾ
ਤੁਧੁ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਜੇਹਾ ਕੇ ਕਰੇ ਤੇਹਾ ਕੇ
ਪਾਈਐ ॥ ੧ ॥ ਮੇਰੇ ਸਾਹਿਬ ਤੂੰ ਅੰਤਰ ਕੀ
ਬਿਧਿ ਜਾਣਹਿ ॥ ਬੁਰਾ ਭਲਾ ਤੁਧੁ ਸਭੁ ਕਿਛੁ
ਸੂਝੈ ਤੁਧੁ ਭਾਵੈ ਤਿਵੈ ਬੁਲਾਵਹਿ ॥ ੧ ॥ ਰਹਾਉ
॥ ਸਭੁ ਮੋਹੁ ਮਾਇਆ ਸਰੀਰੁ ਹਰਿ ਕੀਆ
ਵਿਚਿ ਦੇਹੀ ਮਾਨੁਖ ਭਗਤਿ ਕਰਾਈ ॥ ਇਕਨਾ
ਸਤਿਗੁਰੁ ਮੇਲਿ ਸੁਖੁ ਦੇਵਹਿ ਇਕਿ ਮਨਮੁਖਿ
ਧੰਧੁ ਪਿਟਾਈ ॥ ੨ ॥ ਸਭੁ ਕੇ ਤੇਰਾ ਤੂੰ ਸਭਨਾ

You for all my requirements and needs, seeking Your help. O Lord!
I have no other support, my joy and sorrow is all linked up with
You alone, being the cause and effect of everything, and my only
support. (2)

O Lord ! This is Your greatest miracle that water and (Earth)
land are existing together and it is only on land that water is to be
seen (present), just as (fire) heat is present within the wood in a
hidden form, and the goat and lion live together (in the jungle)
though they are enemies of each other like the fire and wood. By
watching this wonderful worldly drama, we try to deliberate in
our mind and think of Your Greatness. O my mind ! Let us get rid
of all our doubts and misgivings by remembering the Lord. (by
reciting Lord's True Name).

O saintly friends ! Let us realise the greatness and
benevolence of the Lord, by perceiving the praise and acclaim
bestowed by the Lord on his saints and slaves (worshippers)! O
Nanak ! The Lord has made the whole world bow at the lotus-feet
of the holy saints, who are full of humility just as the Earth which
lies below (at) our feet always, finally mingles the beings with
itself (in dust) after their death. The whole world then pays
obeisance to the holy saints, who are an embodiment of humility
like the Earth (dust). (4 - 1 - 12)

Suhi Mahala - 4 (Tu karta sabh kichh apai janeh kia.....)

O Lord ! You are the creator of the whole universe and know
everything about us, being omni-scient. How could we explain to
You our feelings or plight ? You have a complete picture of the
doings of all human beings, knowing the qualities or vices of
everyone of us. We get the reward of our own actions just, "As you
sow, so shall you reap," as the saying goes (The way we develop
Your love, we have to gain the same reward).(1)

O True Master ! You know the true state of my (heart) mind,
including the virtuous or sinful actions of mine. You manage the
(doings) actions of individuals (calling them by such names) as it
pleases You. (Pause - 1)

O Lord ! Having created this human frame, You have
engrossed human being in the love of worldly falsehood (maya),
but in the same human life some persons are enabled to worship
You (recite Your True Name) though they may be involved in dual-
mindedness under the influence of Maya. Then the Guru-minded
persons are enabled to enjoy the eternal bliss by blessing them
with the guidance of the Guru whereas the faithless (self-willed)
persons are made to wander and suffer being engrossed in the

ਕਾ ਮੇਰੇ ਕਰਤੇ ਤੁਧੁ ਸਭਨਾ ਸਿਰਿ ਲਿਖਿਆ worldly falsehood (Maya). (2)

ਲੇਖੁ ॥ ਜੇਹੀ ਤੂੰ ਨਦਰਿ ਕਰਹਿ ਤੇਹਾ ਕੇ ਹੋਵੈ
ਬਿਨੁ ਨਦਰੀ ਨਾਹੀ ਕੇ ਭੇਖੁ ॥ ੩ ॥ ਤੇਰੀ
ਵਡਿਆਈ ਤੂੰਹੈ ਜਾਣਹਿ ਸਭ ਤੁਧਨੋ ਨਿਤ
ਧਿਆਏ ॥ ਜਿਸ ਨੋ ਤੁਧੁ ਭਾਵੈ ਤਿਸ ਨੋ ਤੂੰ
ਮੇਲਹਿ ਜਨ ਨਾਨਕ ਸੇ ਥਾਇ ਪਾਏ ॥ ੪ ॥ ੨
॥ ੧੩ ॥

ਸੂਹੀ ਮਹਲਾ ੪ ॥

ਜਿਨ ਕੈ ਅੰਤਰਿ ਵਸਿਆ ਮੇਰਾ ਹਰਿ ਹਰਿ ਤਿਨ
ਕੇ ਸਭਿ ਰੋਗ ਗਵਾਏ ॥ ਤੇ ਮੁਕਤ ਭਏ ਜਿਨ
ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਪਵਿਤ੍ਰ ਪਰਮ
ਪਦੁ ਪਾਏ ॥ ੧ ॥ ਮੇਰੇ ਰਾਮ ਹਰਿ ਜਨ ਆਰੋਗ
ਭਏ ॥ ਗੁਰ ਬਚਨੀ ਜਿਨਾ ਜਪਿਆ ਮੇਰਾ ਹਰਿ
ਹਰਿ ਤਿਨ ਕੇ ਹਉਮੈ ਰੋਗ ਗਏ ॥ ੧ ॥ ਰਹਾਉ
॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਤ੍ਰੈ ਗੁਣ ਰੋਗੀ
ਵਿਚਿ ਹਉਮੈ ਕਾਰ ਕਮਾਈ ॥ ਜਿਨਿ ਕੀਏ
ਤਿਸਹਿ ਨ ਚੇਤਹਿ ਬਪੁੜੇ ਹਰਿ ਗੁਰਮੁਖਿ ਸੋਈ
ਪਾਈ ॥ ੨ ॥ ਹਉਮੈ ਰੋਗਿ ਸਭੁ ਜਗਤੁ
ਬਿਆਪਿਆ ਤਿਨ ਕਉ ਜਨਮ ਮਰਣ ਦੁਖੁ ਭਾਰੀ
॥ ਗੁਰ ਪਰਸਾਦੀ ਕੇ ਵਿਰਲਾ ਛੁਟੈ ਤਿਸੁ ਜਨ
ਕਉ ਹਉ ਬਲਿਹਾਰੀ ॥ ੩ ॥ ਜਿਨਿ ਸਿਸਟਿ
ਸਾਜੀ ਸੋਈ ਹਰਿ ਜਾਣੈ ਤਾ ਕਾ ਰੂਪੁ ਅਪਾਰੋ ॥

O my True Lord-Creator ! You are the True Master of all and everything takes place in this world as per Your Will (dictates) and everyone is pre-destined with good or bad fortune as dictated by You. Every human being then functions in life based on Your Grace and benevolence bestowed by You, as without Your blessings none could exist in this world and nobody is (hidden) kept away from Your control. O Nanak ! The person, blessed with the Lord's Grace, is enabled to unite with Him, and such a Guru-minded person then merges with the Lord, being honoured in the Lord's Presence. However, Your Greatness and praises are known to You alone while the whole world remembers You (sings Your praises) by reciting True Name day and night. (4 - 2 - 13)

Suhi Mahala - 4 (Jin kai antar vasia mera har har....)

O Brother ! The persons, who are imbued with the love of the Lord, cast away all their ills and sufferings. The persons, who have recited Lord's True Name, have been saved from going through the cycle of births and deaths, as they have attained the bliss of the Lord's unison, the state of Equipoise. (1)

O beloved Lord ! The slaves (disciples) of the Lord have got rid of their sufferings. The Guru-minded persons, who have recited Lord's True Name, by listening to and following the Guru's teachings (guidance), have been rid of their afflictions of egoism and dual-mindedness. (Pause -1)

O Brother ! Even the great gods like Brahma, Shiva and Vishnu, in control of the three pronged Maya (lust for power, greed and peace), have not escaped from the effects of egoism, as the creation of the universe has been based on this ego or engrossed in worldly falsehood. The Lord, who had created this universe (the beings) including the god Brahma, is never remembered by them, whereas the Guru-minded persons have been enabled to realise the value of reciting True Name. (2)

O Brother ! The whole world is engrossed in the malady of egoism as all the beings, who are (suffering from) involved in the love of ego and worldly attachments, are suffering the pangs of the cycle of Rebirths. Very few persons (hardly any-person), through the Guru's Grace, have escaped from the malady of egoism. I would offer myself as a sacrifice to such a person, who has got rid of this affliction (of egoism). (3)

O Nanak ! The Lord alone, who has created this universe, knows the system of working or functioning of this worldly drama, but His Greatness and vastness is beyond our comprehension, being

ਨਾਨਕ ਆਪੇ ਵੇਖਿ ਹਰਿ ਬਿਗਸੈ ਗੁਰਮੁਖਿ
ਬ੍ਰਹਮ ਬੀਚਾਰੈ ॥ ੪ ॥ ੩ ॥ ੧੪ ॥

ਸੂਹੀ ਮਹਲਾ ੪ ॥

ਕੀਤਾ ਕਰਣਾ ਸਰਬ ਰਜਾਈ ਕਿਛੁ ਕੀਚੈ ਜੇ
ਕਰਿ ਸਕੀਐ ॥ ਆਪਣਾ ਕੀਤਾ ਕਿਛੁ ਨ ਹੋਵੈ
ਜਿਉ ਹਰਿ ਭਾਵੈ ਤਿਉ ਰਖੀਐ ॥ ੧ ॥ ਮੇਰੇ
ਹਰਿ ਜੀਉ ਸਭੁ ਕੋ ਤੇਰੈ ਵਸਿ ॥ ਅਸਾ ਜੋਰੁ
ਨਾਹੀ ਜੇ ਕਿਛੁ ਕਰਿ ਹਮ ਸਾਕਹ ਜਿਉ ਭਾਵੈ
ਤਿਵੈ ਬਖਸਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਭੁ ਜੀਉ
ਪਿੰਡੁ ਦੀਆ ਤੁਧੁ ਆਪੇ ਤੁਧੁ ਆਪੇ ਕਾਰੈ
ਲਾਇਆ ॥ ਜੇਹਾ ਤੂੰ ਹੁਕਮੁ ਕਰਹਿ ਤੇਰੇ ਕੋ
ਕਰਮ ਕਮਾਵੈ ਜੇਹਾ ਤੁਧੁ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ
॥ ੨ ॥ ਪੰਚ ਤਤੁ ਕਰਿ ਤੁਧੁ ਸ੍ਰਿਸਟਿ ਸਭ
ਸਾਜੀ ਕੋਈ ਛੇਵਾ ਕਰਿਉ ਜੇ ਕਿਛੁ ਕੀਤਾ ਹੋਵੈ
॥ ਇਕਨਾ ਸਤਿਗੁਰੁ ਮੇਲਿ ਤੂੰ ਬੁਝਾਵਹਿ ਇਕਿ
ਮਨਮੁਖਿ ਕਰਹਿ ਸਿ ਰੇਵੈ ॥ ੩ ॥ ਹਰਿ ਕੀ
ਵਡਿਆਈ ਹਉ ਆਖਿ ਨ ਸਾਕਾ ਹਉ ਮੂਰਖੁ
ਮੁਗਧੁ ਨੀਚਾਣੁ ॥ ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ
ਬਖਸਿ ਲੈ ਮੇਰੇ ਸੁਆਮੀ ਸਰਣਾਗਤਿ ਪਇਆ
ਅਜਾਣੁ ॥ ੪ ॥ ੪ ॥ ੧੫ ॥ ੨੪ ॥

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਬਾਜੀਗਰਿ ਜੈਸੇ ਬਾਜੀ ਪਾਈ ॥ ਨਾਨਾ ਰੂਪ
ਭੇਖ ਦਿਖਲਾਈ ॥ ਸਾਂਗੁ ਉਤਾਰਿ ਥੀਮ੍ਹਿਉ
ਪਾਸਾਰਾ ॥ ਤਬ ਏਕੋ ਏਕੰਕਾਰਾ ॥ ੧ ॥ ਕਵਨ

limitless. He is too great and too deep for a probe by us. The Lord feels thrilled by watching His own creation (of beings). There is no other means of remembering and meditating on the Lord except through the Guru's guidance. (4 - 3 - 14)

Suhi Mahala - 4 (*Keeta karna sarab raja'iee...*)

O Brother ! Everything is being controlled by the dictates of the Lord, as per His Will, including the doings of past or future. What could we do, as we do not possess any power ? (As we are not capable of anything) ? O Lord ! May You protect us, (from all sufferings) as it pleases You ! (1)

O My True Master ! Everything is under Your control and we have no strength (power) to act according to our own desires. May You pardon our sins as it pleases You ! (Pause -1)

O Lord ! All the beings have been bestowed with the gift of life and are engaged in various functions based on their actions, as ordained by You. We function according to Your dictates as predestined by Lord's Will and undergo suffering or joy as ordained by You. (2)

O Lord ! This whole universe has been created by You through the five basic elements (like air, water and fire). If anyone were to have the power for creating the sixth element, then he would have done it but no one has the strength to do so. There are some Guru-minded persons, however, who are blessed with the complete realisation of the Lord's secrets through the Guru's guidance, whereas some faithless persons are engaged in sinful actions due to their self-mindedness. They then wail and cry (in the heaven) being punished in the end.(3)

O Nanak ! I cannot even (express) praise the Greatness of the Lord as I am the greatest fool and a helpless person. O Lord ! May I be pardoned by You, being Your slave and unaware of Your Greatness and have now sought Your support! (4 - 4 - 15 - 24)

Rag Suhi Mahala - 5 Ghar - 1 *Ik onkar satgur prasad* (*Bajigar jaisai baji paiee....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

When the magician finishes with his magical tricks (drama) then his real self appears to the world, without having any charm or magical powers and He is left alone having finished His drama. Similarly the Lord has created this universe as a part of His worldly drama, and He Himself perceives the whole drama, being enacted by Him and remains aloof and all alone once the charm of (Maya) worldly falsehood is removed (cast away) by Him. (1)

ਰੂਪ ਦ੍ਰਿਸ਼ਟਿਓ ਬਿਨਸਾਇਓ ॥ ਕਤਹਿ ਗਾਇਓ
ਉਹੁ ਕਤ ਤੇ ਆਇਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਲ
ਤੇ ਉਠਹਿ ਅਨਿਕ ਤਰੰਗਾ ॥ ਕਨਿਕ ਭੂਖਨ
ਕੀਨੇ ਬਹੁ ਰੰਗਾ ॥ ਬੀਜੁ ਬੀਜਿ ਦੇਖਿਓ ਬਹੁ
ਪਰਕਾਰਾ ॥ ਫਲ ਪਾਕੇ ਤੇ ਏਕੰਕਾਰਾ ॥ ੨ ॥
ਸਹਸ ਘਟਾ ਮਹਿ ਏਕੁ ਆਕਾਸੁ ॥ ਘਟ ਛੂਟੇ
ਤੇ ਓਹੀ ਪ੍ਰਗਾਸੁ ॥ ਭਰਮ ਲੋਭ ਮੋਹ ਮਾਇਆ
ਵਿਕਾਰ ॥ ਭ੍ਰਮ ਛੂਟੇ ਤੇ ਏਕੰਕਾਰ ॥ ੩ ॥ ਓਹੁ
ਅਬਿਨਾਸੀ ਬਿਨਸਤ ਨਾਹੀ ॥ ਨਾ ਕੋ ਆਵੈ
ਨਾ ਕੋ ਜਾਹੀ ॥ ਗੁਰਿ ਪੂਰੈ ਹਉਮੈ ਮਲੁ ਧੋਈ ॥
ਕਹੁ ਨਾਨਕ ਮੇਰੀ ਪਰਮ ਗਤਿ ਹੋਈ ॥ ੪ ॥
੧ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਕੀਤਾ ਲੋੜਹਿ ਸੇ ਪ੍ਰਭ ਹੋਇ ॥ ਤੁਝ ਬਿਨੁ
ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥ ਜੋ ਜਨੁ ਸੇਵੇ ਤਿਸੁ ਪੂਰਨ
ਕਾਜ ॥ ਦਾਸ ਅਪੁਨੇ ਕੀ ਰਾਖਹੁ ਲਾਜ ॥ ੧ ॥
ਤੇਰੀ ਸਰਣਿ ਪੂਰਨ ਦਇਆਲਾ ॥ ਤੁਝ ਬਿਨੁ
ਕਵਨੁ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ ॥ ੧ ॥ ਰਹਾਉ ॥
ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਨਿਕਟਿ ਵਸੈ ਨਾਹੀ ਪ੍ਰਭ ਦੂਰਿ ॥ ਲੋਕ ਪਤੀਅਰੈ
ਕਛੁ ਨ ਪਾਈਐ ॥ ਸਾਚਿ ਲਗੈ ਤਾ ਹਉਮੈ
ਜਾਈਐ ॥ ੨ ॥ ਜਿਸ ਨੋ ਲਾਇ ਲਏ ਸੇ

What is the form of the human life (soul) which perceives this worldly drama ? (The Guru answers). The world is shown by the Lord as a perishable feature where from this living human form (soul) comes into existence, and where does it finally disappear, as the Prime-soul (Lord) is free from the cycle of births and deaths ? (O Lord ! Nothing could happen in the world without Your approval as there is no other second power behind all this drama. However, You always protect the interest of Your saints). (Pause - 1)

Once this universe perishes, then the Lord is left alone in His pure form, just as the waves and bubbles in water finally merge with the water or the jeweller moulds the gold into various designs and shapes of ornaments but (on melting them) they take the original form of gold only, or when we sow a seed it sprouts (out) into various flowers, fruits or leaves but on ripening we could see the seed only, left behind. Just as the same one sky shows its shade in thousands of pitchers (utensils with water) but on destroying the pitchers only sky appears in its original form throwing its light all over, similarly the soul appears in different human forms on the creation of this universe but on perishing of human forms, only the Prime-Soul is seen pervading everywhere. (In its shining form) Dual-mindedness, worldly attachments and greed are all different forms of Maya (worldly falsehood) but when our doubts (misgivings) are removed, then only the Lord's form (Prime-soul) is perceived in its pure form. (3)

O Brother ! The Lord is ever-existent, being imperishable and free from the cycle of Rebirths, as such no one is born and no one dies. (It is the various forms of the Prime-soul only seen in different human forms) O Nanak ! When the perfect Guru helped me to remove the layer of filth of egoism from my mind then I attained the eternal bliss (salvation) through the Grace of the Lord and I got merged with the Lord. (4-1)

Suhi Mahala -5 (Keeta loreh so prabh hoiai.....)

O True Master ! Whatever pleases You and is planned by You, comes to pass, as there is no other second power (controlling the universe). The person, who serves You, gets all his desires fulfilled. O Lord ! You are always protecting the honour and prestige of Your disciples and saints. (1)

O perfect Lord-benevolent ! We have sought refuge at Your lotus-feet and depend on-Your support only. There is no other power capable of sustaining us all. (Pause -1)

O Lord ! You are pervading all over the universe including lands, oceans, earth and sky, and are perceived everywhere in perfection. You are always abiding close by us and are never far away from us. We could get rid of our egoism if we were to inculcate the love of Your True Name in our hearts. However, it is no use trying to please the people (world) as nothing could be

ਲਾਗੈ ॥ ਗਿਆਨ ਰਤਨੁ ਅੰਤਰਿ ਤਿਸੁ ਜਾਗੈ
॥ ਦੁਰਮਤਿ ਜਾਇ ਪਰਮ ਪਦੁ ਪਾਏ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਨਾਮੁ ਧਿਆਏ ॥ ੩ ॥ ਦੁਇ ਕਰ
ਜੋੜਿ ਕਰਉ ਅਰਦਾਸਿ ॥ ਤੁਧੁ ਭਾਵੈ ਤਾ
ਆਣਹਿ ਰਾਸਿ ॥ ਕਰਿ ਕਿਰਪਾ ਅਪਨੀ ਭਗਤੀ
ਲਾਇ ॥ ਜਨ ਨਾਨਕ ਪ੍ਰਭੁ ਸਦਾ ਧਿਆਇ ॥
੪ ॥ ੨ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਧਨੁ ਸੋਹਾਗਨਿ ਜੋ ਪ੍ਰਭੁ ਪਛਾਨੈ ॥ ਮਾਨੈ ਹੁਕਮੁ
ਤਜੈ ਅਭਿਮਾਨੈ ॥ ਪ੍ਰਿਅ ਸਿਉ ਰਾਤੀ ਰਲੀਆ
ਮਾਨੈ ॥ ੧ ॥ ਸੁਨਿ ਸਖੀਏ ਪ੍ਰਭ ਮਿਲਣ
ਨੀਸਾਨੀ ॥ ਮਨੁ ਤਨੁ ਅਰਪਿ ਤਜਿ ਲਾਜ
ਲੋਕਾਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਖੀ ਸਹੇਲੀ ਕਉ
ਸਮਝਾਵੈ ॥ ਸੋਈ ਕਮਾਵੈ ਜੋ ਪ੍ਰਭ ਭਾਵੈ ॥ ਸਾ
ਸੋਹਾਗਣਿ ਅੰਕਿ ਸਮਾਵੈ ॥ ੨ ॥ ਗਰਬਿ
ਗਹੇਲੀ ਮਹਲੁ ਨ ਪਾਵੈ ॥ ਫਿਰਿ ਪਛੁਤਾਵੈ
ਜਬ ਰੈਣਿ ਬਿਹਾਵੈ ॥ ਕਰਮਹੀਣਿ ਮਨਮੁਖਿ
ਦੁਖੁ ਪਾਵੈ ॥ ੩ ॥ ਬਿਨਉ ਕਰੀ ਜੇ ਜਾਣਾ
ਦੂਰਿ ॥ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਜਨੁ ਨਾਨਕੁ ਗਾਵੈ ਦੇਖਿ ਹਦੂਰਿ ॥ ੪ ॥ ੩ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਗਿਹੁ ਵਸਿ ਗੁਰਿ ਕੀਨਾ ਹਉ ਘਰ ਕੀ ਨਾਰਿ

gained by such efforts. (2)

O Lord ! Whosoever is guided by You on the true path of Your attainment (love) is the enlightenment of true knowledge. Thus they could get rid of their false convictions (based on faithlessness) and attain salvation. Then they recite Your True Name through the Guru's Grace. (3)

O Lord ! I always beseech You with folded hands but You are prepared to accept my prayers only when it pleases you. Then I am enabled to engage myself in Your worship through Your Grace, when You accept my prayers. (4 - 2)

Suhi Mahala - 5 (*Dhan sohagan jo prabhu pachhane...*)

O Brother ! The person, who recognises his Master and Lord -Spouse, like the wedded woman recognising her spouse, deserves all the praise; and then follows the dictates of the Lord giving up his egoism. Then the person enjoys the bliss of the Lord's unison just as the woman enjoying conjugal bliss. (1)

O my friend ! Come to me and I will give you all the signs and symptoms of a union with the Lord-Spouse, which you should listen with attention !

The person, who hands over his body and soul to the True Master, without having any regard to people's comments, is a true disciple, deserving all approbation like the wedded woman who leaves her body and mind to the care of her spouse. (Pause -1)

A clever and intelligent friend explains to another friend (of her) of low calibre that the woman who follows the dictates of her spouse and functions as he likes, is always liked by her spouse and enjoys later in his embrace. (Similarly the person obeying the Lord's Will, shall enjoy the love of the Lord-Spouse). (2)

As opposed to this, the woman full of ego, cannot attain the love of her spouse but later on repents on the passing away of the night of this human life. Such faithless persons, devoid of all functions and deeds, required for pleasing the Lord, undergo sufferings in this world and wander aimlessly in this life going through the cycle of births and deaths. (3)

O Nanak ! Let us pray to the Lord, who is considered by us as a distant entity, though He is pervading everywhere, being imperishable. So now we sing His Praises and recite His True Name considering His presence within our midst and closeby us. (4 - 3)

Suhi Mahala - 5 (*Greh vas Gur kina hoan ghar ki nar...*)

O Brother ! I have enamoured the (true) master of the soul (house) as such the Lord has recognised me as the (real owner of the house) true slave (disciple) of the Master, with the ten senses

॥ ਦਸ ਦਾਸੀ ਕਰਿ ਦੀਨੀ ਭਤਾਰਿ ॥ ਸਗਲ
ਸਮਗ੍ਰੀ ਮੈ ਘਰ ਕੀ ਜੋੜੀ ॥ ਆਸ ਪਿਆਸੀ
ਪਿਰ ਕਉ ਲੋੜੀ ॥ ੧ ॥ ਕਵਨ ਕਹਾ ਗੁਨ
ਕੰਤ ਪਿਆਰੇ ॥ ਸੁਘੜ ਸਰੂਪ ਦਇਆਲ
ਮੁਰਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਤੁ ਸੀਗਾਰੁ ਭਉ
ਅੰਜਨੁ ਪਾਇਆ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤੰਬੋਲੁ ਮੁਖਿ
ਖਾਇਆ ॥ ਕੰਗਨ ਬਸਤ੍ਰ ਗਹਨੇ ਬਨੇ ਸੁਹਾਵੇ
॥ ਧਨ ਸਭ ਸੁਖ ਪਾਵੈ ਜਾਂ ਪਿਰੁ ਘਰਿ ਆਵੈ ॥
੨ ॥ ਗੁਣ ਕਾਮਣ ਕਰਿ ਕੰਤੁ ਰੀਝਾਇਆ ॥
ਵਸਿ ਕਰਿ ਲੀਨਾ ਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ ॥
ਸਭ ਤੇ ਉਚਾ ਮੰਦਰੁ ਮੇਰਾ ॥ ਸਭ ਕਾਮਣਿ
ਤਿਆਗੀ ਪ੍ਰਿਉ ਪ੍ਰੀਤਮੁ ਮੇਰਾ ॥ ੩ ॥ ਪ੍ਰਗਟਿਆ
ਸੁਰੁ ਜੋਤਿ ਉਜੀਆਰਾ ॥ ਸੇਜ ਵਿਛਾਈ ਸਰਧ
ਅਪਾਰਾ ॥ ਨਵ ਰੰਗ ਲਾਲੁ ਸੇਜ ਰਾਵਣ
ਆਇਆ ॥ ਜਨ ਨਾਨਕ ਪਿਰ ਧਨ ਮਿਲਿ
ਸੁਖੁ ਪਾਇਆ ॥ ੪ ॥ ੪ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਉਮਕਿਓ ਹੀਉ ਮਿਲਨ ਪ੍ਰਭ ਤਾਈ ॥ ਖੋਜਤ
ਚਰਿਓ ਦੇਖਉ ਪ੍ਰਿਅ ਜਾਈ ॥ ਸੁਨਤ ਸਦੇਸੇ
ਪ੍ਰਿਅ ਗ੍ਰਿਹਿ ਸੇਜ ਵਿਛਾਈ ॥ ਭ੍ਰਮਿ ਭ੍ਰਮਿ
ਆਇਓ ਤਉ ਨਦਰਿ ਨ ਪਾਈ ॥ ੧ ॥ ਕਿਨ
ਬਿਧਿ ਹੀਅਰੇ ਧੀਰੈ ਨਿਮਾਨੇ ॥ ਮਿਲੁ ਸਾਜਨ

as my maid-servants and all of them have been put under the control of the (Lord-spouse) Master. Now, being the real master of the human body I have decorated all the senses of the body in a decent manner by performing virtuous actions. Now I am waiting for a chance to meet my Lord-spouse, with a craving for His (unison) meeting. (1)

What qualities of the True Master should I relate and discuss? (What praises should I sing ?) O Lord ! Your form is most charming and benevolent, which had killed the demon Mur. (my egoism has been cast away by You). (Pause - 1)

Now I have embellished myself with the (beauty of aids) beautification of Truthfulness and used the collyrium of Lord's love and fear (wonder-awe), (for the eyes), alongwith the nectar of True Name for my mouth. Now all the embellishments (ornaments) of bracelet, dresses and ornaments I am using, appear beautiful and worthwhile just as a wedded woman feels thrilled on seeing her spouse back home. I also have attained the bliss of life, as my Lord-Spouse has joined me within. (2)

Having performed virtuous deeds I have pleased my Lord-spouse (like the woman alluring her spouse) by ridding myself of doubts through the Guru's guidance and have (controlled) appeased the Lord-spouse. Now my status is the highest (in the eyes of the Lord) and my faith has satiated (enchanted) my heart. Leaving all other foolish persons (women) the Lord-spouse has become my darling beloved only. (The Lord has accepted me as His beloved, discarding all other persons). (3)

O Nanak ! The Lord has now appeared within my soul whose enlightenment (within) has brightened my heart (shone) like the sun's rays all around . Then I enjoyed the conjugal bliss of the Lord's unison having prepared myself for His reception, (with a pure-heart) with love and devotion, alongwith full faith in Him. Thus the human being enjoys the eternal bliss of merging with the Lord-spouse (like the wedded woman in the company of her spouse). (4 - 4)

Suhi Mahala - 5 (*Umkiou hiou milan prabh taiee.....*)

I am thrilled and enamoured with love in my heart to unite with my True Master. While seeking the Lord, I thought of perceiving Him somewhere but on receiving the message of the Lord from the holy saints, I started performing virtuous actions, having purified my body (within), so as to prepare for the unison of the Lord with a pure heart. Earlier when I was engrossed in whims and dual-mindedness, I was bereft of the Grace of the Lord and the vision of the Prime-soul. (1)

O friend ! How could the mind of a poor soul like me rest in peace without meeting the Lord ? However now I would offer myself as a sacrifice to the Lord having united (met) with the Lord. (Pause - 1)

ਹਉ ਤੁਝ ਕੁਰਬਾਨੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਏਕਾ
ਸੇਜ ਵਿਛੀ ਧਨ ਕੰਤਾ ॥ ਧਨ ਸੂਤੀ ਪਿਰੁ ਸਦ
ਜਾਗੰਤਾ ॥ ਪੀਓ ਮਦਰੇ ਧਨ ਮਤਵੰਤਾ ॥ ਧਨ
ਜਾਗੈ ਜੇ ਪਿਰੁ ਬੋਲੰਤਾ ॥ ੨ ॥ ਭਈ ਨਿਰਾਸੀ
ਬਹੁਤੁ ਦਿਨ ਲਾਗੇ ॥ ਦੇਸ ਦਿਸੰਤਰ ਮੈ ਸਗਲੇ
ਝਾਗੇ ॥ ਖਿਨੁ ਰਹਨੁ ਨ ਪਾਵਉ ਬਿਨੁ ਪਗ
ਪਾਗੇ ॥ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਪ੍ਰਭ ਮਿਲਹ ਸਭਾਗੇ
॥ ੩ ॥ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਸਤਸੰਗਿ ਮਿਲਾਇਆ
॥ ਬੂਝੀ ਤਪਤਿ ਘਰਹਿ ਪਿਰੁ ਪਾਇਆ ॥
ਸਗਲ ਸੀਗਾਰ ਹੁਣਿ ਮੁਝਹਿ ਸੁਹਾਇਆ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ ॥ ੪ ॥
ਜਹ ਦੇਖਾ ਤਹ ਪਿਰੁ ਹੈ ਭਾਈ ॥ ਖੋਲ੍ਹਿਓ ਕਪਾਟੁ
ਤਾ ਮਨੁ ਨਹਰਾਈ ॥ ੧ ॥ ਰਹਾਉ ਦੂਜਾ ॥੫॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਕਿਆ ਗੁਣ ਤੇਰੇ ਸਾਹਿ ਸਮਾਲੀ ਮੋਹਿ ਨਿਰਗੁਨ
ਕੇ ਦਾਤਾਰੇ ॥ ਬੈ ਖਰੀਦੁ ਕਿਆ ਕਰੇ ਚਤੁਰਾਈ
ਇਹੁ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਥਾਰੇ ॥ ੧ ॥ ਲਾਲ
ਰੰਗੀਲੇ ਪ੍ਰੀਤਮ ਮਨਮੋਹਨ ਤੇਰੇ ਦਰਸਨ ਕਉ
ਹਮ ਥਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪ੍ਰਭੁ ਦਾਤਾ ਮੋਹਿ
ਦੀਨੁ ਭੇਖਾਰੀ ਤੁਮ੍ਹ ਸਦਾ ਸਦਾ ਉਪਕਾਰੇ ॥ ਸੇ
ਕਿਛੁ ਨਾਹੀ ਜਿ ਮੈ ਤੇ ਹੋਵੈ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ
ਅਪਾਰੇ ॥ ੨ ॥ ਕਿਆ ਸੇਵ ਕਮਾਵਉ ਕਿਆ

Now We have prepared only a single stage for the Lord-spouse and the human being to enjoy His conjugal bliss, when the human being was (noticed) seen (sleeping) in the slumber of ignorance, with the Lord-spouse fully awake. However, the human being was seen engrossed in his egoism (drunk with the wine of ego) and was unaware of the presence of his Lord-spouse. It is only through the Grace of the Lord-spouse that this human being could be shaken up from his slumber (and merge with the Lord) (2)

The human being got disappointed without perceiving the Lord-spouse for a long time, (like the wedded woman waiting to see her spouse) as he had undergone lot of sufferings in his wanderings in foreign lands in search of the Lord-spouse. Infact, without worshipping the lotus-feet of the Lord, he could not get peace of mind even for a moment.

O Lord ! We will be really fortunate when we will meet (unite with) the Lord through His Grace. (3)

O Brother ! When I was bestowed with the company of holy saints through the Lord's Grace I got rid of all my worldly desires and attained the Lord within my heart. O Nanak ! Now I like to embellish myself with various beauty aids, as the Lord-spouse is pleased with me and has united me with Himself ridding me of all my doubts and dual-mindedness. (4)

O Brother ! Now I perceive the Lord-spouse all over wherever I look around. I have got imbued with the love of the Lord in my heart when the Guru cast away my veil of ignorance and I got immersed in reciting Lord's True Name. (1- Pause - 2-5)

Suhi Mahala - 5 (Kia gunn terai saar samali mohai....)

O Lord-benefactor (of the helpless and unvirtuous persons)! With which benedictions of Yours should I remember You as this slave of Yours, having been paid for, could not show any of his cleverness (wisdom) when all the worldly possessions including this body and soul have been bestowed by You alone. (1)

O beloved Lord, the Master of the worldly bliss ! You have enamoured us so much that we would offer ourselves as a sacrifice to You, having perceived Your glimpse only. (Pause-1)

O True Master ! You are our greatest benefactor who pardons all our sins, whereas I am a helpless (beggar) slave of Yours who has been blessed with Your favours all along. O True Lord ! There is no worldly chore (function) which I could perform without Your support and I cannot even (attempt to) describe Your Greatness and Vastness, being beyond our comprehension. (2)

ਕਹਿ ਰੀਝਾਵਉ ਬਿਧਿ ਕਿਤੁ ਪਾਵਉ ਦਰਸਾਰੇ
॥ ਮਿਤਿ ਨਹੀ ਪਾਈਐ ਅੰਤੁ ਨ ਲਹੀਐ ਮਨੁ
ਤਰਸੈ ਚਰਨਾਰੇ ॥ ੩ ॥ ਪਾਵਉ ਦਾਨੁ ਢੀਨੁ
ਹੋਇ ਮਾਗਉ ਮੁਖਿ ਲਾਗੈ ਸੰਤ ਰੇਨਾਰੇ ॥ ਜਨ
ਨਾਨਕ ਕਉ ਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ਪ੍ਰਭਿ ਹਾਥ
ਦੇਇ ਨਿਸਤਾਰੇ ॥ ੪ ॥ ੬ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ਘਰੁ ੩
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੇਵਾ ਥੋਰੀ ਮਾਗਨੁ ਬਹੁਤਾ ॥ ਮਹਲੁ ਨ ਪਾਵੈ
ਕਹਤੋ ਪਹੁਤਾ ॥ ੧ ॥ ਜੋ ਪ੍ਰਿਅ ਮਾਨੇ ਤਿਨ ਕੀ
ਰੀਸਾ ॥ ਕੂੜੇ ਮੂਰਖ ਕੀ ਹਾਠੀਸਾ ॥ ੧ ॥
ਰਹਾਉ ॥ ਭੇਖ ਦਿਖਾਵੈ ਸਚੁ ਨ ਕਮਾਵੈ ॥
ਕਹਤੋ ਮਹਲੀ ਨਿਕਟਿ ਨ ਆਵੈ ॥ ੨ ॥ ਅਤੀਤੁ
ਸਦਾਏ ਮਾਇਆ ਕਾ ਮਾਤਾ ॥ ਮਨਿ ਨਹੀ ਪ੍ਰੀਤਿ
ਕਹੈ ਮੁਖਿ ਰਾਤਾ ॥ ੩ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ
ਬਿਨਉ ਸੁਨੀਜੈ ॥ ਕੁਚਲੁ ਕਠੋਰੁ ਕਾਮੀ ਮੁਕਤੁ
ਕੀਜੈ ॥ ੪ ॥ ਦਰਸਨ ਦੇਖੇ ਕੀ ਵਡਿਆਈ ॥
ਤੁਮ੍ਹ ਸੁਖਦਾਤੇ ਪੁਰਖ ਸੁਭਾਈ ॥ ੧ ॥ ਰਹਾਉ
ਦੂਜਾ ॥ ੧ ॥ ੭ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਬੁਰੇ ਕਾਮ ਕਉ ਊਠਿ ਖਲੋਇਆ ॥ ਨਾਮ ਕੀ
ਬੇਲਾ ਪੈ ਪੈ ਸੋਇਆ ॥ ੧ ॥ ਅਉਸਰੁ ਅਪਨਾ
ਬੂਝੈ ਨ ਇਆਨਾ ॥ ਮਾਇਆ ਮੋਹ ਰੰਗਿ

O Lord ! What is my worth so as to serve You or please You with Your praises and what actions of mine could enable me to have Your glimpse ? Infact, I am craving and longing to serve Your lotus-feet as this worldly creation of Yours alongwith Your systems (of controlling the whole set up) are beyond my comprehension. You are really limitless ? (3)

O Nanak ! I am seeking the dust of the lotus-feet of holy saints without any reservations, so that I could apply it on my forehead. The Lord has enabled me to cross this ocean of life successfully with a helping hand through His Grace. (4 - 6)

Suhi Mahala - 5 Ghar - 3 Ik onkar satgur prasad (Seva thori mangan bahuta.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! This human being wants to gain maximum fruits of his labour though his services are hardly any. He does not realise the true picture of the Lord's Vision, but declares having attained the Lord. (1)

This fool tries to copy those Guru-minded persons, whom the Lord-spouse has accepted as His true (slaves) disciples, but all this seems to be the jargon of this foolish man. (tall-talk) (Pause - 1)

This faithless person poses to be a pious (saintly) person with false pretensions (outer appearance), though he never practices truthfulness. He declares having merged with the Lord though his actions and practical life belie all this. (2)

He poses and claims himself to be a saint, but he is engrossed in the love of the worldly falsehood (Maya). He does, not inculcate the love of the Lord in his heart, though he declares himself to be immersed in His devotion. (3)

O Nanak ! My request to the Lord is that He may listen to my prayers and supplications. May the Lord grant me salvation though I am a faithless person with a stone-hearted nature, and vicious thoughts, engrossed in sexual desires. O Lord ! The Greatness of Your glimpse lies in bestowing us with the eternal bliss and all worldly comforts. (1 - Pause - 2 - 1 - 7)

Suhi Mahala - 5 (Burai kam kou uth khaloya.....)

This human being is ever-ready for vicious thoughts and sinful actions and remains awake during the whole night, though he sleeps in continuous slumber during the time of recitation of True Name (in the ambrosial hours of the morning). This man is such a fool that he cannot avail of this life fruitfully, and remains

ਲਪਟਾਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਲੋਭ ਲਹਰਿ

engrossed in the love of the worldly pleasures and sinful actions due to his love for Maya (falsehood). (Pause - 1)

ਕਉ ਬਿਗਸਿ ਫੂਲਿ ਬੈਠਾ ॥ ਸਾਧ ਜਨਾ ਕਾ

This man gets thrilled when he is engrossed in greed and worldly pleasures but never gets a glimpse of the holy saints even. (2)

ਦਰਸੁ ਨ ਡੀਠਾ ॥ ੨ ॥ ਕਬਹੂ ਨ ਸਮਝੈ

This fool is so ignorant that he never tries to realise the Truth due to his lack of knowledge and gets engrossed more and more in worldly affairs and bondage. (Pause - 1)

ਅਗਿਆਨੁ ਗਵਾਰਾ ॥ ਬਹੁਰਿ ਬਹੁਰਿ ਲਪਟਿਓ

This man enjoys the pleasure of (listening to the sound of) sinful actions, but is lethargic in listening to the praises of the Lord being sung. (3)

ਜੰਜਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਿਖੈ ਨਾਦ ਕਰਨ

O Blind Man ! Why do you not meditate ? Why do you not perceive the Truth ? You will depart from this world in the end leaving all this worldly falsehood. (Pause - 1)

ਸੁਣਿ ਭੀਨਾ ॥ ਹਰਿ ਜਸੁ ਸੁਨਤ ਆਲਸੁ ਮਨਿ

O Lord ! Pray bless me with Your Grace ! O Nanak ! May the Lord bestow the company of holy saints on me through His Grace! (4)

ਕੀਨਾ ॥ ੩ ॥ ਦ੍ਰਿਸਟਿ ਨਾਹੀ ਰੇ ਪੇਖਤ ਅੰਧੇ ॥

We could gain anything only by becoming the dust of the lotus-feet of the saints. The person, who understands this thing, attains the love of reciting True Name. (Pause - 1 - 2 - 8)

ਛੋਡਿ ਜਾਹਿ ਬੂਠੇ ਸਭਿ ਧੰਧੇ ॥ ੧ ॥ ਰਹਾਉ ॥

Suhi Mahala - 5 (*Ghar mein thakur nader na avai....*)

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਬਖਸ ਕਰੀਜੈ ॥ ਕਰਿ ਕਿਰਪਾ

This human being does not perceive (realise the presence of) Prime-soul within) the Lord within his heart but wears a stone round his neck (for magical results). (1)

ਮੇਹਿ ਸਾਧਸੰਗੁ ਦੀਜੈ ॥ ੪ ॥ ਤਉ ਕਿਛੁ

This man is engrossed in whimsical beliefs (dual-mindedness) being ensnared by the worldly falsehood (Maya). He is busy performing various rituals which are as fruitless as churning the water. (which will not give any output). Thus he wastes this human life and faces death after suffering through many afflictions. (Pause - 1)

ਪਾਈਐ ਜਉ ਹੋਈਐ ਰੇਨਾ ॥ ਜਿਸਹਿ ਬੁਝਾਏ

The stone worn around the neck, which he deems as (an embodiment of) God, finally drowns him in this ocean of life. (leads to a wasteful life). (2)

ਤਿਸੁ ਨਾਮੁ ਲੈਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ੨ ॥ ੮ ॥

This man, does not own the True Master even whose benedictions he enjoys and keeps himself engrossed in sinful actions (instead of thanking Him for His blessings).

ਸੂਹੀ ਮਹਲਾ ੫ ॥

O Man ! How could you cross this ocean of life in a boat of stones ? (laden with stones) ? (3)

ਘਰ ਮਹਿ ਠਾਕੁਰੁ ਨਦਰਿ ਨ ਆਵੈ ॥ ਗਲ

O Nanak ! I have attained the True Lord through the Guru's guidance. I have now perceived (realised) the True Lord who pervades all the lands, oceans and skies (including Earth), and judges all our actions in life. Infact I have attained the Lord in the company of holy saints through the Guru's Grace. (4 - 3 - 9)

ਮਹਿ ਪਾਹਣੁ ਲੈ ਲਟਕਾਵੈ ॥ ੧ ॥ ਭਰਮੇ

ਭੂਲਾ ਸਾਕਤੁ ਫਿਰਤਾ ॥ ਨੀਰੁ ਬਿਰੋਲੈ ਖਪਿ

ਖਪਿ ਮਰਤਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਸੁ ਪਾਹਣ

ਕਉ ਠਾਕੁਰੁ ਕਹਤਾ ॥ ਓਹੁ ਪਾਹਣੁ ਲੈ ਉਸ

ਕਉ ਡੁਬਤਾ ॥ ੨ ॥ ਗੁਨਹਗਾਰ ਲੂਣ ਹਰਾਮੀ

॥ ਪਾਹਣੁ ਨਾਵ ਨ ਪਾਰਗਿਰਾਮੀ ॥ ੩ ॥ ਗੁਰ

ਮਿਲਿ ਨਾਨਕ ਠਾਕੁਰੁ ਜਾਤਾ ॥ ਜਲਿ ਬਲਿ

ਮਹੀਅਲਿ ਪੂਰਨ ਬਿਧਾਤਾ ॥ ੪ ॥ ੩ ॥ ੯ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਲਾਲਨੁ ਰਾਵਿਆ ਕਵਨ ਗਤੀ ਰੀ ॥ ਸਖੀ
ਬਤਾਵਹੁ ਮੁਝਹਿ ਮਤੀ ਰੀ ॥ ੧ ॥ ਸੂਹਬ
ਸੂਹਬ ਸੂਹਵੀ ॥ ਅਪਨੇ ਪ੍ਰੀਤਮ ਕੈ ਰੰਗਿ ਰਤੀ
॥ ੧ ॥ ਰਹਾਉ ॥ ਪਾਵ ਮਲੋਵਉ ਸੰਗਿ ਨੈਨ
ਭਤੀਰੀ ॥ ਜਹਾ ਪਠਾਵਹੁ ਜਾਉ ਤਤੀ ਰੀ ॥
੨ ॥ ਜਪ ਤਪ ਸੰਜਮ ਦੇਉ ਜਤੀ ਰੀ ॥ ਇਕ
ਨਿਮਖ ਮਿਲਾਵਹੁ ਮੋਹਿ ਪ੍ਰਾਨਪਤੀ ਰੀ ॥ ੩ ॥
ਮਾਣੁ ਤਾਣੁ ਅਹੰਬੁਧਿ ਹਤੀ ਰੀ ॥ ਸਾ ਨਾਨਕ
ਸੋਹਾਗਵਤੀ ਰੀ ॥ ੪ ॥ ੪ ॥ ੧੦ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਤੂੰ ਜੀਵਨੁ ਤੂੰ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥ ਤੁਝ ਹੀ ਪੇਖਿ
ਪੇਖਿ ਮਨੁ ਸਾਧਾਰਾ ॥ ੧ ॥ ਤੂੰ ਸਾਜਨੁ ਤੂੰ
ਪ੍ਰੀਤਮੁ ਮੇਰਾ ॥ ਚਿਤਹਿ ਨ ਬਿਸਰਹਿ ਕਾਹੁ
ਬੇਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬੈ ਖਰੀਦੁ ਹਉ ਦਾਸਰੇ
ਤੇਰਾ ॥ ਤੂੰ ਭਾਰੋ ਨਾਕੁਰੁ ਗੁਣੀ ਗਹੇਰਾ ॥ ੨ ॥
ਕੋਟਿ ਦਾਸ ਜਾ ਕੈ ਦਰਬਾਰੇ ॥ ਨਿਮਖ ਨਿਮਖ
ਵਸੈ ਤਿਨ੍ਹ ਨਾਲੇ ॥ ੩ ॥ ਹਉ ਕਿਛੁ ਨਾਹੀ
ਸਭੁ ਕਿਛੁ ਤੇਰਾ ॥ ਓਤਿ ਪੋਤਿ ਨਾਨਕ ਸੰਗਿ
ਬਸੇਰਾ ॥ ੪ ॥ ੫ ॥ ੧੧ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਸੂਖ ਮਹਲ ਜਾ ਕੇ ਚੂਚ ਦੁਆਰੇ ॥ ਤਾ ਮਹਿ
ਵਾਸਹਿ ਭਗਤ ਪਿਆਰੇ ॥ ੧ ॥ ਸਹਜ ਕਥਾ
ਪ੍ਰਭ ਕੀ ਅਤਿ ਮੀਠੀ ॥ ਵਿਰਲੈ ਕਾਹੁ ਨੇਤ੍ਰਹੁ

Suhi Mahala - 5 (*Lalan ra'via kavan gatiri....*)

O dear friend ! Please tell me also the secret of your attaining the love of the beloved Lord. Pray apprise me of His teachings (which enabled you to realise His secrets). (1)

The person, imbued with the love of the beloved Lord, is enamoured with His charm and appears fully (satiated) pleased and embellished. (Pause - 1)

O dear friend ! I would serve you by all means and obey your commands with (rubbing your feet with my eye lids) extreme humility and act according to Your dictates. (Going to places as ordered). (2)

Now I will cast away my egoistic tendencies through meditation and penance (by reciting True Name) and perform noble actions. O friend ! Pray enable me to meet the Lord-spouse even for a moment (for the twinkling of an eye) through Your benevolence so that I could get satiated (3)

O Nanak ! The person, who has followed the Lord's Will, by ridding himself of his egoism, pride, and strength, attains the Lord-spouse by carrying out His ordains. (4 - 4 - 10)

Suhi Mahala - 5 (*Tu jeevan tu pra'n adhara...*)

O Lord ! You are my mainstay in life, my ideal of life and the support of my very existence. My mind gets stabilised by perceiving You (I get peace of mind) and with Your support I become care-free. (free from worries). (1)

O my true friend ! You are my beloved Lord. May I never forget you and always inculcate Your love in my heart ! This is my only prayer to You. (Pause - 1)

O Lord ! I am Your slave, having been paid for by You, while You are my True Master, who is an invaluable asset, being the purest and greatest Master and are an ocean of virtues. (2)

O True Master ! There are (corers of) millions of slaves like me, roaming in You court, who are being sustained and looked after by You every moment. Then You protect them by remaining by their side. (Close by). (3)

O Nanak ! My existence is a non-entity in this world as everything is bestowed by the Lord and I am nothing. (of no importance) Infact, You are pervading the whole universe like the warp and woof of the weaver. (4 - 5 - 11)

Suhi Mahala - 5 (*Sookh mehal ja kai uch duarai....*)

O Brother ! The Lord's abode is an ocean of bliss and peace and the place of His holy congregations is the purest and the highest, (place) where only the friendly holy saints reside. (1)

The discourses about the Greatness of the Lord (praises of the Lord) in the company of holy congregations are truly very sweet. Such a place and company of holy saints is enjoyed by few (fortunate) Guru's Sikhs only (Pause -1)

ਡੀਠੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਹ ਗੀਤ ਨਾਦ
ਅਖਾਰੇ ਸੰਗਾ ॥ ਉਹਾ ਸੰਤ ਕਰਹਿ ਹਰਿ ਰੰਗਾ

॥ ੨ ॥ ਤਹ ਮਰਣੁ ਨ ਜੀਵਣੁ ਸੋਗੁ ਨ ਹਰਖਾ
॥ ਸਾਚ ਨਾਮ ਕੀ ਅੰਮ੍ਰਿਤ ਵਰਖਾ ॥ ੩ ॥

ਗੁਰਜ ਕਥਾ ਇਹ ਗੁਰ ਤੇ ਜਾਣੀ ॥ ਨਾਨਕੁ
ਬੋਲੈ ਹਰਿ ਹਰਿ ਬਾਣੀ ॥ ੪ ॥ ੬ ॥ ੧੨ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਜਾ ਕੈ ਦਰਸਿ ਪਾਪ ਕੋਟਿ ਉਤਾਰੇ ॥ ਭੇਟਤ
ਸੰਗਿ ਇਹੁ ਭਵਜਲੁ ਤਾਰੇ ॥ ੧ ॥ ਓਇ ਸਾਜਨ

ਓਇ ਮੀਤ ਪਿਆਰੇ ॥ ਜੇ ਹਮ ਕਉ ਹਰਿ ਨਾਮੁ
ਚਿਤਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾ ਕਾ ਸਬਦੁ

ਸੁਨਤ ਸੁਖ ਸਾਰੇ ॥ ਜਾ ਕੀ ਟਹਲ ਜਮਦੂਤ
ਬਿਦਾਰੇ ॥ ੨ ॥ ਜਾ ਕੀ ਧੀਰਕ ਇਸੁ ਮਨਹਿ

ਸਧਾਰੇ ॥ ਜਾ ਕੈ ਸਿਮਰਣਿ ਮੁਖ ਉਜਲਾਰੇ ॥
੩ ॥ ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਪ੍ਰਭਿ ਆਪਿ ਸਵਾਰੇ ॥

ਸਰਣਿ ਨਾਨਕ ਤਿਨ੍ਹ ਸਦ ਬਲਿਹਾਰੇ ॥ ੪ ॥
੭ ॥ ੧੩ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਰਹਣੁ ਨ ਪਾਵਹਿ ਸੁਰਿ ਨਰ ਦੇਵਾ ॥ ਉਠਿ
ਸਿਧਾਰੇ ਕਰਿ ਮੁਨਿ ਜਨ ਸੇਵਾ ॥ ੧ ॥ ਜੀਵਤ

ਪੇਖੇ ਜਿਨ੍ਹੀ ਹਰਿ ਹਰਿ ਧਿਆਇਆ ॥ ਸਾਧਸੰਗਿ
ਤਿਨ੍ਹੀ ਦਰਸਨੁ ਪਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥

The Lord's praises are sung in the company of holy saints and one could hear the all pervasive (unstrung) music of Nature in these congregations. In such holy congregations the holy saints are seen immersed in the love of their beloved Lord. (2)

In such congregations there is no place for joy or sorrow and the mention of births and deaths or sufferings due to vices as the nectar of True Name is being partaken there. (There is a shower of True Name there). (3)

O Nanak ! We could realise the veracity of this statement and the truth of this hidden fact only through the Guru's Grace. Now we sing the praises of the Lord by reciting the True Name of the Lord. (viz- Wahe Guru, Wahe Guru). (4 - 6 - 12)

Suhi Mahala - 5 (*Jakai daras paap kot utara'i.....*)

O Brother ! The main symbol (benefit) of the holy saints is that we could cast away our sins of ages (millions of forms of life) by having a glimpse of such saints. Secondly the company of holy saints helps us to cross this ocean of life successfully. (1)

The persons, who enable and help us to recite the True Name of the Lord, are our true and real friends; nay they are our beloved companions. (Pause - 1)

The best part of it is (the main benefit is) that by listening to His True Name being sung, we attain the eternal bliss of life, and by serving the Lord we could even get rid of the Yama (god of death). (2)

By perceiving the Lord's vision we get strength of character in terms of contentment and conviction in the mind which forms the mainstay of our lives. By serving such holy saints and remembering the Lord (through their service), we become pure of heart and (beautiful) praiseworthy.

O Nanak ! The true slaves (disciples) of the Lord are acclaimed and received with honour by the Lord and blessed with His benedictions (favours). I would offer myself as a sacrifice to such Guru-minded persons and seek refuge at their lotus-feet. (4 - 7 - 13)

Suhi Mahala - 5 (*Rehan na paveh sur nar deva.....*)

O Brother ! In this world (no one is ever-existent) even the gods, kings or men, all are mortals and transient, including the Munis (mendicants) who have to face death and after finishing their functions (service) in life, pass into oblivion. (1)

The Guru-minded persons, however, who have recited Lord's True Name, are seen (as) having lived fruitful lives, and have perceived the glimpse of the Lord's Vision (attained the Lord) through the company of holy saints. (Pause - 1)

ਬਾਦਿਸਾਹ ਸਾਹ ਵਾਪਾਰੀ ਮਰਨਾ ॥ ਜੋ ਦੀਸੈ
ਸੋ ਕਾਲਹਿ ਖਰਨਾ ॥ ੨ ॥ ਕੂੜੈ ਮੋਹਿ ਲਪਟਿ
ਲਪਟਾਨਾ ॥ ਛੋਡਿ ਚਲਿਆ ਤਾ ਫਿਰਿ
ਪਛੁਤਾਨਾ ॥ ੩ ॥ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਨਾਨਕ ਕਉ
ਕਰਹੁ ਦਾਤਿ ॥ ਨਾਮੁ ਤੇਰਾ ਜਪੀ ਦਿਨੁ ਰਾਤਿ
॥ ੪ ॥ ੮ ॥ ੧੪ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਘਟ ਘਟ ਅੰਤਰਿ ਤੁਮਹਿ ਬਸਾਰੇ ॥ ਸਗਲ
ਸਮਗ੍ਰੀ ਸੂਤਿ ਤੁਮਾਰੇ ॥ ੧ ॥ ਤੂੰ ਪ੍ਰੀਤਮ ਤੂੰ
ਪ੍ਰਾਨ ਅਧਾਰੇ ॥ ਤੁਮ ਹੀ ਪੇਖਿ ਪੇਖਿ ਮਨੁ
ਬਿਗਸਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਿਕ ਜੋਨਿ
ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਹਾਰੇ ॥ ਓਟ ਗਹੀ ਅਬ
ਸਾਧ ਸੰਗਾਰੇ ॥ ੨ ॥ ਅਗਮ ਅਗੋਚਰੁ ਅਲਖ
ਅਪਾਰੇ ॥ ਨਾਨਕੁ ਸਿਮਰੈ ਦਿਨੁ ਰੈਨਾਰੇ ॥ ੩ ॥
੯ ॥ ੧੫ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਕਵਨ ਕਾਜ ਮਾਇਆ ਵਡਿਆਈ ॥ ਜਾ ਕਉ
ਬਿਨਸਤ ਬਾਰ ਨ ਕਾਈ ॥ ੧ ॥ ਇਹੁ ਸੁਪਨਾ
ਸੋਵਤ ਨਹੀ ਜਾਨੈ ॥ ਅਚੇਤ ਬਿਵਸਥਾ ਮਹਿ
ਲਪਟਾਨੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਹਾ ਮੋਹਿ ਮੋਹਿਓ
ਗਾਵਾਰਾ ॥ ਪੇਖਤ ਪੇਖਤ ਊਨਿ ਸਿਧਾਰਾ ॥ ੨
॥ ਊਚ ਤੇ ਊਚ ਤਾ ਕਾ ਦਰਬਾਰਾ ॥ ਕਈ

One thing should be clearly understood that the whole world including (even) kings, rich people and traders will have to face death, as everyone, who is seen in this world (who is born), will finally be caught by the god of death. (2)

In the end when the man leaves this world (faces death) terminating all the worldly relationships he repents (at his fruitless life). (3)

O Nanak ! May the Lord, through His Grace, bless me with the boon of reciting the True Name of the beloved Lord day and night! (4 - 1 - 14)

Suhi Mahala - 5 (*Ghat ghat antar tumeh basarai....*)

O Lord ! You are pervading all the beings (abiding in the hearts of all beings), and the whole worldly drama is controlled by You through the set systems of Nature. (The worldly things are all links of a continuous chain of Your seen and visible form).

(The whole world is seen moving in a continuous cycle as per Lord's Will). (1)

O beloved Lord ! You are very dear to me, and the mainstay of my life. (Very existence) The heart gets thrilled by perceiving the Lord. (Lord's Vision) (Pause - 1)

O Lord ! We have gone through many forms of life in the cycle of births and deaths and have thus tired ourselves out, suffering with doubts and dual-mindedness all through. Now we have sought the support (of the company) of holy saints, considering all these aspects. (3)

O Nanak ! My True Master is limitless, unseen, the Greatest and Highest power, and beyond our comprehension. Now I am engaged in reciting Lord's True Name day and night. (all the time). (3 - 9 - 15)

Suhi Mahala - 5 (*Kavan kaj ma'ya vadiaiee.....*)

O Brother ! What is the use of worldly falsehood (Maya) and worldly (greatness) aggrandisement, as it takes no time to fade away ? (1)

This world is unreal and transient like a dream, but this foolish man does not realise it due to his ignorance, and sleeps in the slumber of darkness. The worldly people are engrossed in Maya (worldly falsehood) due to their lack of knowledge and foolishness. (Pause - 1)

This foolish human being, due to his ignorance, is always engrossed in the love of Maya (worldly falsehood) but disappears from the worldly scene in no time. (Before our very eyes). (2)

The Lord's court is higher than the highest court and with

ਜੰਤ ਬਿਨਾਹਿ ਉਪਾਰਾ ॥ ੩ ॥ ਦੂਸਰ ਹੋਆ
ਨਾ ਕੋ ਹੋਈ ॥ ਜਪਿ ਨਾਨਕ ਪ੍ਰਭ ਏਕੋ ਸੋਈ ॥
੪ ॥ ੧੦ ॥ ੧੬ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਤਾ ਕਉ ਹਉ ਜੀਵਾ ॥ ਚਰਣ
ਕਮਲ ਤੇਰੇ ਧੋਇ ਧੋਇ ਪੀਵਾ ॥ ੧ ॥ ਸੋ ਹਰਿ
ਮੇਰਾ ਅੰਤਰਜਾਮੀ ॥ ਭਗਤ ਜਨਾ ਕੈ ਸੰਗਿ
ਸੁਆਮੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੁਣਿ ਸੁਣਿ ਅੰਮ੍ਰਿਤ
ਨਾਮੁ ਧਿਆਵਾ ॥ ਆਠ ਪਹਰ ਤੇਰੇ ਗੁਣ ਗਾਵਾ
॥ ੨ ॥ ਪੇਖਿ ਪੇਖਿ ਲੀਲਾ ਮਨਿ ਆਨੰਦਾ ॥
ਗੁਣ ਅਪਾਰ ਪ੍ਰਭ ਪਰਮਾਨੰਦਾ ॥ ੩ ॥ ਜਾ ਕੈ
ਸਿਮਰਨਿ ਕਛੁ ਭਉ ਨ ਬਿਆਪੈ ॥ ਸਦਾ ਸਦਾ
ਨਾਨਕ ਹਰਿ ਜਾਪੈ ॥ ੪ ॥ ੧੧ ॥ ੧੭ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਗੁਰ ਕੈ ਬਚਨਿ ਰਿਦੈ ਧਿਆਨੁ ਧਾਰੀ ॥ ਰਸਨਾ
ਜਾਪੁ ਜਪਉ ਬਨਵਾਰੀ ॥ ੧ ॥ ਸਫਲ ਮੂਰਤਿ
ਦਰਸਨ ਬਲਿਹਾਰੀ ॥ ਚਰਣ ਕਮਲ ਮਨ ਪ੍ਰਾਣ
ਅਧਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਧਸੰਗਿ ਜਨਮ
ਮਰਣ ਨਿਵਾਰੀ ॥ ਅੰਮ੍ਰਿਤ ਕਥਾ ਸੁਣਿ ਕਰਨ
ਅਧਾਰੀ ॥ ੨ ॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਤਜਾਰੀ
॥ ਦ੍ਰਿੜੁ ਨਾਮ ਦਾਨੁ ਇਸਨਾਨੁ ਸੁਚਾਰੀ ॥ ੩
॥ ਕਹੁ ਨਾਨਕ ਇਹੁ ਤਤੁ ਬੀਚਾਰੀ ॥ ਰਾਮ
ਨਾਮ ਜਪਿ ਪਾਰਿ ਉਤਾਰੀ ॥ ੪ ॥ ੧੨ ॥
੧੮ ॥

Lord's Will men are passed through the cycle of births and deaths. (3)

O Nanak ! There is none equal to or on par with the Lord Almighty at present or in future even. So we should recite the True Name of the Lord, who is only one of His Kind, being omnipresent and omni-potent. (4 - 10 - 16)

Suhi Mahala - 5 (*Simar simar ta koau hoau jiva (n).....*)

I always enjoy (lead) this life by reciting the Lord's True Name. O Lord ! I am always busy in serving Your lotus feet (by washing Your lotus-feet and partaking that wash). (1)

The True Master knows my inner feelings (of my heart) being omni-scient and is always by the side of His holy saints (to support them). (Pause - 1)

O Lord ! I always remember You by listening and reciting the nectar like sweet True Name of Yours and sing Your praises all the twenty-four hours. (2)

O Lord ! By seeing Your worldly drama I always enjoy the bliss of life, while Your virtues and Great qualities are limitless. (3)

O Nanak ! I always recite the True Name of the Lord, which enables me to get rid of my fear-complex. O Lord ! We always are imbued with the love of Your True Name and meditate on it. (4 - 11 - 17)

Suhi Mahala - 5 (*Gur kai bachan ridai dhian dhari....*)

O Brother ! I have inculcated the love of the Lord's True Name in my heart by following the Guru's Word through the Guru's guidance. I always recite the True Name of the Lord, the (gardener) sustainer of the whole universe. (1)

I offer myself as a sacrifice to the glimpse of the Lord, who is pervading the whole world (all sides) with perfection, as the support of His lotus-feet is my main-stay of life. (Is the hope of my body). (Pause - 1)

By serving the True Lord through the company of the holy congregations of the Guru, I have escaped from the cycle of births and deaths. Now I listen to the praises and discourses of the Lord (being sung) with my ears, thus inculcating the love, faith and support of the Lord in my heart. (2)

Now this practice has helped me to rid myself of my sexual desires, anger and greed including worldly attachments; and the virtues of meditation of True Name including (alms giving and bath) recitation and sharing this nectar (of True Name) with others, has been engrained in my mind. (3)

O Nanak ! We have now realised the gist (crux) of all this discussion and have understood after great deliberation that the Lord's True Name is the only means of crossing this ocean of life successfully. (4 - 12 - 18)

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਲੋਭਿ ਮੋਹਿ ਮਗਨ ਅਪਰਾਧੀ ॥ ਕਰਣਹਾਰ
ਕੀ ਸੇਵ ਨ ਸਾਧੀ ॥ ੧ ॥ ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭ
ਨਾਮ ਤੁਮਾਰੇ ॥ ਰਾਖਿ ਲੇਹੁ ਮੋਹਿ ਨਿਰਗੁਨੀਆਰੇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਤੂੰ ਦਾਤਾ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ
॥ ਕਾਚੀ ਦੇਹ ਮਾਨੁਖ ਅਭਿਮਾਨੀ ॥ ੨ ॥
ਸੁਆਦ ਬਾਦ ਈਰਖ ਮਦ ਮਾਇਆ ॥ ਇਨ
ਸੰਗਿ ਲਾਗਿ ਰਤਨ ਜਨਮੁ ਗਵਾਇਆ ॥ ੩
॥ ਦੁਖ ਭੰਜਨ ਜਗਜੀਵਨ ਹਰਿ ਰਾਇਆ ॥
ਸਗਲ ਤਿਆਗਿ ਨਾਨਕੁ ਸਰਣਾਇਆ ॥ ੪
॥ ੧੩ ॥ ੧੯ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਪੇਖਤ ਚਾਖਤ ਕਹੀਅਤ ਅੰਧਾ ਸੁਨੀਅਤ,
ਸੁਨੀਐ ਨਾਹੀ ॥ ਨਿਕਟਿ ਵਸਤੁ ਕਉ ਜਾਣੈ
ਦੂਰੇ ਪਾਪੀ ਪਾਪ ਕਮਾਰੀ ॥ ੧ ॥ ਸੋ ਕਿਛੁ
ਕਰਿ ਜਿਤੁ ਛੁਟਹਿ ਪਰਾਨੀ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਜਪਿ ਅੰਮ੍ਰਿਤ ਬਾਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਘੋਰ
ਮਹਲ ਸਦਾ ਰੰਗਿ ਰਾਤਾ ॥ ਸੰਗਿ ਤੁਮ੍ਹਰੈ
ਕਛੁ ਨ ਜਾਤਾ ॥ ੨ ॥ ਰਖਹਿ ਪੋਚਾਰਿ ਮਾਟੀ
ਕਾ ਭਾਂਡਾ ॥ ਅਤਿ ਕੁਚੀਲ ਮਿਲੈ ਜਮ ਭਾਂਡਾ
॥ ੩ ॥ ਕਾਮ ਕ੍ਰੋਧਿ ਲੋਭਿ ਮੋਹਿ ਬਾਧਾ ॥ ਮਹਾ
ਗਰਤ ਮਹਿ ਨਿਘਰਤ ਜਾਤਾ ॥ ੪ ॥ ਨਾਨਕ

Suhi Mahala -5 (*Lobh moh magan apradhi....*)

O Brother ! We are great sinners being engulfed by greed and worldly attachments, having never served the Lord-Creator. (by reciting True Name). (1)

O True Master ! All Your Names (like Ram, Rahim) are capable of purifying the sinners and directing (guiding) them on to the right path. O Lord ! I am without any virtues and qualities. May I be bestowed with the boon of True Name so as to save me from the torture of the cycle of births and deaths ! (Pause - 1)

O True Lord ! You are our great benefactor blessing us with Your favours, knowing all our inner feelings, being omni-scient. This (foolish) man is feeling proud of possessing this perishable human body even. (2)

This man is always engrossed with love and ego of worldly pleasures, wranglings, jealousy and worldly falsehood (Maya). Thus this human being has wasted this invaluable life, being engrossed in these vices and sinful actions. (3)

O Nanak ! The Lord is our greatest benefactor and king emperor of the world, capable of casting away all our afflictions. I have sought the support of the Lord alone, leaving all other help or support. (4 - 13 - 19)

Suhi Mahala - 5 (*Paikhat cha'khat kehia andha.....*)

O ignorant human being ! How (come) is it that being able to understand and see everything yourself, you are still behaving like a blind fool and are engrossed in worldly pleasures, listening to the vicious and sinful language (words), while completely ignoring (to listen) the nectar like Guru's Words (Gurbani) in praise of the Lord? O Sinner ! The Lord and the Death, which are close by (very near to you), are not seen (considered) by you, considering them a distant and far off entity, as such you are committing sins. (1)

O Man ! Try to perform such actions with full efforts, which could release you from the worldly bondage. The best act would be to recite the Lord's True Name by singing the nectar like Guru's Word (Gurbani) (Pause - 1)

O Man ! You are always thrilled by the sight of beautiful steeds and buildings (palaces) and engrossed in their enjoyment. O Human Being ! Why do you not realise that nothing will accompany you (after death) and everything will be left behind (in the world) only. (2)

O Man ! This body is like dust or a utensil which you are keeping embellished, thus maintaining this body in good shape, which is full of the filth of sins or dirt. You have forgotten the Lord's True Name, being involved in these things, as such you will get punished by the Yama. (3)

O Man ! You are completely engulfed by the love of sexual desires, anger and greed and are fast sinking in the deep well of

ਕੀ ਅਰਦਾਸਿ ਸੁਣੀਜੈ ॥ ਡੂਬਤ ਪਾਹਨ ਪ੍ਰਭ

ਮੇਰੇ ਲੀਜੈ ॥ ੫ ॥ ੧੪ ॥ ੨੦ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਜੀਵਤ ਮਰੈ ਬੁਝੈ ਪ੍ਰਭੁ ਸੋਇ ॥ ਤਿਸੁ ਜਨ ਕਰਮਿ

ਪਰਾਪਤਿ ਹੋਇ ॥ ੧ ॥ ਸੁਣਿ ਸਾਜਨ ਇਉ

ਦੁਤਰੁ ਤਰੀਐ ॥ ਮਿਲਿ ਸਾਧੂ ਹਰਿ ਨਾਮੁ

ਉਚਰੀਐ ॥ ੧ ॥ ਰਹਾਉ ॥ ਏਕ ਬਿਨਾ ਦੂਜਾ

ਨਹੀ ਜਾਨੈ ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਪਾਰਬ੍ਰਹਮੁ

ਪਛਾਨੈ ॥ ੨ ॥ ਜੋ ਕਿਛੁ ਕਰੈ ਸੋਈ ਭਲ ਮਾਨੈ

॥ ਆਦਿ ਅੰਤ ਕੀ ਕੀਮਤਿ ਜਾਨੈ ॥ ੩ ॥ ਕਹੁ

ਨਾਨਕ ਤਿਸੁ ਜਨ ਬਲਿਹਾਰੀ ॥ ਜਾ ਕੈ ਹਿਰਦੈ

ਵਸਹਿ ਮੁਰਾਰੀ ॥ ੪ ॥ ੧੫ ॥ ੨੧ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਗੁਰੁ ਪਰਮੇਸਰੁ ਕਰਣੈਹਾਰੁ ॥ ਸਗਲ ਸ੍ਰਿਸਟਿ

ਕਉ ਦੇ ਆਧਾਰੁ ॥ ੧ ॥ ਗੁਰ ਕੇ ਚਰਣ

ਕਮਲ ਮਨ ਧਿਆਇ ॥ ਦੂਖ ਦਰਦੁ ਇਸੁ

ਤਨ ਤੇ ਜਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਭਵਜਲਿ

ਡੂਬਤ ਸਤਿਗੁਰੁ ਕਾਵੈ ॥ ਜਨਮ ਜਨਮ ਕਾ

ਟੂਟਾ ਗਾਵੈ ॥ ੨ ॥ ਗੁਰ ਕੀ ਸੇਵਾ ਕਰਹੁ

ਦਿਨੁ ਰਾਤਿ ॥ ਸੂਖ ਸਹਜ ਮਨਿ ਆਵੈ ਸਾਂਤਿ

॥ ੩ ॥ ਸਤਿਗੁਰ ਕੀ ਰੇਣੁ ਵਡਭਾਗੀ ਪਾਵੈ ॥

ਨਾਨਕ ਗੁਰ ਕਉ ਸਦ ਬਲਿ ਜਾਵੈ ॥ ੪ ॥

੧੬ ॥ ੨੨ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਗੁਰ ਅਪੁਨੇ ਊਪਰਿ ਬਲਿ ਜਾਈਐ ॥ ਆਠ

this worldly quagmire of falsehood like a mound of sand . (4)

O Nanak ! May the Lord listen to my prayers ! I am (sinking) drowning like a stone in this worldly ocean of life. May the Lord protect me from this ordeal ! (5 - 14 - 20)

Suhi Mahala - 5 (*Jivat marai bujhai prabh soiai....*)

O Brother ! The person, who leads a life of (such) humility (like a dead person) unaffected by the worldly wranglings, by ridding himself of his egoistic tendencies, realises the Lord's secrets, as he is bestowed by the Lord with His Grace. (1)

O friend ! Please listen to me. Let us recite the Lord's True Name in the company of holy saints as this is the only means (method) of crossing this ocean of life successfully. (Pause - 1)

O Brother ! Let us not recognise any other power except the Lord, and realise that the same light of the Prime-soul is functioning in each human soul. (2)

The fact remains that we should accept the Lord's Will with pleasure and without a murmur and appreciate the Greatness of the Lord, who is ever-existent, both in the beginning and end of this universe. (3)

O Nanak ! I would offer myself as a sacrifice to the person, who is imbued with the love of the Lord and has inculcated His love in the heart and is always immersed in reciting Lord's True Name. (4 - 15 - 21)

Suhi Mahala - 5 (*Gur pamesar karnaihar....*)

O Brother ! The Guru is an embodiment of the True Lord alone, who is omni-potent, and is the only (pillar) support of the whole universe. (1)

O Brother ! Let us inculcate the love of the lotus-feet of the Guru in our hearts, so that we could cast away all the ills, lethargy and filth of the body. (Pause-1)

The True Guru alone could save the human beings from drowning in the ocean of life. The Guru alone could unite this man, separated from the Lord since ages, (through the cycle of Rebirth), with the True Lord. (2)

O Brother ! Let us serve the Guru day and night, so that we could enjoy the bliss of life, alongwith peace of mind. (3)

O Nanak ! Very few fortunate persons, could attain the dust of the lotus-feet of the saints, if pre-destined by the Lord's Will. We offer ourselves as a sacrifice to the Guru. (With self-surrender). (4 - 16 - 22)

Suhi Mahala - 5 (*Gur apnai uper bal jaieeai...*)

O Brother ! It behoves us to offer ourselves as a sacrifice to the Guru, and sing the praises of the True Master all the twenty-

ਪਹਰ ਹਰਿ ਹਰਿ ਜਸੁ ਗਾਈਐ ॥ ੧ ॥
 ਸਿਮਰਉ ਸੋ ਪ੍ਰਭੁ ਅਪਨਾ ਸੁਆਮੀ ॥ ਸਗਲ
 ਘਟਾ ਕਾ ਅੰਤਰਜਾਮੀ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਚਰਣ ਕਮਲ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥ ਸਾਚੀ
 ਪੂਰਨ ਨਿਰਮਲ ਰੀਤਿ ॥ ੨ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ
 ਵਸੈ ਮਨ ਮਾਹੀ ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ
 ਜਾਹੀ ॥ ੩ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੀਨ
 ਦਇਆਲਾ ॥ ਨਾਨਕੁ ਮਾਰੈ ਸੰਤ ਰਵਾਲਾ ॥
 ੪ ॥ ੧੭ ॥ ੨੩ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਦਰਸਨੁ ਦੇਖਿ ਜੀਵਾ ਗੁਰ ਤੇਰਾ ॥ ਪੂਰਨ ਕਰਮੁ
 ਹੋਇ ਪ੍ਰਭ ਮੇਰਾ ॥ ੧ ॥ ਇਹ ਬੇਨੰਤੀ ਸੁਣਿ
 ਪ੍ਰਭ ਮੇਰੇ ॥ ਦੇਹਿ ਨਾਮੁ ਕਰਿ ਅਪਣੇ ਚੇਰੇ ॥ ੧
 ॥ ਰਹਾਉ ॥ ਅਪਣੀ ਸਰਣਿ ਰਾਖੁ ਪ੍ਰਭ ਦਾਤੇ
 ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਤੇ ॥ ੨ ॥
 ਸੁਨਹੁ ਬਿਨਉ ਪ੍ਰਭ ਮੇਰੇ ਮੀਤਾ ॥ ਚਰਣ ਕਮਲ
 ਵਸਹਿ ਮੇਰੈ ਚੀਤਾ ॥ ੩ ॥ ਨਾਨਕੁ ਏਕ ਕਰੈ
 ਅਰਦਾਸਿ ॥ ਵਿਸਰੁ ਨਾਹੀ ਪੂਰਨ ਗੁਣਤਾਸਿ
 ॥ ੪ ॥ ੧੮ ॥ ੨੪ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਮੀਤੁ ਸਾਜਨੁ ਸੁਤ ਬੰਧਪ ਭਾਈ ॥ ਜਤ ਕਤ
 ਪੇਖਉ ਹਰਿ ਸੰਗਿ ਸਹਾਈ ॥ ੧ ॥ ਜਤਿ ਮੇਰੀ
 ਪਤਿ ਮੇਰੀ ਧਨੁ ਹਰਿ ਨਾਮੁ ॥ ਸੂਖ ਸਹਜ
 ਆਨੰਦ ਬਿਸਰਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਾਰਬ੍ਰਹਮੁ

four hours. (1)

O Brother ! Let us always recite the True Name of the Lord, who knows everything (our inner feelings) being omni-scient. (Pause -1)

The persons, who have developed the love of the lotus-feet of the Lord, have purified themselves with their mode of life, being perfect in all respects. (2)

Then they remember the Lord through the Grace of the holy saints, alongwith inculcating His virtues also in their hearts. Thus all the sins and vices of the ages are cast away.(3)

O Nanak ! I am always seeking the dust of the lotus-feet of the holy saints. O Lord-benefactor ! May the Lord bless me with His Grace and imbibe me with the (boon of) love of True Name through the company of the holy saints. (4 - 17 - 23)

Suhi Mahala - 5 (*Darsan dekh jiva (n) Gur tera....*)

O Lord ! I enjoy my life (live by) by perceiving a glimpse of the Guru, whose vision helps me to complete my functions successfully, alongwith the blessings of the Lord's Grace. (1)

O my True Master ! Pray listen to my prayers ! May I be blessed with the gift (boon) of Your True Name by accepting me as Your slave (disciple). (Pause - 1)

O Lord-benefactor ! May I seek refuge at Your lotus-feet so that I could be blessed with the company of Your holy saints through Your Grace ! But this state of bliss has been attained by a very few persons through the Grace of the Guru, thus attaining unison with the Lord. (2)

O my (dear friend) beloved Lord ! May I be blessed with Your Grace by Your listening to my prayers so that I could inculcate the love of Your lotus-feet in my heart. (3)

O Nanak ! I have only one prayer and supplication to the Lord. O Lord, the ocean of virtues ! O True Master ! May I never be forsaken by You and always be imbued with Your love (immersed in Your love) ! (4 - 18 - 24)

Suhi Mahala - 5 (*Meet sajan sut bandhap bhaiee.....*)

O Lord ! You are as dear to me as my friend, companion, son or any other relation of mine. You are always there to (help) support me, wherever I look around. (1)

O Lord ! The Lord's True Name is my caste, status (prestige) and my wealth (all in one) even, as the True Name blesses us with the spiritual bliss, and the peace of mind. (Pause -1)

The meditation of Lord's True Name should be used by us

ਜਪਿ ਪਹਿਰਿ ਸਨਾਹ ॥ ਕੋਟਿ ਆਵਧ ਤਿਸੁ
ਬੇਧਤ ਨਾਹਿ ॥ ੨ ॥ ਹਰਿ ਚਰਨ ਸਰਣ ਗੜ
ਕੋਟ ਹਮਾਰੈ ॥ ਕਾਲੁ ਕੰਟਕੁ ਜਮੁ ਤਿਸੁ ਨ
ਬਿਦਾਰੈ ॥ ੩ ॥ ਨਾਨਕ ਦਾਸ ਸਦਾ ਬਲਿਹਾਰੀ
॥ ਸੇਵਕ ਸੰਤ ਰਾਜਾ ਰਾਮ ਮੁਰਾਰੀ ॥ ੪ ॥
੧੯ ॥ ੨੫ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਗੁਣ ਗੋਪਾਲ ਪ੍ਰਭ ਕੇ ਨਿਤ ਗਾਹਾ ॥ ਅਨਦ
ਬਿਨੋਦ ਮੰਗਲ ਸੁਖ ਤਾਹਾ ॥ ੧ ॥ ਚਲੁ ਸਖੀਏ
ਪ੍ਰਭੁ ਰਾਵਣ ਜਾਹਾ ॥ ਸਾਧ ਜਨਾ ਕੀ ਚਰਣੀ
ਪਾਹਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰਿ ਬੇਨਤੀ ਜਨ
ਧੂਰਿ ਬਾਛਾਹਾ ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ
ਲਾਹਾ ॥ ੨ ॥ ਮਨੁ ਤਨੁ ਪ੍ਰਾਣ ਜੀਉ ਅਰਪਾਹਾ
॥ ਹਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਮਾਨੁ ਮੋਹੁ ਕਟਾਹਾ ॥
੩ ॥ ਦੀਨ ਦਇਆਲ ਕਰਹੁ ਉਤਸਾਹਾ ॥
ਨਾਨਕ ਦਾਸ ਹਰਿ ਸਰਣਿ ਸਮਾਹਾ ॥ ੪ ॥
੨੦ ॥ ੨੬ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਬੈਥੁੰਨ ਨਗਰੁ ਜਹਾ ਸੰਤ ਵਾਸਾ ॥ ਪ੍ਰਭ ਚਰਣ
ਕਮਲ ਰਿਦ ਮਾਹਿ ਨਿਵਾਸਾ ॥ ੧ ॥ ਸੁਣਿ
ਮਨ ਤਨ ਤੁਝੁ ਸੁਖੁ ਦਿਖਲਾਵਉ ॥ ਹਰਿ
ਅਨਿਕ ਬਿੰਜਨ ਤੁਝੁ ਭੋਗ ਭੁੰਚਾਵਉ ॥ ੧ ॥
ਰਹਾਉ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੁੰਚੁ ਮਨ ਮਾਹੀ ॥
ਅਚਰਜ ਸਾਦ ਤਾ ਕੇ ਬਰਨੇ ਨ ਜਾਹੀ ॥ ੨ ॥
ਲੋਭੁ ਮੂਆ ਤ੍ਰਿਸਨਾ ਬੁਝਿ ਬਾਕੀ ॥ ਪਾਰਬ੍ਰਹਮ

as our shield against all the armour including millions of weapons which cannot pierce through it (Even millions of weapons or crude words cannot counter against this shield of True Name). (2)

The support of the lotus-feet of the Lord is like a fort, protecting us against all odds, which cannot be surmounted by the troublesome Yama even in the form of death. (3)

O Nanak ! I, as a slave, offer myself as a sacrifice to the Lord. The holy saints, always demand (deserve) our love and devotion, being the slaves of the Lord. (4 - 19 - 25)

Suhi Mahala - 5 (*Gunn gopal prabh ke nit gaha...*)

The place, where the praises of the Lord benefactor are always being sung, appears to be full of the eternal bliss, comforts, joy, hopes and worldly pleasures. (1)

O dear friend ! Let us also proceed to unite with the Lord-spouse and enjoy His conjugal bliss. Let us pay our obeisance at the lotus-feet of the holy saints, so that they would enable us to merge with the Lord-spouse. (Pause -1)

O friend ! Let us pray to the holy saints and beg for the dust of their lotus-feet which could wash away all the filth of our sins of the ages. (of many forms of life) (2)

Let us offer our body, mind, soul and our very life to them (the saints) with complete self-surrender, Thus we could get rid of our egoism and worldly attachments. (3)

O Nanak ! Let us join the (company of the) saints so that they could imbibe us with the urge and love of the Lord (in our hearts) so that the Lord benefactor would accept (the slaves like) us in His service (giving us refuge at His lotus-feet) thus enabling us to enjoy the bliss of life. (In His service) (4 - 20 - 26)

Suhi Mahala - 5 (*Baikunth nagar jaha sant vasa.....*)

O Brother ! The abode of holy saints is called heaven or blissful as the love of the lotus-feet of the Lord is imbibed in their hearts. (1)

O dear friends ! Listen to me ! We will show you the means of enjoying the eternal bliss partaking the food of the Lord's True Name prepared in many ways. (enjoy the nectar of True Name). (Pause - 1)

O friend ! Let us enjoy the bliss of the nectar of Lord's True Name in the company of the holy saints. The taste of the nectar is really wonderful, but it is beyond any description. (Indescribable.) (2)

By reciting the True Name, the greed has been cast away and the love of worldly possessions has been curbed. Having taken the

ਕੀ ਸਰਣਿ ਜਨ ਤਾਕੀ ॥ ੩ ॥ ਜਨਮ ਜਨਮ
ਕੇ ਭੈ ਮੋਹ ਨਿਵਾਰੇ ॥ ਨਾਨਕ ਦਾਸ ਪ੍ਰਭ ਕਿਰਪਾ
ਧਾਰੇ ॥ ੪ ॥ ੨੧ ॥ ੨੭ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਅਨਿਕ ਬੀਗ ਦਾਸ ਕੇ ਪਰਹਰਿਆ ॥ ਕਰਿ
ਕਿਰਪਾ ਪ੍ਰਭਿ ਅਪਨਾ ਕਰਿਆ ॥ ੧ ॥ ਤੁਮਹਿ
ਛਡਾਇ ਲੀਓ ਜਨੁ ਅਪਨਾ ॥ ਉਰਝਿ ਪਰਿਓ
ਜਾਲੁ ਜਗੁ ਸੁਪਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਰਬਤ
ਦੇਖ ਮਹਾ ਬਿਕਰਾਲਾ ॥ ਖਿਨ ਮਹਿ ਦੂਰਿ ਕੀਏ
ਦਇਆਲਾ ॥ ੨ ॥ ਸੋਗ ਰੋਗ ਬਿਪਤਿ ਅਤਿ
ਭਾਰੀ ॥ ਦੂਰਿ ਭਈ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰੀ ॥ ੩
॥ ਦ੍ਰਿਸਟਿ ਧਾਰਿ ਲੀਨੋ ਲੜਿ ਲਾਇ ॥ ਹਰਿ
ਚਰਣ ਗਹੇ ਨਾਨਕ ਸਰਣਾਇ ॥ ੪ ॥ ੨੨ ॥
੨੮ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਦੀਨੁ ਛਡਾਇ ਦੁਨੀ ਜੋ ਲਾਏ ॥ ਦੁਹੀ ਸਰਾਈ
ਖੁਨਾਮੀ ਕਹਾਏ ॥ ੧ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੇ
ਪਰਵਾਨੁ ॥ ਆਪਣੀ ਕੁਦਰਤਿ ਆਪੇ ਜਾਣੁ ॥
੧ ॥ ਰਹਾਉ ॥ ਸਚਾ ਧਰਮੁ ਪੁੰਨੁ ਭਲਾ ਕਰਾਏ
॥ ਦੀਨ ਕੈ ਤੋਸੈ ਦੁਨੀ ਨ ਜਾਏ ॥ ੨ ॥ ਸਰਬ
ਨਿਰੰਤਰਿ ਏਕੋ ਜਾਗੈ ॥ ਜਿਤੁ ਜਿਤੁ ਲਾਇਆ
ਤਿਤੁ ਤਿਤੁ ਕੋ ਲਾਗੈ ॥ ੩ ॥ ਅਗਮ ਅਗੋਚਰੁ
ਸਚੁ ਸਾਹਿਬੁ ਮੇਰਾ ॥ ਨਾਨਕੁ ਬੋਲੈ ਬੋਲਾਇਆ
ਤੇਰਾ ॥ ੪ ॥ ੨੩ ॥ ੨੯ ॥

support of the Lord, our vicious thoughts have been completely wiped out. (Vicious thinking has tired itself out). (3)

O Nanak ! The Lord (through His Grace) has cast away all our fear complex of ages, worldly attachments, and other vices as the Lord has blessed us with His benevolence. (4-21-27)

Suhi Mahala - 5 (*Anik beeng da's ke parharia....*)

O Lord ! This slave (of Yours) has been accepted by You as Your own through Your Grace, by ridding me of all my flaws and misgivings. (1)

O Lord ! I was completely engrossed in the false love of the worldly pleasures, which are transient like a dream, but You have saved me from this worldly bondage like Your own offspring. (Pause - 1)

O Lord -benefactor ! You have helped me to cast away all the horrible sins and sufferings which were unsurmountable like a mountain. (2)

O Lord ! All our sufferings due to our afflictions or sorrows have been cast away by You and blessed us with joy and bliss since the time I started reciting (Lord's) Your True Name. (3)

O Nanak ! The Lord has accepted us as His disciples through His Grace, once we sought His support by taking refuge at the lotus-feet of the Lord. Now we are enabled to recite His True Name (all the time). (4 - 22 - 28)

Suhi Mahala - 5 (*Deen chhada'ie duni jo laie.....*)

O True Master ! The persons, who were rather unfortunate, have been engrossed in the love of worldly pleasures, by keeping them away from their religious duties. They have been considered as sinners in both the worlds, here and hereafter. (1)

O Lord ! You alone know the secrets and power of the Lord's Will and accept without a murmur (with pleasure) whatever pleases the Lord. (Pause - 1)

O Lord ! The person, who is enabled by You to perform noble and virtuous deeds, amasses the wealth of (religious) virtues for his spending (alms - giving) on this sojourn, as such all his actions and enjoyment in life do not become infructuous or useless. (His life here and hereafter is fruitful) (2)

The Lord is pervading in all the beings and His light is shining among all of them. The human beings follow the same path as directed by the Lord. (as all have to follow the Lord's Will). (3)

O Nanak ! My True Master is too deep for a probe, and is beyond our comprehension and appears to be a distant entity. O True Master ! This man is not capable of doing any thing himself and follows Your dictates only as per Your Will and functions accordingly. This man speaks Your language only and nothing is in his control. (He does as directed by You). (4 - 23 - 29)

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਪ੍ਰਾਤਹਕਾਲਿ ਹਰਿ ਨਾਮੁ ਉਚਾਰੀ ॥ ਈਤ ਉਤ
ਕੀ ਓਟ ਸਵਾਰੀ ॥ ੧ ॥ ਸਦਾ ਸਦਾ ਜਪੀਐ
ਹਰਿ ਨਾਮ ॥ ਪੂਰਨ ਹੋਵਹਿ ਮਨ ਕੇ ਕਾਮ ॥ ੧
॥ ਰਹਾਉ ॥ ਪ੍ਰਭੁ ਅਭਿਨਾਸੀ ਰੈਣਿ ਦਿਨੁ ਗਾਉ
॥ ਜੀਵਤ ਮਰਤ ਨਿਹਚਲੁ ਪਾਵਹਿ ਥਾਉ ॥
੨ ॥ ਸੇ ਸਾਹੁ ਸੇਵਿ ਜਿਤੁ ਤੋਟਿ ਨ ਆਵੈ ॥
ਖਾਤ ਖਰਚਤ ਸੁਖਿ ਅਨਦਿ ਵਿਹਾਵੈ ॥ ੩ ॥
ਜਗਜੀਵਨ ਪੁਰਖੁ ਸਾਧਸੰਗਿ ਪਾਇਆ ॥ ਗੁਰ
ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥ ੪ ॥
੨੪ ॥ ੩੦ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਗੁਰ ਪੂਰੇ ਜਬ ਭਏ ਦਇਆਲ ॥ ਦੁਖ ਬਿਨਸੇ
ਪੂਰਨ ਭਈ ਘਾਲ ॥ ੧ ॥ ਪੇਖਿ ਪੇਖਿ ਜੀਵਾ
ਦਰਸੁ ਤੁਮ੍ਹਾਰਾ ॥ ਚਰਣ ਕਮਲ ਜਾਈ
ਬਲਿਹਾਰਾ ॥ ਤੁਝ ਬਿਨੁ ਠਾਕੁਰ ਕਵਨੁ ਹਮਾਰਾ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਧਸੰਗਤਿ ਸਿਉ ਪ੍ਰੀਤਿ
ਬਣਿ ਆਈ ॥ ਪੂਰਬ ਕਰਮਿ ਲਿਖਤ ਧੁਰਿ
ਪਾਈ ॥ ੨ ॥ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਚਰਜੁ
ਪਰਤਾਪ ॥ ਜਾਲਿ ਨ ਸਾਕਹਿ ਤੀਨੇ ਤਾਪ ॥
੩ ॥ ਨਿਮਖ ਨ ਬਿਸਰਹਿ ਹਰਿ ਚਰਣ ਤੁਮ੍ਹਾਰੇ
॥ ਨਾਨਕੁ ਮਾਰੈ ਦਾਨੁ ਪਿਆਰੇ ॥ ੪ ॥ ੨੫ ॥
੩੧ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਸੇ ਸੰਜੋਗ ਕਰਹੁ ਮੇਰੇ ਪਿਆਰੇ ॥ ਜਿਤੁ ਰਸਨਾ

Suhi Mahala - 5 (*Prateh kal har naam uchari....*)

O Brother ! The persons, who are engaged in the recitation of Lord's True Name in the ambrosial hours of the morning, have ensured for themselves (to lead) a successful life both here and hereafter. (In this world and the next), They have taken the support of the Lord which helps them to function successfully. (1)

O Brother ! We could fulfil all our desires and complete all our jobs successfully provided we recite the Lord's True Name all the time. (Pause - 1)

We should sing the praises of the imperishable Lord day and night. Such (saintly) persons become immortal in this life even and are acclaimed while or being alive after death even.(2)

O Brother ! Let us serve the True Master, in whose domain there is no dearth or shortage of anything. Infact, we could lead a comfortable and blissful life by reciting His True Name and spreading the same gospel to others. (3)

O Nanak ! We have attained the Lord-benefactor by reciting True Name through the Guru's Grace in the company of the holy saints and have enjoyed the eternal bliss through meditation of True Name. (4 - 24 - 30)

Suhi Mahala - 5 (*Gur poorai jab bhaie' dayal.....*)

When the perfect Guru blessed us with His benevolence, all our afflictions were cast away, thus making our efforts successful. (1)

O True Master ! We live by perceiving a glimpse of Your vision only and are a sacrifice to Your lotus-feet, as there is no other supporter for us except You. (Pause - 1)

We have developed love and devotion for the company of the holy saints, which has been bestowed on us through great fortune as pre-destined by the Lord's Will.(2)

O Brother ! Let us recite the True Name of the wonderful Lord which gives us enough strength so that all the three afflictions (a'dh, bia'dh and upa'dh) could not harm us (burn as). (3)

O Nanak ! I seek this boon from the beloved Lord that I may not forsake His lotus-feet for a moment even. (4 - 25 - 31)

Suhi Mahala - 5 (*Se sanjog karoh merai piarai.....*)

O my beloved Lord ! May I be enabled to join the company of such holy saints that I would always be reciting Your True Name only with my tongue. (1)

O Lord-benefactor, supporter of the helpless ! Pray listen to my supplications and prayers ! The holy saints are always engaged

ਹਰਿ ਨਾਮੁ ਉਚਾਰੇ ॥ ੧ ॥ ਸੁਣਿ ਬੇਨਤੀ ਪ੍ਰਭ
ਦੀਨ ਦਇਆਲਾ ॥ ਸਾਧ ਗਾਵਹਿ ਗੁਣ ਸਦਾ
ਰਸਾਲਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੀਵਨ ਰੂਪੁ
ਸਿਮਰਣੁ ਪ੍ਰਭ ਤੇਰਾ ॥ ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰਹਿ
ਬਸਹਿ ਤਿਸੁ ਨੇਰਾ ॥ ੨ ॥ ਜਨ ਕੀ ਭੂਖ ਤੇਰਾ
ਨਾਮੁ ਅਹਾਰੁ ॥ ਤੂੰ ਦਾਤਾ ਪ੍ਰਭ ਦੇਵਨਹਾਰੁ ॥
੩ ॥ ਰਾਮ ਰਮਤ ਸੰਤਨ ਸੁਖੁ ਮਾਨਾ ॥ ਨਾਨਕ
ਦੇਵਨਹਾਰ ਸੁਜਾਨਾ ॥ ੪ ॥ ੨੬ ॥ ੩੨ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਬਹਤੀ ਜਾਤ ਕਦੇ ਦ੍ਰਿਸਟਿ ਨ ਧਾਰਤ ॥
ਮਿਥਿਆ ਮੋਹ ਬੰਧਹਿ ਨਿਤ ਪਾਰਚ ॥ ੧ ॥
ਮਾਧਵੇ ਭਜੁ ਦਿਨ ਨਿਤ ਰੈਣੀ ॥ ਜਨਮੁ ਪਦਾਰਥੁ
ਜੀਤਿ ਹਰਿ ਸਰਣੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰਤ
ਬਿਕਾਰ ਦੋਊ ਕਰ ਝਾਰਤ ॥ ਰਾਮ ਰਤਨੁ ਰਿਦ
ਤਿਲੁ ਨਹੀ ਧਾਰਤ ॥ ੨ ॥ ਭਰਣ ਪੋਖਣ
ਸੰਗਿ ਅਉਧ ਬਿਹਾਣੀ ॥ ਜੈ ਜਗਦੀਸ ਕੀ
ਗਤਿ ਨਹੀ ਜਾਣੀ ॥ ੩ ॥ ਸਰਣਿ ਸਮਰਥ
ਅਗੋਚਰ ਸੁਆਮੀ ॥ ਉਧਰੁ ਨਾਨਕ ਪ੍ਰਭੁ
ਅੰਤਰਜਾਮੀ ॥ ੪ ॥ ੨੭ ॥ ੩੩ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਸਾਧਸੰਗਿ ਤਰੈ ਭੈ ਸਾਗਰੁ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਸਿਮਰਿ ਰਤਨਾਗਰੁ ॥ ੧ ॥ ਸਿਮਰਿ ਸਿਮਰਿ
ਜੀਵਾ ਨਾਰਾਇਣ ॥ ਦੂਖ ਰੋਗ ਸੋਗ ਸਭਿ

in singing Your praises and (discussing) Your virtues (which may be bestowed on me also). (Pause - 1)

O True Master ! The recitation of Your True Name is the only indication (symbol) of the life pulsating in us. But whosoever is blessed with Your Grace and benevolence, inculcates Your love in his heart, realising Your presence within. (close by). (2)

O Lord-benefactor ! The True disciples (slaves) are only satiated with the recitation of Your True Name, (Their hunger is satisfied by partaking the food of True Name) while You alone are bestowing this boon of True Name on us all. (3)

O Nanak ! The holy saints have enjoyed the bliss of life by reciting the Lord's True Name. May the Lord bless us also with His Grace, as we have realised in Him, our sole benefactor. (4 - 26 - 32)

Suhi Mahala - 5 (*Behti jaat kade drist na dharat....*)

This foolish human being has never realised that this human life is fast dwindling and approaching its end, whereas this man is happy (satisfied), being engrossed in the greed and love of the worldly falsehood and possessions. (1)

O Brother ! Let us always remember the beloved Lord day and night, as it is only through His support that we could make this invaluable human life purposeful and fruitful. (Pause -1)

This man is always engrossed in vicious thoughts and sinful actions and finally leaves this world empty handed. (Like a losing gambler). But this man has never cared to inculcate the love of the invaluable Lord's True Name in his heart. (2)

This fool wastes his whole life in filling his belly (eating) and getting fatter. He has never realised the importance and reality of the True Lord, who is responsible for his success in life. (3)

O Nanak ! The human being could cross this ocean of life successfully only by reciting the True Name of the omni-scient Lord. The True Master alone is capable of supporting this man, though He is hidden from us and is beyond our (reach) comprehension. (4 - 27 - 33)

Suhi Mahala - 5 (*Sadh sung tarai bhai sagar....*)

O Brother ! Let us recite the True Name of the Lord, who is the fountain-head of the jewels of True Name. We could cross this awful (horrible) ocean of life successfully in the company of the holy saints. (1)

I enjoy this life (I feel alive only) by remembering the Lord. When I got into the company of the perfect Guru, all my ills,

ਬਿਨਸੇ ਗੁਰ ਪੂਰੇ ਮਿਲਿ ਪਾਪ ਤਜਾਇਣ ॥

afflictions and sufferings were cast away, and all the sins, the cause of all suffering, were also got rid of. (Pause - 1)

੧ ॥ ਰਹਾਉ ॥ ਜੀਵਨ ਪਦਵੀ ਹਰਿ ਕਾ ਨਾਉ

We have realised that the main-stay of this life and the benefactor of salvation is the Lord's True Name only. The benefit of this True Name alongwith its nectar-like taste has been that our body and mind have been purified and we have attained perfection. (2)

॥ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਸਾਚੁ ਸੁਆਉ ॥ ੨ ॥

Normally it behoves us to recite the Lord's True Name all the twenty-four hours (all the eight pehars), but if one is fortunate enough, being pre-destined by the Lord's Will, then only one attains the bliss of reciting True Name. (3)

ਆਨ ਪਹਰ ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਈਐ ॥ ਪੂਰਬਿ

ਲਿਖਤੁ ਹੋਇ ਤਾ ਪਾਈਐ ॥ ੩ ॥ ਸਰਣਿ ਪਏ

ਜਪਿ ਦੀਨ ਦਇਆਲਾ ॥ ਨਾਨਕੁ ਜਾਚੈ ਸੰਤ

O Nanak ! We are reciting Lord's True Name while seeking the dust of the lotus-feet of the holy saints. (To be applied on our foreheads). O Lord ! We are meditating on Your True Name by seeking refuge at Your lotus-feet. May we be blessed with Your Grace! (4 - 28 - 34)

ਰਵਾਲਾ ॥ ੪ ॥ ੨੮ ॥ ੩੪ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

Suhi Mahala - 5 (*Ghar ka kaaj na jani roor'a....*)

ਘਰ ਕਾ ਕਾਜੁ ਨ ਜਾਣੀ ਰੂੜਾ ॥ ਬੂਠੈ ਧੌਧੈ

This foolish man is engrossed in the bondage of worldly falsehood, whereas the main purpose of this life, of reciting Lord's True Name, has never been appreciated and realised by this man. (1)

ਰਚਿਓ ਮੂੜਾ ॥ ੧ ॥ ਜਿਤੁ ਤੂੰ ਲਾਵਹਿ ਤਿਤੁ

O Lord ! We could recite Your True Name only if You were to bestow us with True Name through Your Grace. (Pause - 1)

ਤਿਤੁ ਲਗਨਾ ॥ ਜਾ ਤੂੰ ਦੇਹਿ ਤੇਰਾ ਨਾਉ

ਜਪਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਕੇ ਦਾਸ ਹਰਿ

The slaves (disciples) of the Lord are always imbued with the love of the Lord and immersed in His True Name. They are, infact, always immersed in the love of the Lord, who is the source of all joy and bliss. (2)

ਸੇਤੀ ਰਾਤੇ ॥ ਰਾਮ ਰਸਾਇਣਿ ਅਨਦਿਨੁ ਮਾਤੇ

॥ ੨ ॥ ਬਾਹ ਪਕਰਿ ਪ੍ਰਭਿ ਆਪੇ ਕਾਢੇ ॥

The Lord has saved us with His helping hand from the bondage of the worldly falsehood (by directing our wisdom) The persons, separated from the True Master since ages, have been united with the Lord through His Grace. (3)

ਜਨਮ ਜਨਮ ਕੇ ਟੂਟੇ ਗਾਢੇ ॥ ੩ ॥ ਉਧਰੁ

ਸੁਆਮੀ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੇ ॥ ਨਾਨਕ ਦਾਸ

O Nanak ! I have sought the support of the Lord. O True Master ! May I be enabled to cross this ocean of life successfully through Your Grace ! (4 - 29 - 35)

ਹਰਿ ਸਰਣਿ ਦੁਆਰੇ ॥ ੪ ॥ ੨੯ ॥ ੩੫ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

Suhi Mahala - 5 (*Sant prasad nehchal ghar pa'ya....*)

ਸੰਤ ਪ੍ਰਸਾਦਿ ਨਿਹਚਲੁ ਘਰੁ ਪਾਇਆ ॥ ਸਰਬ

O Brother ! We have attained the True Lord, the real solace and support of the mind, through the benevolence of the holy saints, which has resulted in the eternal bliss and peace of mind. (1)

ਸੁਖ ਫਿਰਿ ਨਹੀ ਝੋਲਾਇਆ ॥ ੧ ॥ ਗੁਰੂ

ਧਿਆਇ ਹਰਿ ਚਰਨ ਮਨਿ ਚੀਨ੍ਹੇ ॥ ਤਾ ਤੇ

We have started reciting the True Name by concentrating our mind on the lotus-feet of the Lord through the Guru's Grace, as such the True Master has blessed us with the peace and tranquillity of mind. Now we are completely immersed in the love of the True Lord all the time. (Pause - 1)

ਕਰਤੈ ਅਸਥਿਰੁ ਕੀਨ੍ਹੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਣ

ਗਾਵਤ ਅਚੁਤ ਅਭਿਨਾਸੀ ॥ ਤਾ ਤੇ ਕਾਟੀ

ਜਮ ਕੀ ਫਾਸੀ ॥ ੨ ॥ ਕਰਿ ਕਿਰਪਾ ਲੀਨੇ
ਲੜਿ ਲਾਏ ॥ ਸਦਾ ਅਨਦੁ ਨਾਨਕ ਗੁਣ ਗਾਏ

॥ ੩ ॥ ੩੦ ॥ ੩੬ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਅੰਮ੍ਰਿਤ ਬਚਨ ਸਾਧ ਕੀ ਬਾਣੀ ॥ ਜੋ ਜੋ ਜਪੈ
ਤਿਸ ਕੀ ਗਤਿ ਹੋਵੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਤ

ਰਸਨ ਬਖਾਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਲੀ ਕਾਲ

ਕੇ ਮਿਟੇ ਕਲੇਸਾ ॥ ਏਕੋ ਨਾਮੁ ਮਨ ਮਹਿ

ਪਰਵੇਸਾ ॥ ੧ ॥ ਸਾਧੂ ਗੁਰਿ ਮੁਖਿ ਮਸਤਕਿ

ਲਾਈ ॥ ਨਾਨਕ ਉਧਰੇ ਹਰਿ ਗੁਰ ਸਰਣਾਈ

॥ ੨ ॥ ੩੧ ॥ ੩੭ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ਘਰੁ ੩ ॥

ਗੋਬਿੰਦਾ ਗੁਣ ਗਾਉ ਦਇਆਲਾ ॥ ਦਰਸਨੁ

ਦੇਹੁ ਪੂਰਨ ਕਿਰਪਾਲਾ ॥ ਰਹਾਉ ॥ ਕਰਿ

ਕਿਰਪਾ ਤੁਮ ਹੀ ਪ੍ਰਤਿਪਾਲਾ ॥ ਜੀਉ ਪਿੰਡੁ

ਸਭੁ ਤੁਮਰਾ ਮਾਲਾ ॥ ੧ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਚਲੈ

ਜਪਿ ਨਾਲਾ ॥ ਨਾਨਕੁ ਜਾਚੈ ਸੰਤ ਰਵਾਲਾ ॥

੨ ॥ ੩੨ ॥ ੩੮ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥ ਆਪੇ ਥੀਐ

ਸਚਾ ਸੋਈ ॥ ੧ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰਾ

ਆਧਾਰੁ ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਅਪਾਰੁ ॥

੧ ॥ ਰਹਾਉ ॥ ਸਭ ਰੋਗ ਮਿਟਾਵੇ ਨਵਾ ਨਿਰੋਆ

॥ ਨਾਨਕ ਰਖਾ ਆਪੇ ਹੋਆ ॥ ੨ ॥ ੩੩ ॥ ੩੯ ॥

Now we sing the praises of the Lord who is infallible and imperishable, thus releasing us from the noose of the Yama's bondage. (2)

O Nanak ! The Lord has imbibed us with His love through His Grace and we are enjoying the bliss of life by singing His praises always. (3 - 30 - 36)

Suhi Mahala - 5 (*Amrit bachan sadh ki bani...*)

O Brother ! The Words of the holy saints (Guru's Word) sung by their tongue, are sweet like the nectar of True Name, which are precious like the jewels. Whosoever follows the Guru's guidance, attains salvation. We should also recite the Lord's True Name with the tongue every day. (Pause -1)

Once we got imbued with the love of the Lord's True Name (in our heart), we attained peace and stability of mind. By being immersed in the True Name, all our sins, ills and afflictions of the present age of Kal -Yug were cast away. (1)

O Nanak ! We have applied the dust of the lotus-feet of the holy saints on our forehead as it is the purest and most precious boon. Now we have sought refuge at the lotus-feet of such holy saints, who are an embodiment of the Lord and have attained salvation. (2 - 31 - 37)

Suhi Mahala - 5 Ghar - 3 (*Gobinda gunn ga'ou dayala...*)

O Benevolent Lord Gobind ! An Ocean of virtues ! May You bestow on us a glimpse (of Your vision) through Your Grace ! We are always singing Your praises. (Pause)

O True Master ! You are protecting and sustaining the whole universe. May You bestow on us the boon of True Name through Your Grace ! This body, soul and our very life is the wealth bestowed by You on us and its protection and sustenance is also possible through Your Grace only. (1)

O Nanak ! After the death the nectar-like Lord's True Name and its recitation alone will accompany us to the next world. So I would seek the dust of the lotus-feet of the holy saints which could be applied on our forehead, thus getting immersed in the Lord's love by reciting True Name. (2 - 32 - 38)

Suhi Mahala - 5 (*Tis bin dooja avar na koiee..*)

O Brother ! There is no other power except the True Lord in the world. The Lord is the benefactor of the whole universe, supporting it and sustaining us all. (1)

The Lord is the creator of the whole world and sustains it (with perfection), being the cause and effect of everything. The True Master is of the highest status being the greatest power (on Earth), and His True Name is our only support and mainstay. (Pause-1)

O Nanak ! The Lord has blessed us with a healthy body and youth by ridding us of all our afflictions. Infact, the True Master is our only protector and saviour. (2 - 33 - 39)

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਦਰਸਨ ਕਉ ਲੋਚੈ ਸਭੁ ਕੋਈ ॥ ਪੂਰੈ ਭਾਗਿ
ਪਰਾਪਤਿ ਹੋਈ ॥ ਰਹਾਉ ॥ ਸਿਆਮ ਸੁੰਦਰ
ਤਜਿ ਨੀਦ ਕਿਉ ਆਈ ॥ ਮਹਾ ਮੋਹਨੀ ਦੂਤਾ
ਲਾਈ ॥ ੧ ॥ ਪ੍ਰੇਮ ਬਿਛੋਰਾ ਕਰਤ ਕਸਾਈ ॥
ਨਿਰਦੈ ਜੰਤੁ ਤਿਸੁ ਦਇਆ ਨ ਪਾਈ ॥ ੨ ॥
ਅਨਿਕ ਜਨਮ ਬੀਤੀਅਨ ਭਰਮਾਈ ॥ ਘਰਿ
ਵਾਸੁ ਨ ਦੇਵੈ ਦੁਤਰ ਮਾਈ ॥ ੩ ॥ ਦਿਨੁ ਰੈਨਿ
ਅਪਨਾ ਕੀਆ ਪਾਈ ॥ ਕਿਸੁ ਦੋਸੁ ਨ ਦੀਜੈ
ਕਿਰਤੁ ਭਵਾਈ ॥ ੪ ॥ ਸੁਣਿ ਸਾਜਨ ਸੰਤ
ਜਨ ਭਾਈ ॥ ਚਰਣ ਸਰਣ ਨਾਨਕ ਗਤਿ
ਪਾਈ ॥ ੫ ॥ ੩੪ ॥ ੪੦ ॥

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਘਰੁ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਭਲੀ ਸੁਹਾਵੀ ਛਾਪਰੀ ਜਾ ਮਹਿ ਗੁਨ ਗਾਏ ॥
ਕਿਤ ਹੀ ਕਾਮਿ ਨ ਧਉਲਹਰ ਜਿਤੁ ਹਰਿ
ਬਿਸਰਾਏ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਦੁ ਗਰੀਬੀ
ਸਾਧਸੰਗਿ ਜਿਤੁ ਪ੍ਰਭ ਚਿਤਿ ਆਏ ॥ ਜਲਿ
ਜਾਉ ਏਹੁ ਬਡਪਨਾ ਮਾਇਆ ਲਪਟਾਏ ॥ ੧
॥ ਪੀਸਨੁ ਪੀਸਿ ਓਢਿ ਕਾਮਰੀ ਸੁਖੁ ਮਨੁ
ਸੰਤੋਖਾਏ ॥ ਐਸੇ ਰਾਜੁ ਨ ਕਿਤੇ ਕਾਜਿ ਜਿਤੁ
ਨਹ ਤ੍ਰਿਪਤਾਏ ॥ ੨ ॥ ਨਗਨ ਵਿਰਤ ਰੀਗ

Suhi Mahala - 5 (*Darsan kou lochai sabh koiee...*)

O Brother ! Everyone is longing and craving for a glimpse of the Lord's Vision, but only few fortunate persons, pre-destined by Lord's Will, are blessed with His glimpse. (Pause - 1)

O friend ! How could I get sleep by forgetting the beautiful Lord-spouse ?

O Man ! Why are you engrossed in the love of the worldly falsehood (Maya), leaving aside the worship (remembrance) of the Lord ? Infact, all this miracle is due to the love of the whole world for the charming falsehood (Maya) which has enamoured us in the love of worldly possessions (and pleasures) forsaking the Lord. (1)

The butchers like sexual desires and anger keep us away from the love of the Lord by our separation from Him. They (these vices) are so ruthless and merciless that they show no mercy to us. (2)

O Brother ! These vices pester and torture us so much that we cannot concentrate (within the innerself) with peace of mind. We have been going through the cycle of births and deaths (of eighty-four lakhs forms of life) since ages (forsaking the Lord). (3)

This man reaps the reward of his own actions day and night. How could we blame anyone else as we have to face the consequences of our own actions ? Thus we are led astray in our wanderings all over the world. (4)

O Nanak ! We could attain salvation by taking the support of the lotus-feet of the Lord : O holy saints ! Pray listen to me and help me ! (5 - 34 - 40)

Rag Suhi Mahala - 5 Ghar - 4 Ik onkar satgur prasad
(*Bhali suhavi chhapri ja meh gunn gaie.....*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! The cottage or hut even is beautiful wherein we sing the praises of the Lord. O True Master ! What good are the palatial buildings (what is the use of) where we forget the Lord-benefactor Himself ? (Pause - 1)

O Lord ! Even the poverty is blissful, when we get the company of the holy saints, and we remember the Lord-Almighty. Let this richness and greatness be cursed (burnt) wherein we have forgotten the Lord, being engrossed in the love of the worldly falsehood. (Maya) (1)

O Brother ! The real bliss could be enjoyed even when there is hardly anything like a tattered blanket to cover the body and hardly anything to eat, (like the food of coarse grains only), but having peace and tranquillity of mind. What is the use of such a kingdom or land lordship when man is devoid of satisfaction and contentment ?? (2)

ਏਕ ਕੈ ਓਹੁ ਸੋਭਾ ਪਾਏ ॥ ਪਾਟ ਪਟੰਬਰ
ਬਿਰਥਿਆ ਜਿਹ ਰਚਿ ਲੋਭਾਏ ॥ ੩ ॥ ਸਭੁ
ਕਿਛੁ ਤੁਮ੍ਹਰੈ ਹਾਥਿ ਪ੍ਰਭ ਆਪਿ ਕਰੇ ਕਰਾਏ ॥
ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਰਹਾ ਨਾਨਕ ਦਾਨੁ ਪਾਏ
॥ ੪ ॥ ੧ ॥ ੪੧ ॥

ਸੁਹੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕਾ ਸੰਤੁ ਪਰਾਨ ਧਨ ਤਿਸ ਕਾ ਪਨਿਹਾਰਾ
॥ ਭਾਈ ਮੀਤ ਸੁਤ ਸਗਲ ਤੇ ਜੀਅ ਹੂੰ ਤੇ
ਪਿਆਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕੇਸਾ ਕਾ ਕਰਿ
ਬੀਜਨਾ ਸੰਤ ਚਉਰੁ ਢੁਲਾਵਉ ॥ ਸੀਸੁ
ਨਿਹਾਰਉ ਚਰਣ ਤਲਿ ਧੂਰਿ ਮੁਖਿ ਲਾਵਉ ॥
੧ ॥ ਮਿਸਟ ਬਚਨ ਬੇਨਤੀ ਕਰਉ ਦੀਨ ਕੀ
ਨਿਆਈ ॥ ਤਜਿ ਅਭਿਮਾਨੁ ਸਰਣੀ ਪਰਉ
ਹਰਿ ਗੁਣ ਨਿਧਿ ਪਾਈ ॥ ੨ ॥ ਅਵਲੋਕਨ
ਪੁਨਹ ਪੁਨਹ ਕਰਉ ਜਨ ਕਾ ਦਰਸਾਰੁ ॥
ਅੰਮ੍ਰਿਤ ਬਚਨ ਮਨ ਮਹਿ ਸਿੰਚਉ ਬੰਦਉ ਬਾਰ
ਬਾਰ ॥ ੩ ॥ ਚਿਤਵਉ ਮਨਿ ਆਸਾ ਕਰਉ
ਜਨ ਕਾ ਸੰਗੁ ਮਾਗਉ ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ
ਦਇਆ ਕਰਿ ਦਾਸ ਚਰਣੀ ਲਾਗਉ ॥ ੪ ॥
੨ ॥ ੪੨ ॥

ਸੁਹੀ ਮਹਲਾ ੫ ॥

ਜਿਨਿ ਮੋਹੇ ਬ੍ਰਹਮੰਡ ਖੰਡ ਤਾਹੁ ਮਹਿ ਪਾਉ ॥
ਰਾਖਿ ਲੇਹੁ ਇਹੁ ਬਿਖਈ ਜੀਉ ਦੇਹੁ ਅਪੁਨਾ
ਨਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾ ਤੇ ਨਾਹੀ ਕੋ ਸੁਖੀ

Even when man is moving around naked but with the love of the Lord inculcated in his heart, he deserves all the praise and respect. As opposed to this all, the rich apparel of silken and costly clothes is purposeless and useless by wearing which we are engrossed in vicious thoughts or sinful actions. (3)

O True Master ! Everything is under Your control (in Your hands) and after creating all the beings, we are engaged in various functions and chores as directed by You.

O Nanak ! I only seek this boon from the Lord that I may be enabled to recite His True Name all the time, (with each breath) so that not a moment goes to waste without His worship. (4 - 1 - 41)

Suhi Mahala - 5 (*Har ka sant pran dhan tis ka panhara...*)

O Lord ! I would surrender my body (life) and wealth to Your holy saint and serve him as his slave or a water-carrier. Infact, the saint is my brother, friend and son, nay, he is dearer to me than all these people as he is my very life or existence. (Pause -1)

O Lord ! I have only one longing and urge in my (mind) heart that I should make a wisk of my hair and wave it over the head of the saints, thus serving them with devotion. Secondly I would like to place my head at their lotus-feet (Pay obeisance to them) and perceive a glimpse of the saints with my eyes, while applying the dust of their lotus-feet on my forehead. (in reverence) (1)

Then I would like to talk with humility and beseech them, thus seeking their support by getting rid of my egoistic tendencies. O Lord, the ocean of virtues ! I may then attain unison with You, (through Your Grace) by singing Your praises ! (2)

O Lord ! I would love to have a glimpse of the holy saints time and again and to inculcate (the love of) their nectar-like sweet words in my heart and salute them time and again. (3)

I have only this belief deliberating on one hope that whenever I have any demands, I would approach the holy saints with my request and prayers.

O Nanak ! May the Lord bless me with the support of the lotus-feet of His holy saints through His Grace, (so as to enjoy the bliss of life). (4 - 2 - 42)

Suhi Mahala - 5 (*Jin mohai brahmand khand....*)

O Lord ! The worldly falsehood (Maya) which has enamoured the whole universe (whole world including continents) with its love, has ensnared me also alongwith other beings; with its charm. My only prayer to You is to protect this man, caught in the bondage of vices and sinful actions, by inculcating the love of Your True Name in his heart through Your Grace. (Pause -1)

O Lord ! I am also suffering from the pangs of worldly

ਤਾ ਕੈ ਪਾਛੈ ਜਾਉ ॥ ਛੇਡਿ ਜਾਹਿ ਜੋ ਸਗਲ
ਕਉ ਫਿਰਿ ਫਿਰਿ ਲਪਟਾਉ ॥ ੧ ॥ ਕਰਹੁ
ਕ੍ਰਿਪਾ ਕਰੁਣਾਪਤੇ ਤੇਰੇ ਹਰਿ ਗੁਣ ਗਾਉ ॥
ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਸਾਧਸੰਗਿ ਸਮਾਉ ॥
੨ ॥ ੩ ॥ ੪੩ ॥
ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਘਰੁ ੫ ਪੜਤਾਲ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਪ੍ਰੀਤਿ ਪ੍ਰੀਤਿ ਗੁਰੀਆ ਮੋਹਨ ਲਾਲਨਾ ॥ ਜਪਿ
ਮਨ ਗੋਬਿੰਦ ਏਕੈ ਅਵਰੁ ਨਹੀ ਕੋ ਲੇਖੈ ਸੰਤ
ਲਾਗੁ ਮਨਹਿ ਛਾਡੁ ਦੁਬਿਧਾ ਕੀ ਕੁਰੀਆ ॥
੧ ॥ ਰਹਾਉ ॥ ਨਿਰਗੁਨ ਹਰੀਆ ਸਰਗੁਨ
ਧਰੀਆ ਅਨਿਕ ਕੋਠਰੀਆ ਭਿੰਨ ਭਿੰਨ ਭਿੰਨ
ਭਿੰਨ ਕਰੀਆ ॥ ਵਿਚਿ ਮਨ ਕੋਟਵਰੀਆ ॥
ਨਿਜ ਮੰਦਰਿ ਪਿਰੀਆ ॥ ਤਹਾ ਆਨਦ ਕਰੀਆ
॥ ਨਹ ਮਰੀਆ ਨਹ ਜਰੀਆ ॥ ੧ ॥ ਕਿਰਤਨਿ
ਜੁਰੀਆ ਬਹੁ ਬਿਧਿ ਫਿਰੀਆ ਪਰ ਕਉ
ਹਿਰੀਆ ॥ ਬਿਖਨਾ ਘਿਰੀਆ ॥ ਅਬ ਸਾਧੁ
ਸੰਗਿ ਪਰੀਆ ॥ ਹਰਿ ਦੁਆਰੈ ਖਰੀਆ ॥
ਦਰਸਨੁ ਕਰੀਆ ॥ ਨਾਨਕ ਗੁਰ ਮਿਰੀਆ ॥
ਬਹੁਰਿ ਨ ਫਿਰੀਆ ॥ ੨ ॥ ੧ ॥ ੪੪ ॥
ਸੂਹੀ ਮਹਲਾ ੫ ॥
ਰਾਸਿ ਮੰਡਲੁ ਕੀਨੋ ਅਖਾਰਾ ॥ ਸਗਲੋ ਸਾਜਿ

falsehood (Maya) which has never lent any comforts to anyone in this world. Infact, I have also wasted my whole life in the pursuit of gaining more of worldly possessions, whereas all these things are left behind after the death and we proceed to the next world empty handed. (1)

O True Master, an embodiment of Grace and Mercy ! May You bless me with Your Grace and benevolence so that I could always sing Your praises. O Nanak ! May the Lord bestow me with the opportunity of joining the company of holy saints so that I could also merge with the Lord ! This is my only prayer to the Lord. (2 - 3- 43)

Rag Suhi Mahala - 5 Ghar - 5 Par'tal Ik onkar satgur prasad (Preet preet guria mohan ...)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O my beloved Lord ! The greatest and purest love in the world is the love of the True Master. O my mind ! Let us recite the Lord's True Name only as nothing else will be of any avail, including various rituals or religious acts. The best way would be to get into the service of the holy saints and by taking refuge at their lotus-feet one could cast away one's dual-mindedness and doubts. Thus let us follow the path of the Guru leaving the path of (Maya) falsehood and doubts. (Pause - 1)

The unseen Lord has taken the form of the three-pronged Maya (worldly falsehood) in a seen and physical form, thus pervading all the human beings. The body reproduces in four different (methods) sources of creation and then sustains itself, while the mind is bestowed to take charge of all actions (of the body). Then in the human form, the Lord abides within this frame (body) in a special place. The Lord Himself enjoys the worldly pleasures in the human form with the help of ten senses. The Lord never suffers death nor is He pestered by old age as He is free from the cycle of births and deaths. (1)

O Brother ! Then the True Master is involved in the world of the human being, and passes through various forms of life (in the cycle of Rebirths) and gets engrossed in sinful actions even coveting other's wealth and beauty. But when this human being (a representative of the Lord) gains the company of holy saints, then he perceives the Lord by standing in (front of) His presence. So the person, who is blessed with the Guru's guidance, does not pass through the cycle of births and deaths, having attained the Lord. (2 - 1 - 44)

Suhi Mahala - 5 (Raas mandal kino akhara....)

O Lord ! This worldly drama has been enacted by You as a part of Your wondrous play. Having created this universe, You are

ਰਖਿਓ ਪਾਸਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਹੁ ਬਿਧਿ
ਰੂਪ ਰੰਗ ਆਪਾਰਾ ॥ ਪੇਖੈ ਖੁਸੀ ਭੋਗ ਨਹੀ
ਹਾਰਾ ॥ ਸਭਿ ਰਸ ਲੈਤ ਬਸਤ ਨਿਰਾਰਾ ॥ ੧
॥ ਬਰਨੁ ਚਿਹਨੁ ਨਾਹੀ ਮੁਖੁ ਨ ਮਾਸਾਰਾ ॥
ਕਹਨੁ ਨ ਜਾਈ ਖੇਲੁ ਤੁਹਾਰਾ ॥ ਨਾਨਕ ਰੇਣੁ
ਸੰਤ ਚਰਨਾਰਾ ॥ ੨ ॥ ੨ ॥ ੪੫ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਤਉ ਮੈ ਆਇਆ ਸਰਨੀ ਆਇਆ ॥ ਭਰੋਸੈ
ਆਇਆ ਕਿਰਪਾ ਆਇਆ ॥ ਜਿਉ ਭਾਵੈ
ਤਿਉ ਰਾਖਹੁ ਸੁਆਮੀ ਮਾਰਗੁ ਗੁਰਗਿ
ਪਠਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਹਾ ਦੁਤਰੁ
ਮਾਇਆ ॥ ਜੈਸੇ ਪਵਨੁ ਝੁਲਾਇਆ ॥ ੧ ॥
ਸੁਨਿ ਸੁਨਿ ਹੀ ਡਰਾਇਆ ॥ ਕਰਰੋ
ਧ੍ਰਮਰਾਇਆ ॥ ੨ ॥ ਗ੍ਰਿਹ ਅੰਧ ਕੂਪਾਇਆ
॥ ਪਾਵਰੁ ਸਰਗਾਇਆ ॥ ੩ ॥ ਗਹੀ ਓਟ
ਸਾਧਾਇਆ ॥ ਨਾਨਕ ਹਰਿ ਧਿਆਇਆ ॥
ਅਬ ਮੈ ਪੂਰਾ ਪਾਇਆ ॥ ੪ ॥ ੩ ॥ ੪੬ ॥

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਘਰੁ ੬

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਤਿਗੁਰ ਪਾਸਿ ਬੇਨੰਤੀਆ ਮਿਲੈ ਨਾਮੁ ਆਧਾਰਾ
॥ ਤੁਠਾ ਸਚਾ ਪਾਤਿਸਾਹੁ ਤਾਪੁ ਗਇਆ ਸੰਸਾਰਾ
॥ ੧ ॥ ਭਗਤਾ ਕੀ ਟੇਕ ਤੂੰ ਸੰਤਾ ਕੀ ਓਟ ਤੂੰ
ਸਚਾ ਸਿਰਜਨਹਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਚੁ
ਤੇਰੀ ਸਮਗਰੀ ਸਚੁ ਤੇਰਾ ਦਰਬਾਰਾ ॥ ਸਚੁ

managing to sustain it also. (Pause - 1)

O Lord ! You have created many forms of beings with different shades and colours. (This is Your seen form only) The Lord pleases Himself by perceiving all His creation and enjoys the worldly pleasures in different forms of beings. In the (seen form) form of living beings He enjoys all the pleasures and then (in the unseen form) remains aloof as well. (1)

The Lord has no physical appearance, without having any white or other hue (colour) having no mole, or hair on the face (like beard) or any form of flesh, as such He is beyond any description. O True Master ! Your worldly drama is known to You alone as it is beyond our comprehension, and indescribable. O Nanak ! May the Lord bestow on us the dust of the lotus-feet of His saints through His Grace! (So that with humility we may attain unity with the Lord). This is our only prayer to the Lord. (2 - 2 - 45)

Rag Suhi Mahala - 5 (*Tou mein ayaa sarni aya....*)

O Brother ! I have sought the support of the Lord, when the Guru enabled me to follow the path shown by the holy saints. Now I am fully convinced that the Lord pervades all the beings equally, but I have got faith in Him only through His Grace and benevolence. My only supplication to the Lord is that He may direct (keep) me (in my doings) as it pleases Him, as the Guru's guidance has shown this clear path (of self-surrender). (Pause-1)

The lure and charm of Maya (worldly falsehood) is such that it is rather difficult to avoid it (overcome it) like the gust of wind over which we have no control. Similarly we have no control over this Maya (falsehood). (1)

By hearing all these things one gets afraid of the god of justice (Dharam Raj) that he could be very harsh. (2)

This house holder's life is like a blind well, while the world is like an ocean of fire. (full of worldly desires). (3)

But now we have sought the support of the holy saints. (the lotus-feet of the saints). O Nanak ! We now recite the Lord's True Name (and enjoy His bliss). O Lord ! Now we have realised Your complete Vision, having had Your glimpse and are fully merged with You. (4 - 31 - 46)

Rag Suhi Mahala - 5 Ghar - 6 Ik onkar satgur prasad (*Satgur pas benantia milai naam adhara...*)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Guru ! May You bestow me with Your True Name as my support ! This is my only prayer to You, When the Lord got pleased with me, all my worldly ills and afflictions were cast away through His Grace and benevolence. (1)

O Lord -Creator ! You are our benefactor, enlightening us with Your Grace and are the mainstay of Your saints, who recite

ਤੇਰੇ ਖਾਜੀਨਿਆ ਸਚੁ ਤੇਰਾ ਪਾਸਾਰਾ ॥ ੨ ॥

ਤੇਰਾ ਰੂਪੁ ਅਰੰਮੁ ਹੈ ਅਨੂਪੁ ਤੇਰਾ ਦਰਸਾਰਾ ॥

ਹਉ ਕੁਰਬਾਣੀ ਤੇਰਿਆ ਸੇਵਕਾ ਜਿਨ੍ਹ ਹਰਿ

ਨਾਮੁ ਪਿਆਰਾ ॥ ੩ ॥ ਸਭੇ ਇਛਾ ਪੂਰੀਆ

ਜਾ ਪਾਇਆ ਅਗਮ ਅਪਾਰਾ ॥ ਗੁਰੁ ਨਾਨਕੁ

ਮਿਲਿਆ ਪਾਰਬ੍ਰਹਮੁ ਤੇਰਿਆ ਚਰਣਾ ਕਉ

ਬਲਿਹਾਰਾ ॥ ੪ ॥ ੧ ॥ ੪੭ ॥

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਘਰੁ ੭

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤੇਰਾ ਭਾਣਾ ਤੂੰ ਹੈ ਮਨਾਇਹਿ ਜਿਸ ਨੇ ਹੋਹਿ

ਦਇਆਲਾ ॥ ਸਾਈ ਭਗਤਿ ਜੋ ਤੁਧੁ ਭਾਵੈ ਤੂੰ

ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਾ ॥ ੧ ॥ ਮੇਰੇ ਰਾਮ

ਰਾਇ ਸੰਤਾ ਟੇਕ ਤੁਮਾਰੀ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ

ਪਰਵਾਣੁ ਮਨਿ ਤਨਿ ਤੂੰ ਹੈ ਅਧਾਰੀ ॥ ੧ ॥

ਰਹਾਉ ॥ ਤੂੰ ਦਇਆਲੁ ਕ੍ਰਿਪਾਲੁ ਕ੍ਰਿਪਾ ਨਿਧਿ

ਮਨਸਾ ਪੂਰਣਹਾਰਾ ॥ ਭਗਤ ਤੇਰੇ ਸਭਿ

ਪ੍ਰਾਣਪਤਿ ਪ੍ਰੀਤਮ ਤੂੰ ਭਗਤਨ ਕਾ ਪਿਆਰਾ ॥

੨ ॥ ਤੂੰ ਅਥਾਹੁ ਅਪਾਰੁ ਅਤਿ ਉਚਾ ਕੋਈ

ਅਵਰੁ ਨ ਤੇਰੀ ਭਾਤੇ ॥ ਇਹ ਅਰਦਾਸਿ ਹਮਾਰੀ

ਸੁਆਮੀ ਵਿਸਰੁ ਨਾਹੀ ਸੁਖਦਾਤੇ ॥ ੩ ॥ ਦਿਨੁ

ਰੈਣਿ ਸਾਸਿ ਸਾਸਿ ਗੁਣ ਗਾਵਾਂ ਜੇ ਸੁਆਮੀ

ਤੁਧੁ ਭਾਵਾ ॥ ਨਾਮੁ ਤੇਰਾ ਸੁਖੁ ਨਾਨਕੁ ਮਾਰੀ

ਸਾਹਿਬ ਤੁਠੈ ਪਾਵਾ ॥ ੪ ॥ ੧ ॥ ੪੮ ॥

Your True Name in a state of peace and tranquillity. (Pause - 1)

O Lord ! The wealth of Your virtues is also real and True while the company of Your holy saints is equally true and blissful.

O Lord ! Your world is an embodiment of Truth, alongwith the treasure of Your True Name and the hearts of Your holy saints, which are equally pure and True. (2)

O Lord ! It is rather difficult (impossible) to attain a glimpse of Your vision while You are beyond our reach and Your glimpse is a wonderful experience. I always offer myself as a sacrifice to Your slaves and holy saints, who are endeared to Your True Name. I have got all my desires fulfilled once I attained the limitless Lord, who is beyond our comprehension and reach.

O Nanak ! I am a sacrifice (surrender myself) to the lotus-feet of the Lord, whom I have been enabled to attain (unite with) through the Guru's Grace. (4 - 1 - 47)

Rag Suhi Mahala - 5 Ghar - 7 Ik onkar satgur prasad
(Tera bhana tuhain mana'yeh jis no hoie dayala....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! The person, who is blessed with Your Grace, is enabled to follow Your dictates as per Lord's Will (without a murmur) with pleasure. The real worship lies in Your acceptance and pleasure. O True Master ! You are the benefactor of all beings, maintaining and sustaining them all. (1)

O my Lord ! Your saints depend only on Your support as they accept Your Will with pleasure, and as it pleases You. You are the mainstay of the body and soul of Your saints. (Pause - 1)

O Lord ! You are always the ocean of Grace and the benefactor of Your mercy, fulfilling all our desires and needs. O Lord - spouse, the sustainer of life ! All the saints are dear to You and You are the dearest friend of the saints. (2)

O True Master ! You are the greatest, and the highest power, too deep for our probe, and there is none else on par with You.

O Lord, the Master of all bliss ! We pray to You that we may be enabled to remember You always, without forsaking You even for (during) a breath. (So that we may attain salvation by reciting True Name). (3)

O True Master ! May I be blessed with this benediction (boon) that I could sing your praises with every breath, if You are truly pleased with me. O Nanak ! I only seek this favour from the Lord that I may be blessed with (His) True Name. We cannot attain True Name without the Grace of the Lord, which could be recited only when the Lord is pleased with us. (our service) (4 - 1 - 48)

ਸੂਰੀ ਮਹਲਾ ੫ ॥

ਵਿਸਰਹਿ ਨਾਹੀ ਜਿਤੁ ਕੂ ਕਬਹੂ ਸੋ ਥਾਨੁ ਤੇਰਾ
ਕੇਹਾ ॥ ਆਨ ਪਹਰ ਜਿਤੁ ਤੁਧੁ ਧਿਆਈ
ਨਿਰਮਲ ਹੋਵੈ ਦੇਹਾ ॥ ੧ ॥ ਮੇਰਾ ਰਾਮ ਹਉ
ਸੋ ਥਾਨੁ ਭਾਲਣ ਆਇਆ ॥ ਖੋਜਤ ਖੋਜਤ
ਭਇਆ ਸਾਧਸੰਗੁ ਤਿਨ੍ ਸਰਣਾਈ ਪਾਇਆ
॥ ੧ ॥ ਰਹਾਉ ॥ ਬੇਦ ਪੜੇ ਪੜਿ ਬ੍ਰਹਮੇ ਰਾਹੇ
ਇਕੁ ਤਿਲੁ ਨਹੀ ਕੀਮਤਿ ਪਾਈ ॥ ਸਾਧਿਕ
ਸਿਧ ਫਿਰਹਿ ਬਿਲਲਾਤੇ ਤੇ ਭੀ ਮੋਹੇ ਮਾਈ ॥
੨ ॥ ਦਸ ਅਉਤਾਰ ਰਾਜੇ ਹੋਇ ਵਰਤੇ
ਮਹਾਦੇਵ ਅਉਧੁਤਾ ॥ ਤਿਨ੍ ਭੀ ਅੰਤੁ ਨ
ਪਾਇਓ ਤੇਰਾ ਲਾਇ ਥਕੇ ਬਿਭੂਤਾ ॥ ੩ ॥
ਸਹਜ ਸੂਖ ਆਨੰਦ ਨਾਮ ਰਸ ਹਰਿ ਸੰਤੀ
ਮੰਗਲੁ ਗਾਇਆ ॥ ਸਫਲ ਦਰਸਨੁ ਭੇਟਿਓ
ਗੁਰ ਨਾਨਕ ਤਾ ਮਨਿ ਤਨਿ ਹਰਿ ਹਰਿ
ਧਿਆਇਆ ॥ ੪ ॥ ੨ ॥ ੪੯ ॥

ਸੂਰੀ ਮਹਲਾ ੫ ॥

ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮੁ
ਜਾਗਾਤੀ ਲੂਟੈ ॥ ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ
ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੂਟੈ ॥ ੧ ॥
ਸੰਤਹੁ ਸਾਗਰੁ ਪਾਰਿ ਉਤਰੀਐ ॥ ਜੇ ਕੋ ਬਚਨੁ
ਕਮਾਵੈ ਸੰਤਨ ਕਾ ਸੋ ਗੁਰ ਪਰਸਾਦੀ ਤਰੀਐ
॥ ੧ ॥ ਰਹਾਉ ॥ ਕੋਟਿ ਤੀਰਥ ਮਜਨ
ਇਸਨਾਨਾ ਇਸੁ ਕਲਿ ਮਹਿ ਮੈਲੁ ਭਰੀਜੈ ॥
ਸਾਧਸੰਗਿ ਜੋ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੋ ਨਿਰਮਲੁ
ਕਰਿ ਲੀਜੈ ॥ ੨ ॥ ਬੇਦ ਕਤੇਬ ਸਿਮ੍ਰਿਤਿ

Suhi Mahala - 5 (*Visreh nahi jit tu kabhu.....*)

O Lord ! What type of abode is Yours, where we could not forget Your remembrance, (worship), and recite Your True Name all the twenty-four hours in that abode and get our body purified ? (1)

O my Lord ! I have come to seek Your Abode and attained the company of holy saints in that effort. Thus I have attained unison with You through the knowledge of True Name, gained by seeking refuge at the lotus-feet of the saints. (Pause -1)

O Lord ! Even gods like Brahma, through their study and knowledge of Vedas have failed in their efforts to evaluate Your greatness or realise Your secrets. Infact, even the Sidhas and mendicants (engaged in Your worship) are seen wailing and crying (at their failure) as they are also caught in the bondage of worldly falsehood (Maya). (2)

O Lord ! Even the ten main incarnations (out of the twenty four incarnations) like Rama, including the great kings of the world and gods like Shiva have tired themselves out by smearing ash (on the body) without realising Your secrets (limits). (3)

The holy saints, by singing the praises of the Lord, have attained the eternal bliss through the recitation of True Name.

O Nanak ! Once I got in touch with the True Guru, who could unite us with the Lord, I have recited Lord's True Name with love and devotion (with body and soul) and got blessed (and acclaimed) through it. (4 - 2 - 49)

Suhi Mahala - 5 (*Karam dharam pakhand jo deeseh...*)

O Brother ! Whatever rituals and formal religious acts we perform, are looted by the Yama as a fine and there will be no importance attached to such acts in the Lord's Presence. (Such formal rituals are a total waste, having no value). In fact, let us sing the praises of the Lord with love even for a moment, so that we could get rid of all our (afflictions) bondage of the Yama. (1)

O Saints ! It is through the Guru's Grace that we could cross this ocean of life. In case any person, follows the Guru's teachings then he will be able to attain salvation through the Guru's Grace. (Pause -1)

Some persons visiting the various (millions of) holy places of pilgrimage in this present age of Kal-Yug and bathing there, get filled with egoism but the person who sings the praises of the Lord in the company of holy saints, purifies his mind. (2)

O Brother ! One cannot attain salvation by studying Vedas,

ਸਭਿ ਸਾਸਤ ਇਨ੍ਹ ਪੜਿਆ ਮੁਕਤਿ ਨ ਹੋਈ
॥ ਏਕੁ ਅਖਰੁ ਜੋ ਗੁਰਮੁਖਿ ਜਾਪੈ ਤਿਸ ਕੀ
ਨਿਰਮਲ ਸੋਈ ॥ ੩ ॥ ਖੜੀ ਬ੍ਰਾਹਮਣ ਸੂਦ
ਵੈਸ ਉਪਦੇਸੁ ਚਹੁ ਵਰਨਾ ਕਉ ਸਾਝਾ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੈ ਉਧਰੈ ਸੋ ਕਲਿ ਮਹਿ
ਘਟਿ ਘਟਿ ਨਾਨਕ ਮਾਝਾ ॥ ੪ ॥ ੩ ॥੫੦॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਜੋ ਕਿਛੁ ਕਰੈ ਸੋਈ ਪ੍ਰਭ ਮਾਨਹਿ ਓਇ ਰਾਮ
ਨਾਮ ਰੰਗਿ ਰਾਤੇ ॥ ਤਿਨ੍ਹ ਕੀ ਸੋਭਾ ਸਭਨੀ
ਥਾਈ ਜਿਨ੍ਹ ਪ੍ਰਭ ਕੇ ਚਰਣ ਪਰਾਤੇ ॥ ੧ ॥
ਮੇਰੇ ਰਾਮ ਹਰਿ ਸੰਤਾ ਜੇਵਡੁ ਨ ਕੋਈ ॥ ਭਗਤਾ
ਬਣਿ ਆਈ ਪ੍ਰਭ ਅਪਨੇ ਸਿਉ ਜਲਿ ਥਲਿ
ਮਹੀਅਲਿ ਸੋਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕੋਟਿ
ਅਪ੍ਰਾਪੀ ਸੰਤਸੰਗਿ ਉਧਰੈ ਜਮੁ ਤਾ ਕੈ ਨੇੜਿ ਨ
ਆਵੈ ॥ ਜਨਮ ਜਨਮ ਕਾ ਬਿਛੁੜਿਆ ਹੋਵੈ
ਤਿਨ੍ਹ ਹਰਿ ਸਿਉ ਆਣਿ ਮਿਲਾਵੈ ॥ ੨ ॥
ਮਾਇਆ ਮੋਹ ਭਰਮੁ ਭਉ ਕਾਟੈ ਸੰਤ ਸਰਣਿ
ਜੋ ਆਵੈ ॥ ਜੇਹਾ ਮਨੋਰਥੁ ਕਰਿ ਆਰਾਧੇ ਸੋ
ਸੰਤਨ ਤੇ ਪਾਵੈ ॥ ੩ ॥ ਜਨ ਕੀ ਮਹਿਮਾ
ਕੇਤਕ ਬਰਨਉ ਜੋ ਪ੍ਰਭ ਅਪਨੇ ਭਾਣੇ ॥ ਕਹੁ
ਨਾਨਕ ਜਿਨ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਸੇ ਸਭ ਤੇ
ਭਏ ਨਿਕਾਣੇ ॥ ੪ ॥ ੪ ॥ ੫੧ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਮਹਾ ਅਗਨਿ ਤੇ ਤੁਧੁ ਹਾਥ ਦੇ ਰਾਖੇ ਪਏ ਤੇਰੀ
ਸਰਣਾਈ ॥ ਤੇਰਾ ਮਾਣੁ ਤਾਣੁ ਰਿਦ ਅੰਤਰਿ
ਹੋਰ ਦੂਜੀ ਆਸ ਚੁਕਾਈ ॥ ੧ ॥ ਮੇਰੇ ਰਾਮ

Koran or Shastras and Smrities but the Guru-minded person, who understands the meaning of the Lord's Name, gets truly acclaimed and praised. (3)

O Brother ! The Guru's teachings are common to all the castes including Khattris, Brahmins, Shudras and Vaishs (four Hindu castes). O Nanak ! In this age of Kal-Yug, the Guru-minded person, who recites True Name and perceives the same Lord pervading all the beings equally through the Guru's guidance, attains salvation. (4 - 3 - 50)

Suhi Mahala - 5 (Jo kichh karai soiee prabh maneh..)

O Brother ! The holy saints are always imbued with the love of the Lord, as such the Lord always accepts their prayers and supplications. The holy saints, who have worshipped the lotus-feet of the True Master, are praised and acclaimed all over the world. (1)

O Lord -Ram ! There is none else as pure and great as the saints as they have developed love for the True Master, who is pervading all over, including the lands, oceans and the sky (Pause - 1)

O Brother ! Millions of sinners even, being in the company of the holy saints, have crossed this ocean (of life) successfully, and the Yama (god of death) even never comes near them. Even the person, separated from the Lord since ages, gets united with the Lord, through the efforts of the holy saints. (2)

The saints help the person, who seeks refuge at the lotus-feet of the holy saints, to cast away their love for Maya (worldly falsehood), fear of the Yama and dual-mindedness. The holy saints also enable the person, who serves them with certain wishes, to fulfil his desires. (3)

O Nanak ! How could I praise the holy saints, who have been accepted by the Lord, having won His pleasure ? Moreover, such persons who have united with the True Guru, have been spared the uncalled-for praise of other people. (4 - 4 - 51)

Suhi Mahala - 5 (Maha agan te tud hath dei ra'khai....)

O Brother ! The Lord has protected those persons with a helping hand, who have sought His support, (Have sought refuge at His lotus-feet), against the fire of worldly falsehood.

O Lord ! We depend on Your love and strength with pride and faith in You alone, ridding us of the support of others. (1)

ਗਇ ਤੁਧੁ ਚਿਤਿ ਆਇਐ ਉਬਰੇ ॥ ਤੇਰੀ
ਟੇਕ ਭਰਵਾਸਾ ਤੁਮ੍ਹਰਾ ਜਪਿ ਨਾਮੁ ਤੁਮ੍ਹਰਾ
ਉਧਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅੰਧ ਕੂਪ ਤੇ ਕਾਢਿ
ਲੀਏ ਤੁਮ੍ਹਰਾ ਆਪਿ ਭਏ ਕਿਰਪਾਲਾ ॥ ਸਾਰਿ
ਸਮ੍ਹਾਲਿ ਸਰਬ ਸੁਖ ਦੀਏ ਆਪਿ ਕਰੇ
ਪ੍ਰਤਿਪਾਲਾ ॥ ੨ ॥ ਆਪਣੀ ਨਦਰਿ ਕਰੇ
ਪਰਮੇਸਰੁ ਬੰਧਨ ਕਾਟਿ ਛਡਾਏ ॥ ਆਪਣੀ
ਭਗਤਿ ਪ੍ਰਤਿ ਆਪਿ ਕਰਾਈ ਆਪੇ ਸੇਵਾ ਲਾਏ
॥ ੩ ॥ ਭਰਮੁ ਗਇਆ ਭੈ ਮੋਹ ਬਿਨਾਸੇ
ਮਿਟਿਆ ਸਗਲ ਵਿਸ਼ੁਰਾ ॥ ਨਾਨਕ ਦਇਆ
ਕਰੀ ਸੁਖਦਾਏ ਭੋਟਿਆ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥ ੪
॥ ੫ ॥ ੫੨ ॥

ਸੂਰੀ ਮਹਲਾ ੫ ॥

ਜਬ ਕਛੁ ਨ ਸੀਓ ਤਬ ਕਿਆ ਕਰਤਾ ਕਵਨ
ਕਰਮ ਕਰਿ ਆਇਆ ॥ ਅਪਨਾ ਖੇਲੁ ਆਪਿ
ਕਰਿ ਦੇਖੇ ਠਾਕੁਰਿ ਰਚਨੁ ਰਚਾਇਆ ॥ ੧ ॥
ਮੇਰੇ ਰਾਮ ਰਾਇ ਮੁਖ ਤੇ ਕਛੁ ਨ ਹੋਈ ॥ ਆਪੇ
ਕਰਤਾ ਆਪਿ ਕਰਾਏ ਸਰਬ ਨਿਰੰਤਰਿ ਸੋਈ ॥
੧ ॥ ਰਹਾਉ ॥ ਗਣਤੀ ਗਣੀ ਨ ਛੂਟੈ ਕਤਹੁ
ਕਾਢੀ ਦੇਹ ਇਆਣੀ ॥ ਕ੍ਰਿਪਾ ਕਰਹੁ ਪ੍ਰਭ
ਕਰਣੈਹਾਰੇ ਤੇਰੀ ਬਖਸ ਨਿਰਾਲੀ ॥ ੨ ॥ ਜੀਅ
ਜੰਤ ਸਭ ਤੇਰੇ ਕੀਤੇ ਘਟਿ ਘਟਿ ਤੁਹੀ
ਧਿਆਈਐ ॥ ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂਹੈ ਜਾਣਹਿ
ਕੁਦਰਤਿ ਕੀਮ ਨ ਪਾਈਐ ॥ ੩ ॥ ਨਿਰਗੁਣੁ
ਮੁਗਧੁ ਅਜਾਣੁ ਅਗਿਆਨੀ ਕਰਮ ਧਰਮ ਨਹੀ

O True Master ! O Lord ! Whenever we remember You by reciting Your True Name, we are enabled to cross this ocean of life successfully. I have sought Your support (by body), with confidence in mind, while reciting Your True Name with the tongue which has enabled me to attain salvation. (Pause -1)

O Lord ! I have attained True Name through Your Grace which has enabled me to attain salvation by getting free from the bondage of this world like the blind well. Then You have sustained me fully, blessing me with all the worldly comforts. (2)

O Lord ! You have removed my bondage of worldly falsehood through Your Grace and saved me from my doubtful wanderings in the world. O True Master ! It is through Your Grace that You have blessed me with Your worship through Your service. (3)

O Lord ! All my doubts and misgivings have been cast away, alongwith the worldly love, and my shortcomings or vicious thoughts, thus ending my desperation. O Nanak ! I have attained the eternal bliss through the Lord's Grace, by being united with the perfect Guru. (4 - 5 - 52)

Suhi Mahala - 5 (Jab kachh na siou tab kia karta....)

O Lord ! When this human being was unable to do anything being in the mother's womb, then what was he doing living in the mother's body. It was all due to Your Grace that he was brought out of the mother's womb into the world for some of his (performed earlier) good actions.

O True Master ! You have enacted this worldly drama Yourself and are watching it (from a distance) as You have created this universe Yourself. (1)

O Lord ! I am not capable of doing anything, and You alone are enabling all human beings to perform certain actions, as You are the creator of all, being present within them, pervading all the bodies. (Pause - 1)

O Lord ! This human body of ours is being dissipated slowly while we are ignorant beings with little intelligence and cannot attain freedom from this bondage if we have to account for our actions. O True Master ! May You bless us with Your Grace, which is wonderful and completely distinct. O Lord, the cause and effect of everything ! May we be bestowed with Your benevolence! (2)

O Lord ! All the beings, big and small, are Your creation only while You are pervading (within) all the hearts. You alone know the secret of Your wonderful Nature, whereas we cannot evaluate it, as it is beyond our comprehension. (3)

O Lord ! I am totally ignorant, foolish, virtueless, without any wisdom as such I cannot understand Your system of working. O Nanak ! May the Lord bless me with the boon of singing His

ਜਾਣਾ ॥ ਦਇਆ ਕਰਹੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ
ਮਿਠਾ ਲਗੈ ਤੇਰਾ ਭਾਣਾ ॥ ੪ ॥ ੬ ॥ ੫੩ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਭਾਗਠੜੇ ਹਰਿ ਸੰਤ ਤੁਮ੍ਹਾਰੇ ਜਿਨ੍ਹ ਘਰਿ ਧਨੁ
ਹਰਿ ਨਾਮਾ ॥ ਪਰਵਾਣੁ ਗਣੀ ਸੇਈ ਇਹ ਆਏ
ਸਫਲ ਤਿਨਾ ਕੇ ਕਾਮਾ ॥ ੧ ॥ ਮੇਰੇ ਰਾਮ ਹਰਿ
ਜਨ ਕੈ ਹਉ ਬਲਿ ਜਾਈ ॥ ਕੇਸਾ ਕਾ ਕਰਿ
ਚਵਰੁ ਢੁਲਾਵਾ ਚਰਣ ਧੂੜਿ ਮੁਖਿ ਲਾਈ ॥ ੧
॥ ਰਹਾਉ ॥ ਜਨਮ ਮਰਣ ਦੁਹਰੂ ਮਹਿ ਨਾਹੀ
ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ ॥ ਜੀਅ ਦਾਨੁ ਦੇ
ਭਗਤੀ ਲਾਇਨਿ ਹਰਿ ਸਿਉ ਲੈਨਿ ਮਿਲਾਏ
॥ ੨ ॥ ਸਚਾ ਅਮਰੁ ਸਚੀ ਪਾਤਿਸਾਹੀ ਸਚੇ
ਸੇਤੀ ਰਾਤੇ ॥ ਸਚਾ ਸੁਖੁ ਸਚੀ ਵਡਿਆਈ ਜਿਸ
ਕੇ ਸੇ ਤਿਨਿ ਜਾਤੇ ॥ ੩ ॥ ਪਖਾ ਫੇਰੀ ਪਾਣੀ
ਢੋਵਾ ਹਰਿ ਜਨ ਕੈ ਪੀਸਣੁ ਪੀਸਿ ਕਮਾਵਾ ॥
ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਪਾਸਿ ਬੇਨਤੀ ਤੇਰੇ ਜਨ ਦੇਖਣੁ
ਪਾਵਾ ॥ ੪ ॥ ੭ ॥ ੫੪ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰ ਸਤਿਗੁਰ ਆਪੇ
ਕਰਣੈਹਾਰਾ ॥ ਚਰਣ ਧੂੜਿ ਤੇਰੀ ਸੇਵਕੁ ਮਾਰੈ
ਤੇਰੇ ਦਰਸਨ ਕਉ ਬਲਿਹਾਰਾ ॥ ੧ ॥ ਮੇਰੇ
ਰਾਮ ਰਾਇ ਜਿਉ ਰਾਖਹਿ ਤਿਉ ਰਹੀਐ ॥
ਤੁਧੁ ਭਾਵੈ ਤਾ ਨਾਮੁ ਜਪਾਵਹਿ ਸੁਖੁ ਤੇਰਾ ਦਿਤਾ
ਲਹੀਐ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੁਕਤਿ ਭੁਗਤਿ
ਜੁਗਤਿ ਤੇਰੀ ਸੇਵਾ ਜਿਸੁ ਤੂੰ ਆਪਿ ਕਰਾਇਹਿ

praises always through His Grace ! O Lord ! May I follow Your
dictates as per Your Will with pleasure, and give me strength to
accept it without a murmur. (4 - 6 - 53)

Suhi Mahala -5 (*Bhagthar'ai har sant tumarai..*)

O Lord ! The holy saints, who possess the wealth of Your
True Name in their hearts, are truly the rich traders (businessmen)
and their life in this world is a real success, with all their desires
fulfilled. (1)

O Lord ! I would offer myself as a sacrifice to the holy saints
and would wave the wisk over their heads, made out of my hair
and apply the dust of their lotus-feet on my forehead. (Pause - 1)

The true slaves (disciples) of the Lord have been born in this
world for the benefit (welfare) of others, as they are free from the
cycle of births and deaths. They bestow the gift of Lord's worship
through their teachings (discourses) to other human beings and unite
them with the Lord finally. (2)

O Lord ! True is Your Will and equally True is Your kingdom
(in heaven) which never perishes. (which is ever-existent). Such
persons are imbued with the love of the Lord. O Lord ! Your bliss
is permanent and ever-existent, and they are always immersed in
it. As such Your Greatness is ever True and pure, and You alone
know the virtues of Your true slaves. (saints) (3)

O Lord ! I only wish and am longing for serving Your holy
saints by fanning them and carrying water for them and grinding
flour, in the company of Your holy saints, thus serving them humbly.
O Nanak ! I only beseech the Lord to bless me with the glimpse of
the slave of His holy saints and unite with Him by reciting True
Name. (4 - 7 - 54)

Suhi Mahala - 5 (*Parbrahm pamesar satgur aapai....*)

O Brother ! There is no distinction (difference) between the
Lord and the True Guru and the Lord is ever existent and controls
everything happening in the world. I would seek the dust of the
lotus-feet of the Lord like a slave and am always longing for having
His glimpse and would offer myself as a sacrifice to His glimpse.
(1)

O True Master ! I accept Your ordains (as per Your Will) with
pleasure and remain happy in whatever state You keep us. Whenever
it pleases You, we are enabled to recite Your True Name and we
enjoy all the comforts and pleasures (of life) as You bestow on us.
(Pause-1)

Every thing is bestowed on us through Your service including

॥ ਤਹਾ ਬੈਠੁ ਜਹ ਕੀਰਤਨੁ ਤੇਰਾ ਤੂੰ ਆਪੇ
ਸਰਧਾ ਲਾਇਹਿ ॥ ੨ ॥ ਸਿਮਰਿ ਸਿਮਰਿ
ਸਿਮਰਿ ਨਾਮੁ ਜੀਵਾ ਤਨੁ ਮਨੁ ਹੋਇ ਨਿਹਾਲਾ
॥ ਚਰਣ ਕਮਲ ਤੇਰੇ ਧੋਇ ਧੋਇ ਪੀਵਾ ਮੇਰੇ
ਸਤਿਗੁਰ ਦੀਨ ਦਇਆਲਾ ॥ ੩ ॥ ਕੁਰਬਾਣੁ
ਜਾਈ ਉਸੁ ਵੇਲਾ ਸੁਹਾਵੀ ਜਿਤੁ ਤਮਰੈ ਦੁਆਰੈ
ਆਇਆ ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਭਏ ਕ੍ਰਿਪਾਲਾ
ਸਤਿਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥ ੪ ॥ ੮ ॥ ੫੫ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਤੁਧੁ ਚਿਤਿ ਆਏ ਮਹਾ ਅਨੰਦਾ ਜਿਸੁ ਵਿਸਰਹਿ
ਸੋ ਮਰਿ ਜਾਏ ॥ ਦਇਆਲੁ ਹੋਵਹਿ ਜਿਸੁ ਉਪਰਿ
ਕਰਤੇ ਸੋ ਤੁਧੁ ਸਦਾ ਧਿਆਏ ॥ ੧ ॥ ਮੇਰੇ
ਸਾਹਿਬ ਤੂੰ ਮੈ ਮਾਣੁ ਨਿਮਾਣੀ ॥ ਅਰਦਾਸਿ
ਕਰੀ ਪ੍ਰਭ ਅਪਨੇ ਆਗੈ ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ
ਤੇਰੀ ਬਾਣੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚਰਣ ਧੂੜਿ
ਤੇਰੇ ਜਨ ਕੀ ਹੋਵਾ ਤੇਰੇ ਦਰਸਨ ਕਉ ਬਲਿ
ਜਾਈ ॥ ਅੰਮ੍ਰਿਤ ਬਚਨ ਰਿਦੈ ਉਰਿ ਧਾਰੀ
ਤਉ ਕਿਰਪਾ ਤੇ ਸੰਗੁ ਪਾਈ ॥ ੨ ॥ ਅੰਤਰ
ਕੀ ਗਤਿ ਤੁਧੁ ਪਹਿ ਸਾਰੀ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ
ਨ ਕੋਈ ॥ ਜਿਸ ਨੋ ਲਾਇ ਲੈਹਿ ਸੋ ਲਾਗੈ
ਭਗਤੁ ਤੁਹਾਰਾ ਸੋਈ ॥ ੩ ॥ ਦੁਇ ਕਰ ਜੋੜਿ
ਮਾਰਉ ਇਕੁ ਦਾਨਾ ਸਾਹਿਬਿ ਤੁਨੈ ਪਾਵਾ ॥
ਸਾਸਿ ਸਾਸਿ ਨਾਨਕੁ ਆਰਾਧੇ ਆਠ ਪਹਰ ਗੁਣ
ਗਾਵਾ ॥ ੪ ॥ ੯ ॥ ੫੬ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਜਿਸ ਕੇ ਸਿਰ ਉਪਰਿ ਤੂੰ ਸੁਆਮੀ ਸੋ ਦੁਖੁ

salvation, worldly pleasures and control of this universe, but this service could be performed only by the person who is guided and directed by You. The place, where your praises are being sung, is like the heaven. It is only through Your Grace that we develop faith and confidence in singing the Guru's Word. (Kirtan) (2)

O Lord ! I always enjoy the bliss by body and mind in reciting Your True Name during the three ages (Past, Present and Future) O Lord-benefactor, the True Guru ! I would like to drink the wash of Your lotus-feet. (By washing Your lotus-feet and drinking it) (in serving Your lotus-feet). (3)

O Lord ! I offer myself as a sacrifice (I am thrilled) to the beautiful time when, through the Guru's guidance I came to Your abode (Your presence). O Nanak ! I got united with the True Guru when the Lord blessed me with His Grace. (4 - 8 - 55)

Suhi Mahala - 5 (Tudh chit aie maha ananda.....)

O Lord ! The person, who remembers and recites Your True Name, attains the real bliss of life; whereas the person, who forgets You (Your remembrance) is as good as a dead person while leading this life. O Lord-Creator ! The person, blessed with Your Grace, always recites Your True Name. (1)

O my True Master ! You alone could bestow honour and Greatness to a helpless and humble person like me. My only prayer to You is that I may be enabled to live this life by listening to Your sweet words. (The Guru's Words) (Pause -1)

O Lord ! I would like to be the dust of the lotus-feet of the slaves of Your saints, and would sacrifice myself to a glimpse of Your vision. I have only one desire to inculcate the love of the Guru's sweet words in my heart. But it is only through Your Grace that we get the company of the holy saints. (2)

O Lord ! There is none else as great as Yourself or a benefactor like You, who would realise our state of mind. The person, who is guided on the right path, gets immersed in Your worship. (3)

O True Master ! May I be blessed with Your Grace, which is my only request with folded hands to You, if it pleases You. O Nanak ! May the Lord enable me to recite His True Name with every breath. O Lord ! May I be enabled to sing Your praises all the twenty four hours. (4 - 9 - 56)

Suhi Mahala - 5 (Jis ke sir uper tu soami)

O True Master ! How could a person, who has got Your support (helping hand over his head) undergo any suffering ? The

ਕੈਸਾ ਪਾਵੈ ॥ ਬੋਲਿ ਨ ਜਾਣੈ ਮਾਇਆ ਮਦਿ
ਮਾਤਾ ਮਰਣਾ ਚੀਤਿ ਨ ਆਵੈ ॥ ੧ ॥ ਮੇਰੇ
ਰਾਮ ਰਾਇ ਤੂੰ ਸੰਤਾ ਕਾ ਸੰਤ ਤੇਰੇ ॥ ਤੇਰੇ
ਸੇਵਕ ਕਉ ਭਉ ਕਿਛੁ ਨਾਹੀ ਜਮੁ ਨਹੀ ਆਵੈ
ਨੇਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਤੇਰੈ ਰੰਗਿ ਰਾਤੇ
ਸੁਆਮੀ ਤਿਨ੍ਹ ਕਾ ਜਨਮ ਮਰਣ ਦੁਖੁ ਨਾਸਾ ॥
ਤੇਰੀ ਬਖਸ ਨ ਮੇਟੈ ਕੋਈ ਸਤਿਗੁਰ ਕਾ
ਦਿਲਾਸਾ ॥ ੨ ॥ ਨਾਮੁ ਧਿਆਇਨਿ ਸੁਖ ਫਲ
ਪਾਇਨਿ ਆਠ ਪਹਰ ਆਰਾਧਿ ॥ ਤੇਰੀ
ਸਰਣਿ ਤੇਰੈ ਭਰਵਾਸੈ ਪੰਚ ਦੁਸਟ ਲੈ ਸਾਧਿ
॥ ੩ ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਕਿਛੁ ਕਰਮੁ ਨ
ਜਾਣਾ ਸਾਰ ਨ ਜਾਣਾ ਤੇਰੀ ॥ ਸਭ ਤੇ ਵਡਾ
ਸਤਿਗੁਰੁ ਨਾਨਕੁ ਜਿਨਿ ਕਲ ਰਾਖੀ ਮੇਰੀ ॥
੪ ॥ ੧੦ ॥ ੫੭ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਸਗਲ ਤਿਆਗਿ ਗੁਰ ਸਰਣੀ ਆਇਆ
ਰਾਖਹੁ ਰਾਖਨਹਾਰੇ ॥ ਜਿਤੁ ਤੂੰ ਲਾਵਹਿ ਤਿਤੁ
ਹਮ ਲਾਗਹੁ ਕਿਆ ਏਹਿ ਜੰਤ ਵਿਚਾਰੇ ॥ ੧
॥ ਮੇਰੇ ਰਾਮ ਜੀ ਤੂੰ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ॥ ਕਰਿ
ਕਿਰਪਾ ਗੁਰਦੇਵ ਦਇਆਲਾ ਗੁਣ ਗਾਵਾ ਨਿਤ
ਸੁਆਮੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਠ ਪਹਰ ਪ੍ਰਭੁ
ਅਪਨਾ ਧਿਆਈਐ ਗੁਰ ਪ੍ਰਸਾਦਿ ਭਉ ਤਰੀਐ
॥ ਆਪੁ ਤਿਆਗਿ ਹੋਈਐ ਸਭ ਰੇਣਾ
ਜੀਵਤਿਆ ਇਉ ਮਰੀਐ ॥ ੨ ॥ ਸਫਲ ਜਨਮੁ

person, who is engrossed in the (pride) egoism of worldly falsehood (Maya), does not speak a sweet language (words) and is never reminded of his death even. (1)

O my beloved Lord ! You are the protector of Your saints, who always look upto You for their welfare. Your saints and slaves have no fear complex (of any type); moreover the Yama (god of death) does not dare to come near them. (Pause -1)

O True Master ! The persons, who are imbued with Your love, have cast away their affliction of going through the cycle of births and deaths. The persons, blessed with the Guru's Grace and benevolence, have been bestowed with Your benign mercy, which no one could (take away) destroy. (2)

O Lord ! The persons, who recite Your True Name, always enjoy the fruit of eternal bliss and are immersed in Your Name all the twenty-four hours. They have surrendered themselves (their body) in Your service and always depend on Your support, as such they have subdued (controlled) all the five vices like sexual desires.(3)

O Lord ! I am completely ignorant of Your knowledge (secrets) and meditation, having no idea (sense) of reciting Your True Name. O Nanak ! My True Guru is the greatest of all, who has protected my honour in this (present) age of Kal-Yug. (4 - 10 - 57)

Suhi Mahala - 5 (Sagal tiag Gur sarni aya.....)

O Brother ! I have abandoned all the worldly pleasures and have now sought refuge at the lotus-feet of the Guru. O Lord-protector ! May I be saved from the ravages of this worldly ocean (of life) ! Infact, the human beings are engaged in various occupations (chores) as directed by Your Will (as it pleases you) since the human beings have no say, and nothing is in their control.(1)

O Lord ! You are our True Master knowing all our inner feelings, being omni- scient . O benevolent Lord-enlightener ! May I be blessed with Your Grace and the boon of singing Your praises every day ! (Pause -1)

O True Master ! We recite Your True Name all the twenty-four hours considering You as our (greatest) protector and saviour, and with the Guru's Grace, wondering at the worldly ocean with awe. O True Master ! May I be blessed with Your Grace so as to become extremely humble (like the dust of the feet of all) by getting rid of my egoistic tendencies. Thus I could lead a life of humility

ਤਿਸ ਕਾ ਜਗ ਭੀਤਰਿ ਸਾਧਸੰਗਿ ਨਾਉ ਜਾਪੇ

(like a dead person) with enlightenment of my soul. (2)

॥ ਸਗਲ ਮਨੋਰਥ ਤਿਸ ਕੇ ਪੂਰਨ ਜਿਸੁ

O Brother ! The life of a person, who recites True Name in the company of holy saints, is truly fruitful. The person, who is bestowed with the Lord's Grace, gets all his desires (ideals) fulfilled. (3)

ਦਇਆ ਕਰੇ ਪ੍ਰਭੁ ਆਪੇ ॥ ੩ ॥ ਦੀਨ

O Lord-benefactor ! May I be blessed with Your mercy and Grace as I have sought Your support ! O Nanak ! May the Lord bestow the (boon of) True Name on us through His Grace, alongwith the dust of the lotus feet of the saints (company of holy saints) so that we could serve the Lord. (4 - 11 - 58)

ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਸੁਆਮੀ ਤੇਰੀ ਸਰਣਿ

ਦਇਆਲਾ ॥ ਕਰਿ ਕਿਰਪਾ ਅਪਨਾ ਨਾਮੁ ਦੀਜੈ

ਨਾਨਕ ਸਾਧ ਰਵਾਲਾ ॥ ੪ ॥ ੧੧ ॥ ੫੮ ॥

Rag Suhi Astpadian Mahala - 1 Ghar - 1 Ik onkar satgur prasad (Sabh-avgunn mein gunn nahi koiee.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Lord ! How could I gain unison with the Lord-spouse when I am full of all vicious and sinful qualities without a single virtue?(1)

ਰਾਗੁ ਸੂਹੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧

ਘਰੁ ੧ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਭਿ ਅਵਗਣ ਮੈ ਗੁਣੁ ਨਹੀ ਕੋਈ ॥ ਕਿਉ

ਕਰਿ ਕੰਤ ਮਿਲਾਵਾ ਹੋਈ ॥ ੧ ॥ ਨਾ ਮੈ ਰੂਪੁ

O True Master ! Neither have I a beautiful appearance nor do I possess beautiful eyes; neither do I belong to an honourable (family) lineage nor do I possess a proper and good mode of action or sweet language, so how could I deserve Your union ? (Pause - 1)

ਨ ਬੰਧੈ ਨੈਣਾ ॥ ਨਾ ਕੁਲ ਢੰਗੁ ਨ ਮੀਠੈ ਬੈਣਾ

॥ ੧ ॥ ਰਹਾਉ ॥ ਸਹਿਜ ਸੀਗਾਰ ਕਾਮਣਿ

O Brother ! The (Sikh) disciple, could gain access to the Lord when he develops virtuous qualities, with good deeds in the company of holy saints and peace of mind, thus taking refuge at the lotus-feet of the Guru. It is only when his appearance and conduct pleases the Lord-spouse that he could attain the True Lord, like the wedded woman gaining access to her spouse. (2)

ਕਰਿ ਆਵੈ ॥ ਤਾ ਸੋਹਾਗਣਿ ਜਾ ਕੰਤੈ ਭਾਵੈ ॥

੨ ॥ ਨਾ ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਕਾਈ ॥ ਅੰਤਿ

ਨ ਸਾਹਿਬੁ ਸਿਮਰਿਆ ਜਾਈ ॥ ੩ ॥ ਸੁਰਤਿ

The Lord does not possess either any form, symbol or shape; and if we fail to serve Him now in this life, we will not get another chance to sing His praises again. (3)

ਮਤਿ ਨਾਹੀ ਚਤੁਰਾਈ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ

ਲਾਵਹੁ ਪਾਈ ॥ ੪ ॥ ਖਰੀ ਸਿਆਣੀ ਕੰਤ ਨ

O True Master ! I do not possess any wisdom or cleverness even and have not developed love for You. Pray enable me to fall at Your lotus-feet through Your Grace ! (4)

ਭਾਣੀ ॥ ਮਾਇਆ ਲਾਗੀ ਭਰਮਿ ਭੁਲਾਣੀ ॥

੫ ॥ ਹਉਮੈ ਜਾਈ ਤਾ ਕੰਤ ਸਮਾਈ ॥ ਤਉ

This human being, engrossed in Maya (worldly falsehood), is lost in whims and doubts thus losing the confidence and approval of the Lord-Spouse even though he may be clever enough in his daily chores. (5)

ਕਾਮਣਿ ਪਿਆਰੇ ਨਵ ਨਿਧਿ ਪਾਈ ॥ ੬ ॥

It is only by ridding one self of one's ego that one could find merger with the Lord-spouse, gaining the bliss of the True Lord through His love. (6)

ਅਨਿਕ ਜਨਮ ਬਿਛਰਤ ਦੁਖੁ ਪਾਇਆ ॥ ਕਰੁ

ਗਹਿ ਲੋਹੁ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਰਾਇਆ ॥ ੭ ॥

O True Master ! Having separated from You we have suffered through many births in different forms of life. May You protect me from all ills by holding my hand, O beloved Lord ! (7)

ਭਣਤਿ ਨਾਨਕੁ ਸਹੁ ਹੈ ਭੀ ਹੋਸੀ ॥ ਜੈ ਭਾਵੈ

O Nanak ! The True Lord is ever-existent in all the three ages, and has enabled a person to unite with Him only when He likes him and develops love for him ! (8 - 1)

ਪਿਆਰਾ ਤੈ ਰਾਵੇਸੀ ॥ ੮ ॥ ੧ ॥

ਸੂਹੀ ਮਹਲਾ ੧ ਘਰੁ ੯
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਚਾ ਰੰਗੁ ਕਸੰਭ ਕਾ ਬੋਝਿਆ ਦਿਨ ਚਾਰਿ
ਜੀਉ ॥ ਵਿਣੁ ਨਾਵੈ ਭ੍ਰਮਿ ਭੁਲੀਆ ਠਗਿ ਮੁਠੀ
ਕੂੜਿਆਰਿ ਜੀਉ ॥ ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਜਨਮੁ
ਨ ਦੂਜੀ ਵਾਰ ਜੀਉ ॥ ੧ ॥ ਰੰਗੇ ਕਾ ਕਿਆ
ਰੰਗੀਐ ਜੋ ਰਤੇ ਰੰਗੁ ਲਾਇ ਜੀਉ ॥ ਰੰਗਣ
ਵਾਲਾ ਸੇਵੀਐ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇ ਜੀਉ
॥ ੧ ॥ ਰਹਾਉ ॥ ਚਾਰੇ ਕੁੰਡਾ ਜੇ ਭਵਹਿ ਬਿਨੁ
ਭਾਗਾ ਧਨੁ ਨਾਹਿ ਜੀਉ ॥ ਅਵਗਣਿ ਮੁਠੀ ਜੇ
ਫਿਰਹਿ ਬਧਿਕ ਥਾਇ ਨ ਪਾਹਿ ਜੀਉ ॥ ਗੁਰਿ
ਰਾਖੇ ਸੇ ਉਬਰੇ ਸਬਦਿ ਰਤੇ ਮਨ ਮਾਹਿ ਜੀਉ
॥ ੨ ॥ ਚਿਟੇ ਜਿਨ ਕੇ ਕਪੜੇ ਮੈਲੇ ਚਿਤ ਕਠੋਰ
ਜੀਉ ॥ ਤਿਨ ਮੁਖਿ ਨਾਮੁ ਨ ਉਪਜੈ ਦੂਜੈ ਵਿਆਪੇ
ਚੋਰ ਜੀਉ ॥ ਮੂਲੁ ਨ ਬੁਝਹਿ ਆਪਣਾ ਸੇ ਪਸੁਆ
ਸੇ ਢੋਰ ਜੀਉ ॥ ੩ ॥ ਨਿਤ ਨਿਤ ਖੁਸੀਆ ਮਨੁ
ਕਰੇ ਨਿਤ ਨਿਤ ਮੰਗੈ ਸੁਖ ਜੀਉ ॥ ਕਰਤਾ
ਚਿਤਿ ਨ ਆਵਈ ਫਿਰਿ ਫਿਰਿ ਲਗਹਿ ਦੁਖ
ਜੀਉ ॥ ਸੁਖ ਦੁਖ ਦਾਤਾ ਮਨਿ ਵਸੈ ਤਿਤੁ ਤਨਿ
ਕੈਸੀ ਭੁਖ ਜੀਉ ॥ ੪ ॥ ਬਾਕੀ ਵਾਲਾ ਤਲਬੀਐ
ਸਿਰਿ ਮਾਰੇ ਜੰਦਾਰੁ ਜੀਉ ॥ ਲੇਖਾ ਮੰਗੈ ਦੇ
ਵਣਾ ਪੁਛੈ ਕਰਿ ਬੀਚਾਰੁ ਜੀਉ ॥ ਸਚੇ ਕੀ

Suhi Mahala - 1 Ghar - 9 Ik onkar satgur prasad (Kacha rang kasumbh ka thorarian din)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! The pleasure and joy of worldly vices and sinful actions is temporary and unreal which lasts for a few days. The human being is being robbed (of his virtues) by the robbers and cheats like vicious thoughts (sexual desires) due to their unreal charm and joy, as this man is engrossed and lost in the love of the worldly pleasures and sinful actions.

But the persons, imbued with the love of the True Lord, have been saved from (going through) the cycle of births and deaths. (1)

The persons, who are immersed in the recitation of True Name, having inculcated the love of the Lord in their hearts need no other worldly pleasures to enjoy the bliss of life. It thus behoves us to recite the Lord's True Name by serving the Guru, who could bless us with the bliss (boon) of True Name. (Pause -1)

Even if the human being wanders around the four corners of the world in trying to gain the wealth of the world, but without good fortune and Lord's Will, he cannot get his desires fulfilled. This human being, engrossed in vicious and sinful actions, cannot find any solace or peace of mind by controlling these vices and sins like a deserted woman who runs around in search of peace but gets dishonoured everywhere. Similarly this man could save himself from the effects of vices through the Guru's teachings (Guru's guidance) and inculcate the love of the Lord in his heart through the Guru's guidance. (2)

There are some persons, who pose to be very virtuous (from outer appearance) and appear to be religious, proclaiming about their good deeds, are basically very cruel, even going to the extent of killing someone else. They are engrossed in vicious thoughts due to their dual-mindedness and never recite Lord's True Name. Their mind is always busy in usurping others' possessions or amassing worldly things by unfair means (like a thief).

In fact, they are functioning with a base mind like a donkey and are atheists (non-believers in God) without having self-realisation and function with an animal instinct. (3)

This human being is always running after worldly pleasures and desires to enjoy the bliss of life all the time being ignorant, and suffers through the cycle of births and deaths without ever remembering the Lord-benefactor. But the person, who inculcates the love of the Lord-benefactor in his heart, overcomes his worldly

ਲਿਵ ਉਬਰੈ ਬਖਸੇ ਬਖਸਣਹਾਰੁ ਜੀਉ ॥ ੫

॥ ਅਨ ਕੋ ਕੀਜੈ ਮਿਤੜਾ ਖਾਕੁ ਰਲੈ ਮਰਿ

ਜਾਇ ਜੀਉ ॥ ਬਹੁ ਰੰਗ ਦੇਖਿ ਭੁਲਾਇਆ

ਭੁਲਿ ਭੁਲਿ ਆਵੈ ਜਾਇ ਜੀਉ ॥ ਨਦਰਿ ਪ੍ਰਭੂ

ਤੇ ਛੁਟੀਐ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਇ ਜੀਉ ॥ ੬

॥ ਗਾਫਲ ਗਿਆਨ ਵਿਹੁਣਿਆ ਗੁਰ ਬਿਨੁ

ਗਿਆਨੁ ਨ ਭਾਲਿ ਜੀਉ ॥ ਖਿਚੋਤਾਣਿ

ਵਿਗੁਚੀਐ ਬੁਰਾ ਭਲਾ ਦੁਇ ਨਾਲਿ ਜੀਉ ॥

ਬਿਨੁ ਸਬਦੈ ਭੈ ਰਤਿਆ ਸਭ ਜੋਹੀ ਜਮਕਾਲਿ

ਜੀਉ ॥ ੭ ॥ ਜਿਨਿ ਕਰਿ ਕਾਰਣੁ ਧਾਰਿਆ

ਸਭਸੈ ਦੇਇ ਆਧਾਰੁ ਜੀਉ ॥ ਸੋ ਕਿਉ ਮਨਹੁ

ਵਿਸਾਰੀਐ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ ਜੀਉ ॥ ਨਾਨਕ

ਨਾਮੁ ਨ ਵੀਸਰੈ ਨਿਧਾਰਾ ਆਧਾਰੁ ਜੀਉ ॥ ੮

॥ ੧ ॥ ੨ ॥

ਸੂਹੀ ਮਹਲਾ ੧ ਕਾਫੀ ਘਰੁ ੧੦

੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਗੁਰਮੁਖਿ ਪਾਇਆ ॥

ਮਨੁ ਤਨੁ ਹੋਇ ਚੁਲੰਭੁ ਜੇ ਸਤਿਗੁਰ ਭਾਇਆ

॥ ੧ ॥ ਚਲੈ ਜਨਮੁ ਸਵਾਰਿ ਵਖਰੁ ਸਚੁ ਲੈ ॥

ਪਤਿ ਪਾਏ ਦਰਬਾਰਿ ਸਤਿਗੁਰ ਸਬਦਿ ਭੈ ॥

੧ ॥ ਰਹਾਉ ॥ ਮਨਿ ਤਨਿ ਸਚੁ ਸਲਾਹਿ ਸਾਰੇ

ਮਨਿ ਭਾਇਆ ॥ ਲਗਿ ਰਤਾ ਮਨੁ ਮਾਨਿਆ

desires. So how could such a person suffer from the hunger for more and more of worldly pleasures and desires, as he feels always satiated? (4)

The persons, engrossed in the love of sinful actions, are summoned before the god of justice (Dharam Raj) and punished by the Yama (with the rods). The individual has to account for his actions, and after deliberations over his actions, the punishment is awarded, but this is untrue. The persons, who have developed love for the Lord, are pardoned and saved from the punishment of the Yama.(5)

The individual, finally mingles with dust after his death, so how could he help any other person? Such a person, misled by the charm of Maya (worldly falsehood) always wanders around in desperation watching the wondrous worldly drama (of the Lord) and is passed through the cycle of births and deaths. But when he is blessed with the company of the holy saints through the Lord's Grace, he gets united with the Lord and saved from the cycle of births and deaths. (6)

O ignorant Man! Why are you in search of knowledge, being completely ignorant and unaware of His secrets and lethargic? Infact your actions and deeds, good or bad will accompany you, (after death) and cause you all sufferings. This mind wanders around due to worldly attractions and wranglings. You are surrounded by the fear of the death, due to your good and bad actions, and the absence of the Guru's guidance (Guru's Word). All human beings have to face death one day, and are afraid of death due to the fear of the Yama's punishment. (7)

The Lord is the creator of the universe, being the cause and effect of everything and has created the world with the combination of five elements and then sustains the whole universe with His support, being the source of all life. Why should we forget the Lord, who is the benefactor of all, bestowing all His benedictions on us? O Nanak! May the Lord enable me never to forsake the True Master, who is the support of the helpless persons? This is my only prayer to the Lord! (8 - 1 - 2)

Suhi Mahala - 1 Ghar - 10 Ik onkar satgur prasad (Manas janam dulambh gurmukh paya)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother! This human form (life) is very valuable, which is achieved by the Guru-minded persons, who make it fruitful and lead a successful life. Their body and mind are imbued with the love of the Lord and enjoy the bliss of life provided they could please the Guru and are accepted winning the pleasure of the Guru.(1)

Such persons make a success of this life in the world as they have amassed the wealth of True Name (as their merchandise in the business of life). They are received with honour and acclaim in the Lord's presence by virtue of their following the Guru's

ਗੁਰੂ ਪੂਰਾ ਪਾਇਆ ॥ ੨ ॥ ਹਉ ਜੀਵਾ ਗੁਣ

ਸਾਰਿ ਅੰਤਰਿ ਤੂ ਵਸੈ ॥ ਤੂੰ ਵਸਹਿ ਮਨ ਮਾਹਿ

ਸਹਜੇ ਰਸਿ ਰਸੈ ॥ ੩ ॥ ਮੂਰਖ ਮਨ ਸਮਝਾਇ

ਆਖਉ ਕੇਤੜਾ ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਗਾਇ

ਰੰਗਿ ਰੰਗੇਤੜਾ ॥ ੪ ॥ ਨਿਤ ਨਿਤ ਰਿਦੈ

ਸਮਾਲਿ ਪ੍ਰੀਤਮੁ ਆਪਣਾ ॥ ਜੇ ਚਲਹਿ ਗੁਣ

ਨਾਲਿ ਨਾਹੀ ਦੁਖੁ ਸੰਤਾਪਣਾ ॥ ੫ ॥ ਮਨਮੁਖ

ਭਰਮਿ ਭੁਲਾਣਾ ਨਾ ਤਿਸੁ ਰੰਗੁ ਹੈ ॥ ਮਰਸੀ

ਹੋਇ ਵਿਡਾਣਾ ਮਨਿ ਤਨਿ ਭੰਗੁ ਹੈ ॥ ੬ ॥

ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਇ ਲਾਹਾ ਘਰਿ ਆਇਆ

॥ ਗੁਰਬਾਣੀ ਨਿਰਬਾਣੁ ਸਬਦਿ ਪਛਾਣਿਆ ॥

੭ ॥ ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਜੇ ਤੁਧੁ

ਭਾਵਸੀ ॥ ਮੈ ਦੀਜੈ ਨਾਮ ਨਿਵਾਸੁ ਹਰਿ ਗੁਣ

ਗਾਵਸੀ ॥ ੮ ॥ ੧ ॥ ੩ ॥

ਸੂਹੀ ਮਹਲਾ ੧ ॥

ਜਿਉ ਆਰਣਿ ਲੋਹਾ ਪਾਇ ਭੰਨਿ ਘੜਾਈਐ

॥ ਤਿਉ ਸਾਕਤੁ ਜੋਨੀ ਪਾਇ ਭਵੈ ਭਵਾਈਐ

॥੧॥ ਬਿਨੁ ਬੂਝੈ ਸਭੁ ਦੁਖੁ ਦੁਖੁ ਕਮਾਵਣਾ ॥

ਹਉਮੈ ਆਵੈ ਜਾਇ ਭਰਮਿ ਭੁਲਾਵਣਾ ॥ ੧

॥ ਰਹਾਉ ॥ ਤੂੰ ਗੁਰਮੁਖਿ ਰਖਣਹਾਰੁ ਹਰਿ

ਨਾਮੁ ਧਿਆਈਐ ॥ ਮੇਲਹਿ ਤੁਝਹਿ ਰਜਾਇ

guidance with love and regard (fear). (Pause -1)

They are accepted by an appeal to the Lord by singing the praises with love and devotion (by body and mind) They have attained the perfect Guru, and are imbued with the love of the Lord. (2)

O Lord ! I am leading this life by singing Your praises, as You are abiding within us. I enjoy the bliss of Your unison in the state of Equipoise when I inculcate the love of the Lord in my heart and remain immersed in that bliss all the time. This foolish mind is never willing to accept the right advice and only the Guru-minded (faithful) persons sing the praises of the Lord as their mind is imbued with the love of the Lord. (4)

O Brother ! Let us recite the True Name of the beloved Lord every day by inculcating His love in the heart. If you were to lead this life by singing His praises (inculcating His love in your heart) with love, you will be free from the sufferings of life. (5)

The self-willed person (faithless) has no love for the Lord and is wandering in his whims and fancies (of the mind) aimlessly with dual-mindedness. Such a person would face death, being aloof and separated from the love of the Lord in body and mind. Infact, he faces spiritual death without the support of the Lord-spouse.(6)

The Guru-minded persons, who have served the Guru and earned the wealth of the Lord's True Name, have finally realised the formless Lord spouse (alongwith His secrets) through the meditation of the Guru's Word. (7)

O Nanak ! I have only one prayer (request), if it is accepted and approved by the Lord. O Lord ! May I be blessed with the Lord's True Name through His Grace, so that I may always sing His praises (through recitation of True Name). (8 - 1 - 3)

Suhi Mahala - 1 (Jiu aran loha paie bhan ghar'aieai...)

O Brother ! This man, the lover of Maya, (worldly falsehood) is passed through the cycle of births and deaths, undergoing various sufferings, just as the iron smith heats the piece of iron in the furnace and then moulds it into the required shape by hammering it. (1)

O Brother ! You are passed through the cycle of births and deaths everytime due to your whims, fancies and dual mindedness (Pause - 1)

O Lord ! You are always providing protection to the Guru-minded persons, who are reciting the True Name through the Guru's Grace. Such persons are merged with You by following the Guru's guidance (teachings), whenever they are united with the Guru, through You dictates as per Your Will. (2)

ਸਬਦੁ ਕਮਾਈਐ ॥ ੨ ॥ ਤੂੰ ਕਰਿ ਕਰਿ
ਵੇਖਹਿ ਆਪਿ ਦੇਹਿ ਸੁ ਪਾਈਐ ॥ ਤੂੰ ਦੇਖਹਿ
ਥਾਪਿ ਉਥਾਪਿ ਦਰਿ ਬੀਨਾਈਐ ॥ ੩ ॥ ਦੇਹੀ
ਹੋਵਹਿ ਖਾਕੁ ਪਵਣੁ ਉਡਾਈਐ ॥ ਇਹੁ ਕਿਥੈ
ਘਰੁ ਅਉਤਾਕੁ ਮਹਲੁ ਨ ਪਾਈਐ ॥ ੪ ॥
ਦਿਹੁ ਦੀਵੀ ਅੰਧ ਘੋਰੁ ਘਬੁ ਮੁਹਾਈਐ ॥
ਗਰਬਿ ਮੁਸੈ ਘਰੁ ਚੋਰੁ ਕਿਸੁ ਰੁਆਈਐ ॥ ੫
॥ ਗੁਰਮੁਖਿ ਚੋਰੁ ਨ ਲਾਗਿ ਹਰਿ ਨਾਮਿ
ਜਗਾਈਐ ॥ ਸਬਦਿ ਨਿਵਾਰੀ ਆਗਿ ਜੋਤਿ
ਦੀਪਾਈਐ ॥ ੬ ॥ ਲਾਲੁ ਰਤਨੁ ਹਰਿ ਨਾਮੁ
ਗੁਰਿ ਸੁਰਤਿ ਬੁਝਾਈਐ ॥ ਸਦਾ ਰਹੈ ਨਿਰਕਾਮੁ
ਜੇ ਗੁਰਮਤਿ ਪਾਈਐ ॥ ੭ ॥ ਰਾਤਿ ਦਿਹੈ
ਹਰਿ ਨਾਉ ਮੰਨਿ ਵਸਾਈਐ ॥ ਨਾਨਕ ਮੇਲਿ
ਮਿਲਾਇ ਜੇ ਤੁਧੁ ਭਾਈਐ ॥ ੮ ॥ ੨ ॥ ੪ ॥
ਸੂਹੀ ਮਹਲਾ ੧ ॥
ਮਨਹੁ ਨ ਨਾਮੁ ਵਿਸਾਰਿ ਅਹਿਨਿਸ ਧਿਆਈਐ
॥ ਜਿਉ ਰਾਖਹਿ ਕਿਰਪਾ ਧਾਰਿ ਤਿਵੈ ਸੁਖੁ
ਪਾਈਐ ॥ ੧ ॥ ਮੈ ਅੰਧੁਲੇ ਹਰਿ ਨਾਮੁ ਲਕੁਣੀ
ਟੋਹਣੀ ॥ ਰਹਉ ਸਾਹਿਬ ਕੀ ਟੇਕ ਨ ਮੋਹੈ
ਮੋਹਣੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਹ ਦੇਖਉ ਤਹ
ਨਾਲਿ ਗੁਰਿ ਦੇਖਾਲਿਆ ॥ ਅੰਤਰਿ ਬਾਹਰਿ

O Lord ! You are sustaining all the beings after creating them and they enjoy all those comforts, which are bestowed by You on them. After creating the beings, they are destroyed by You and You care for them like the serving spoon (which serves food to all). You always take pleasure in maintaining various people in their position (as per Your Will) (3)

The body is bound to mingle with dust one day, while the soul will vanish from the body (mingling with the Prime-soul). Even this body will not accompany man after death. O Man! How could you attain the Lord (after this body disappears) ? So it will not be possible to unite with the Lord (after death). (4)

O Man ! You are wasting this human body (life) in fruitless efforts, due to the darkness of ignorance while the lamps of the sun and the moon are shining brightly. Your egoism is plundering, like a thief, the wealth of (Your) moral values. Then whom should we complain against it when we ourselves are responsible for it ? (5)

However, the Guru-minded persons are always (awake) enlightened with True Name, as they are not affected by the (thief of) egoism. The Guru-minded persons are enlightened with the light of the Lord (Lord's knowledge) as they have extinguished the fire of worldly desires through (the water of) the Guru's guidance. (6)

The Guru has bestowed the light of True Name alongwith the jewel of knowledge which have appeared in the form of gems of Lord's True Name and the Guru's teachings, thus making the man care-free. (7)

O Nanak ! Let us inculcate the love of the Lord's True Name in our hearts day and night. O Lord ! May we be enabled to join the company of the holy saints through such Guru-minded persons so as to unite with You. (8 - 2 - 4)

Suhi Mahala - 1 (*Manoh na naam visar ahnis dhaieeai...*)

O Brother ! Let us never forsake the True Name from our hearts, and recite the True Name day and night provided the Lord bestows His Grace on us. O Lord ! We enjoy the eternal bliss in whatever state You maintain us (keep us) through Your Grace and benevolence. (1)

O Lord ! I have the support of Your True Name alone just as a blind man has the support of his stick. I always depend on Your help and the worldly falsehood (Maya) cannot ensnare me (into its charm) as the Lord is my only guide. (Pause - 1)

O Lord ! I always perceive You pervading all over, wherever I look around, as the Guru has enabled me to have Your glimpse. I had been seeking the Lord all around (inside and outside) but was completely lost in my efforts, but now I am thrilled with the bliss of perceiving the Lord within my innerself (my heart) through

ਭਾਲਿ ਸਬਦਿ ਨਿਹਾਲਿਆ ॥ ੨ ॥ ਸੇਵੀ
ਸਤਿਗੁਰ ਭਾਇ ਨਾਮੁ ਨਿਰੰਜਨਾ ॥ ਤੁਧੁ ਭਾਵੈ
ਤਿਵੈ ਰਜਾਇ ਭਰਮੁ ਭਉ ਭੰਜਨਾ ॥ ੩ ॥
ਜਨਮਤ ਹੀ ਦੁਖੁ ਲਾਗੈ ਮਰਣਾ ਆਇ ਕੈ ॥
ਜਨਮੁ ਮਰਣੁ ਪਰਵਾਣੁ ਹਰਿ ਗੁਣ ਗਾਇ ਕੈ
॥ ੪ ॥ ਹਉ ਨਾਹੀ ਤੂ ਹੋਵਹਿ ਤੁਧ ਹੀ
ਸਾਜਿਆ ॥ ਆਪੇ ਥਾਪਿ ਉਥਾਪਿ ਸਬਦਿ
ਨਿਵਾਜਿਆ ॥ ੫ ॥ ਦੇਹੀ ਭਸਮ ਹੁਲਾਇ ਨ
ਜਾਪੀ ਕਹ ਗਇਆ ॥ ਆਪੇ ਰਹਿਆ ਸਮਾਇ
ਸੋ ਵਿਸਮਾਦੁ ਭਇਆ ॥ ੬ ॥ ਤੂੰ ਨਾਹੀ ਪ੍ਰਭ
ਦੂਰਿ ਜਾਣਹਿ ਸਭ ਤੂ ਹੈ ॥ ਗੁਰਮੁਖਿ ਵੇਖਿ
ਹਦੂਰਿ ਅੰਤਰਿ ਭੀ ਤੂ ਹੈ ॥ ੭ ॥ ਮੈ ਦੀਜੈ
ਨਾਮ ਨਿਵਾਸੁ ਅੰਤਰਿ ਸਾਂਤਿ ਹੋਇ ॥ ਗੁਣ
ਗਾਵੈ ਨਾਨਕ ਦਾਸੁ ਸਤਿਗੁਰੁ ਮੰਤਿ ਦੇਇ ॥
੮ ॥ ੩ ॥ ੫ ॥

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੩ ਘਰੁ ੧
ਅਸਟਪਦੀਆ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਨਾਮੈ ਹੀ ਤੇ ਸਭੁ ਕਿਛੁ ਹੋਆ ਬਿਨੁ ਸਤਿਗੁਰ
ਨਾਮੁ ਨ ਜਾਪੈ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਮਹਾ ਰਸੁ
ਮੀਠਾ ਬਿਨੁ ਚਾਖੇ ਸਾਦੁ ਨ ਜਾਪੈ ॥ ਕਉਭੀ
ਬਦਲੈ ਜਨਮੁ ਗਵਾਇਆ ਚੀਨਸਿ ਨਾਹੀ ਆਪੈ
॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਤਾ ਏਕੋ ਜਾਣੈ ਹਉਮੈ ਦੁਖੁ ਨ

the Guru's guidance. (2)

O True Master ! I am now serving the True Guru with love and devotion who has blessed me with True Name (through His Grace. O Lord ! It behoves us to follow Your dictates as per Your Will, and as it pleases You, since You are the destroyer of all our doubts and fear complex including dual-mindedness. (3)

This human being is pestered with the fear of death as soon as he is born. O Lord ! We should, however, sing Your praises accepting the (role) truth of births and deaths in this worldly drama.(4)

O Lord ! Wherever we do not suffer from egoism, Your presence is felt within and this is all Your own creation. Infact, You are controlling the creation and destruction of this world Yourself, whereas the Guru-minded persons have been blessed with Your Grace by listening to the Guru's teachings. (5)

This human body mingles with dust after death, without realising where this soul (goes) disappears.

O Lord ! You are Yourself seen pervading everywhere and at the same time You are existing in a state of bliss aloof and in Your wondrous form, unseen by us. (6)

O True Master ! You are abiding within us as such You are not (distant) far off from us, and You know our inner feelings and state of our mind. The Guru-minded persons perceive You alone everywhere (inside and outside) as they have inculcated Your love in their hearts perceiving You within themselves. (7)

O Nanak ! My only prayer to the Lord is that I may be blessed with His True Name so as to attain peace and tranquillity of mind. O Lord ! May You bestow me with such a realisation (wisdom) that I would be singing Your praises always through the Guru's guidance, finally merging with You. (8 - 3 - 5)

Rag Suhi Mahala - 3 Ghar - 1 Astpadian Ik onkar satgur prasad (Naamai hi te sabh kichh hoa.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! This fact is to be clearly understood that it is through True Name alone that everything has been created as such knowledge and love are also the off-shoots of True Name. But we cannot attain the fruit of True Name without the Guru's Grace. Moreover the taste of the Guru's teachings (guidance) is very sweet, which cannot be felt (realised) without partaking it. But this human being wastes this invaluable human life without achieving anything fruitful, and proceeds from the world losing

ਸੰਤਾਪੈ ॥ ੧ ॥ ਬਲਿਹਾਰੀ ਗੁਰ ਅਪਣੇ ਵਿਟਹੁ
ਜਿਨਿ ਸਾਚੇ ਸਿਉ ਲਿਵ ਲਾਈ ॥ ਸਬਦੁ ਚੀਨ੍ਹਿ
ਆਤਮੁ ਪਰਗਾਸਿਆ ਸਹਜੇ ਰਹਿਆ ਸਮਾਈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰਮੁਖਿ ਗਾਵੈ ਗੁਰਮੁਖਿ
ਬੂਝੈ ਗੁਰਮੁਖਿ ਸਬਦੁ ਬੀਚਾਰੇ ॥ ਜੀਉ ਪਿੰਡੁ
ਸਭੁ ਗੁਰ ਤੇ ਉਪਜੈ ਗੁਰਮੁਖਿ ਕਾਰਜ ਸਵਾਰੇ
॥ ਮਨਮੁਖਿ ਅੰਧਾ ਅੰਧੁ ਕਮਾਵੈ ਬਿਖੁ ਖਟੇ ਸੰਸਾਰੇ
॥ ਮਾਇਆ ਮੋਹਿ ਸਦਾ ਦੁਖੁ ਪਾਏ ਬਿਨੁ ਗੁਰ
ਅਤਿ ਪਿਆਰੇ ॥ ੨ ॥ ਸੋਈ ਸੇਵਕੁ ਜੇ ਸਤਿਗੁਰ
ਸੇਵੇ ਚਾਲੈ ਸਤਿਗੁਰ ਭਾਏ ॥ ਸਾਚਾ ਸਬਦੁ
ਸਿਫਤਿ ਹੈ ਸਾਚੀ ਸਾਚਾ ਮੰਨਿ ਵਸਾਏ ॥ ਸਚੀ
ਬਾਣੀ ਗੁਰਮੁਖਿ ਆਖੈ ਹਉਮੈ ਵਿਚਹੁ ਜਾਏ ॥
ਆਪੇ ਦਾਤਾ ਕਰਮੁ ਹੈ ਸਾਚਾ ਸਾਚਾ ਸਬਦੁ
ਸੁਣਾਏ ॥ ੩ ॥ ਗੁਰਮੁਖਿ ਘਾਲੇ ਗੁਰਮੁਖਿ
ਖਟੇ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਾਏ ॥ ਸਦਾ ਅਲਿਪਤੁ
ਸਾਚੈ ਰੀਗਿ ਰਾਤਾ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਏ ॥
ਮਨਮੁਖੁ ਸਦ ਹੀ ਕੂੜੇ ਬੋਲੈ ਬਿਖੁ ਬੀਜੈ ਬਿਖੁ
ਖਾਏ ॥ ਜਮਕਾਲਿ ਬਾਧਾ ਤ੍ਰਿਸਨਾ ਦਾਧਾ ਬਿਨੁ
ਗੁਰ ਕਵਣੁ ਛਡਾਏ ॥ ੪ ॥ ਸਚਾ ਤੀਰਥੁ
ਜਿਤੁ ਸਤ ਸਰਿ ਨਾਵਣੁ ਗੁਰਮੁਖਿ ਆਪਿ ਬੁਝਾਏ
॥ ਅਨਸਨਿ ਤੀਰਥੁ ਗੁਰ ਸਬਦਿ ਦਿਖਾਏ ਤਿਤੁ
ਨਾਤੈ ਮਲੁ ਜਾਏ ॥ ਸਚਾ ਸਬਦੁ ਸਚਾ ਹੈ

the gamble of life, being engrossed in worldly falsehood . This man does not attain even self-realisation. However, the Guru-minded person realises the Lord's secrets (attains the Lord) and gets rid of his sufferings by casting away his egoism. (1)

O Brother ! I would offer myself as a sacrifice to the Guru, who has inculcated the love of the True Name in my heart. I have been enlightened within myself by meditating on the Guru's message. Thus I have perceived the Lord within myself leading to peace and tranquillity of mind. (Pause -1)

O Brother ! The Guru-minded persons only sing the praises of the Lord as they have realised the value of the Lord and His True Name by meditating on the Guru's Word. The body and soul, created by the Guru's Word, are made fruitful and it is only through the Guru's Grace that all our jobs (chores) are made successful in the world. On the other hand, the faithless person functions through ignorance like a blind man, thus getting engrossed in vicious and sinful actions in the world. He always gets engulfed by worldly falsehood (Maya) without developing love for the True Guru and finally suffers through various afflictions. (2)

The person, who serves the True Guru, is called His slave (disciple) and follows the Lord's Will. The Lord's Greatness and praise is real and true while the persons, who have inculcated the love of the Lord in the heart are also pure and true. Thus they sing the praises of the Lord when their mind is attuned to the Guru's Word. Thus the Guru-minded person, having cast away his egoism, recites the Guru's Word, who is our true benefactor, and is an embodiment of Truth, and enables such a Guru-minded person to listen to the Guru's true teachings (guidance). (3)

O Brother ! The Guru-minded persons are only engaged in the service of the Lord, by acquiring the treasure of True Name and help others as well to recite True Name. Such a person is imbued with the love of the Lord and remains aloof in a state of equipoise. The self-willed persons however, always tell lies, sowing the seeds of vicious and sinful actions, thus reaping the fruit of such actions. The faithless person is always burning in the fire of worldly desires and is caught in the worldly bondage and the cycle of births and deaths. How could anyone else, except the True Guru, free him from this bondage ? (4)

The Lord enables the person, who (bathes in the holy place of) joins the company of the holy saints, to attain self-realisation, The Sikhs (disciples) have gained the same benefit from the Guru's

ਨਿਰਮਲੁ ਨਾ ਮਲੁ ਲਗੈ ਨ ਲਾਏ ॥ ਸਚੀ
ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਏ ॥
੫ ॥ ਤਨੁ ਮਨੁ ਸਭੁ ਕਿਛੁ ਹਰਿ ਤਿਸੁ ਕੇਰਾ
ਦੁਰਮਤਿ ਕਹਣੁ ਨ ਜਾਏ ॥ ਹੁਕਮੁ ਹੋਵੈ ਤਾ
ਨਿਰਮਲੁ ਹੋਵੈ ਹਉਮੈ ਵਿਚਹੁ ਜਾਏ ॥ ਗੁਰ ਕੀ
ਸਾਖੀ ਸਹਜੇ ਚਾਖੀ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਏ
॥ ਗੁਰ ਕੈ ਸਬਦਿ ਰਾਤਾ ਸਹਜੇ ਮਾਤਾ ਸਹਜੇ
ਰਹਿਆ ਸਮਾਏ ॥ ੬ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਸਤਿ
ਕਰਿ ਜਾਣੈ ਗੁਰ ਕੈ ਭਾਇ ਪਿਆਰੇ ॥ ਸਚੀ
ਵਡਿਆਈ ਗੁਰ ਤੇ ਪਾਈ ਸਚੈ ਨਾਇ ਪਿਆਰੇ
॥ ਏਕੋ ਸਚਾ ਸਭ ਮਹਿ ਵਰਤੈ ਵਿਰਲਾ ਕੋ
ਵੀਚਾਰੇ ॥ ਆਪੇ ਮੇਲਿ ਲਏ ਤਾ ਬਖਸੇ ਸਚੀ
ਭਗਤਿ ਸਵਾਰੇ ॥ ੭ ॥ ਸਭੇ ਸਚੁ ਸਚੁ ਸਚੁ
ਵਰਤੈ ਗੁਰਮੁਖਿ ਕੋਈ ਜਾਣੈ ॥ ਜੀਮਣ ਮਰਣਾ
ਹੁਕਮੇ ਵਰਤੈ ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣੈ ॥ ਨਾਮੁ
ਧਿਆਏ ਤਾ ਸਤਿਗੁਰੁ ਭਾਏ ਜੋ ਇਛੈ ਸੇ ਫਲੁ
ਪਾਏ ॥ ਨਾਨਕ ਤਿਸ ਦਾ ਸਭੁ ਕਿਛੁ ਹੋਵੈ ਜਿ
ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥ ੮ ॥ ੧ ॥

ਸੂਹੀ ਮਹਲਾ ੩ ॥

ਕਾਇਆ ਕਾਮਣਿ ਅਤਿ ਸੁਆਲਿਉ ਪਿਰੁ ਵਸੈ
ਜਿਸੁ ਨਾਲੇ ॥ ਪਿਰ ਸਚੇ ਤੇ ਸਦਾ ਸੁਹਾਗਣਿ
ਗੁਰ ਕਾ ਸਬਦੁ ਸਮਾਲੇ ॥ ਹਰਿ ਕੀ ਭਗਤਿ

Word as by visiting all the sixty-eight holy places of pilgrimage, by following the Guru's guidance, as it is equivalent to that. Thus the filth of the mind and the sins are washed away through the Guru's teachings. (By having a bath in the tank of the Guru's message). The Guru's Word is always pure, which does not become dirty or pass filth to others. The Lord's praises are true along with the advice or guidance provided by it, which is attained through the Guru's guidance. (5)

This body and mind belong to the Lord but due to the false and impure guidance, one is not prepared to accept it. This man gets purified of heart when he is directed by the Lord's Will (Guru's guidance), thus casting away all the filth of his mind. The persons, who have followed the Guru's teachings with peace of mind, have subdued the (extinguished) fire of worldly desires. Such a person, immersed in the Guru's teachings, gets into a state of equipoise with peace of mind. Whosoever comes in his contact, also gets imbued with the same love and light of knowledge. (6)

The persons, who have developed the love of the Guru, consider the Lord's True Name as the fountain-head of all (worldly) bliss. The Guru-minded persons, have attained the True acclaim and honour from the Guru as they are imbued with the love of True Name. Hardly anyone deliberates and accepts the fact that the (one) True Lord sublime pervades everywhere and in all beings. The persons, who are enabled to join the company of the holy saints by the Lord, get acclaimed and honoured with the true worship of the Lord and saved from going through the cycle of births and deaths. (7)

The same Lord pervades in all the three ages but this fact is realised by a few Guru-minded persons alone through the Guru's guidance. Even the cycle of births and deaths is enacted by the Lord's Will and few persons only realise the Lord's secrets through the Guru's guidance, whose Will prevails, and consider themselves as an embodiment of the Lord. The Guru is pleased with the person, who recites True Name and gets all his desires fulfilled. O Nanak! The person, who overcomes his egoism, casting away his I-am-ness, gains everything in life, being the master of everything. (8-1)

Suhi Mahala - 3 (Ka'ya ka'man at soaliou pir vasai.....)

O Brother ! The person is really beautiful in whose heart the Lord-spouse abides (like the woman having the company of her spouse) and recites the Lord's True Name through the Guru's guidance. Such a person is always blissful, having united with the Lord-spouse (like the wedded woman) Infact, he has cast away and burnt the filth of his egoism from within and always remains

ਸਦਾ ਰੀਗਿ ਰਾਤਾ ਹਉਮੈ ਵਿਚਹੁ ਜਾਲੇ ॥ ੧

॥ ਵਾਹੁ ਵਾਹੁ ਪੂਰੇ ਗੁਰ ਕੀ ਬਾਣੀ ॥ ਪੂਰੇ

ਗੁਰ ਤੇ ਉਪਜੀ ਸਾਚਿ ਸਮਾਣੀ ॥ ੧ ॥ ਰਹਾਉ

॥ ਕਾਇਆ ਅੰਦਰਿ ਸਭੁ ਕਿਛੁ ਵਸੈ ਖੰਡ

ਮੰਡਲ ਪਾਤਾਲਾ ॥ ਕਾਇਆ ਅੰਦਰਿ

ਜਗਜੀਵਨ ਦਾਤਾ ਵਸੈ ਸਭਨਾ ਕਰੇ

ਪ੍ਰਤਿਪਾਲਾ ॥ ਕਾਇਆ ਕਾਮਣਿ ਸਦਾ

ਸੁਹੇਲੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਾ ॥ ੨ ॥

ਕਾਇਆ ਅੰਦਰਿ ਆਪੇ ਵਸੈ ਅਲਖੁ ਨ

ਲਖਿਆ ਜਾਈ ॥ ਮਨਮੁਖੁ ਮੁਗਧੁ ਬੂਝੈ ਨਾਹੀ

ਬਾਹਰਿ ਭਾਲਣਿ ਜਾਈ ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ

ਸਦਾ ਸੁਖੁ ਪਾਏ ਸਤਿਗੁਰਿ ਅਲਖੁ ਦਿਤਾ

ਲਖਾਈ ॥ ੩ ॥ ਕਾਇਆ ਅੰਦਰਿ ਰਤਨ

ਪਦਾਰਥ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥ ਇਸੁ

ਕਾਇਆ ਅੰਦਰਿ ਨਉ ਖੰਡ ਪ੍ਰਿਥਮੀ ਹਾਟ

ਪਟਣ ਬਾਜਾਰਾ ॥ ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ

ਨਾਮੁ ਨਉ ਨਿਧਿ ਪਾਈਐ ਗੁਰ ਕੈ ਸਬਦਿ

ਵੀਚਾਰਾ ॥ ੪ ॥ ਕਾਇਆ ਅੰਦਰਿ ਤੋਲਿ

ਤੁਲਾਵੈ ਆਪੇ ਤੋਲਣਹਾਰਾ ॥ ਇਹੁ ਮਨੁ ਰਤਨੁ

ਜਵਾਹਰ ਮਾਣਕੁ ਤਿਸ ਕਾ ਮੋਲੁ ਅਫਾਰਾ ॥

ਮੋਲਿ ਕਿਤ ਹੀ ਨਾਮੁ ਪਾਈਐ ਨਾਹੀ ਨਾਮੁ

ਪਾਈਐ ਗੁਰ ਬੀਚਾਰਾ ॥ ੫ ॥ ਗੁਰਮੁਖਿ

ਹੋਵੈ ਸੁ ਕਾਇਆ ਖੋਜੈ ਹੋਰ ਸਭ ਭਰਮਿ

ਭੁਲਾਈ ॥ ਜਿਸ ਨੇ ਦੇਇ ਸੇਈ ਜਨੁ ਪਾਵੈ

immersed in the True Name, being imbued with the love of the Lord-spouse. (1)

O Man ! The perfect Guru is really wonderful alongwith His Word (bani), which has been spoken (sung) by the perfect Guru. Such a person enjoys the bliss of life, in the company of the Lord, having attained unison with the Lord-spouse (Pause - 1)

Everything is present within this human frame (body) including earth, cosmos, all the spheres of the world and the under world (netherland) with all the craters, infact even the Lord-benefactor, who looks after our sustenance abides within this body. Such a human being (body), who has maintained the value of True Name through the Guru's guidance, enjoys eternal bliss like the wedded woman in love with her spouse. (2)

The Lord Himself abides in this human body, but in a latent form. He is neither seen, nor could He be described by anyone. However, He cannot be perceived by the foolish faithless persons, who are wandering outside in trying to seek Him (in the jungles) as they are not aware of the Lord's reality and His secrets. But the persons, who have realised and perceived the hidden Lord through the Guru's Grace, get engaged in the service of the True Guru, thus enjoying the eternal bliss. They get immersed in explaining and describing the indescribable Lord. (3)

The invaluable virtues and jewels, including the treasure of (worship) True Name are all existing in full measure within this body. Even the nine regions of the Earth including towns and markets with shops are all present within this body. Even the True Name worth all the nine treasures of the world, is existing within this body which could be realised and attained only through the Guru's teachings. (4)

This mind is full of all the qualities of knowledge, detachment and wisdom, which cannot be evaluated by us and the Lord Himself, being present therein, enables us to deliberate over all these virtues. All these virtues could be evaluated through (recitation of) True Name only which is attainable through the Guru's guidance. (5)

If there were any Guru-minded person then he would attain the Lord from within this body even, whereas the whole world is lost in whims, fancies and dual-mindedness. All the senses are engrossed in their clever moves or wisdom, whereas the person, blessed with the Lord's Grace and proper understanding, realises the Truth and Lord's secrets.

ਹੋਰ ਕਿਆ ਕੇ ਕਰੇ ਚਤੁਰਾਈ ॥ ਕਾਇਆ
ਅੰਦਰਿ ਭਉ ਭਾਉ ਵਸੈ ਗੁਰ ਪਰਸਾਦੀ ਪਾਈ
॥ ੬ ॥ ਕਾਇਆ ਅੰਦਰਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ
ਮਹੇਸਾ ਸਭ ਓਪਤਿ ਜਿਤੁ ਸੰਸਾਰਾ ॥ ਸਚੈ
ਆਪਣਾ ਖੇਲੁ ਰਚਾਇਆ ਆਵਾ ਗਉਣੁ
ਪਾਸਾਰਾ ॥ ਪੂਰੈ ਸਤਿਗੁਰਿ ਆਪਿ ਦਿਖਾਇਆ
ਸਚਿ ਨਾਮਿ ਨਿਸਤਾਰਾ ॥ ੭ ॥ ਸਾ ਕਾਇਆ
ਜੇ ਸਤਿਗੁਰੁ ਸੇਵੈ ਸਚੈ ਆਪਿ ਸਵਾਰੀ ॥ ਵਿਣੁ
ਨਾਵੈ ਦਰਿ ਢੇਰੀ ਨਾਹੀ ਤਾ ਜਮੁ ਕਰੇ ਖੁਆਰੀ
॥ ਨਾਨਕ ਸਚੁ ਵਡਿਆਈ ਪਾਏ ਜਿਸ ਨੋ ਹਰਿ
ਕਿਰਪਾ ਧਾਰੀ ॥ ੮ ॥ ੨ ॥

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੩ ਘਰੁ ੧੦
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਦੁਨੀਆ ਨ ਸਾਲਾਹਿ ਜੋ ਮਰਿ ਵੰਸੀ ॥ ਲੋਕਾ
ਨ ਸਾਲਾਹਿ ਜੋ ਮਰਿ ਖਾਕੁ ਬੀਈ ॥ ੧ ॥ ਵਾਹੁ
ਮੇਰੇ ਸਾਹਿਬਾ ਵਾਹੁ ॥ ਗੁਰਮੁਖਿ ਸਦਾ
ਸਲਾਹੀਐ ਸਚਾ ਵੇਪਰਵਾਹੁ ॥ ੧ ॥ ਰਹਾਉ
॥ ਦੁਨੀਆ ਕੇਰੀ ਦੋਸਤੀ ਮਨਮੁਖ ਦਝਿ ਮਰੀਨਿ
॥ ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਵੇਲਾ ਨ ਲਾਹੀਨਿ
॥ ੨ ॥ ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਕਾਰਥਾ ਸਚੈ ਸਬਦਿ
ਲਗੀਨਿ ॥ ਆਤਮ ਰਾਮੁ ਪ੍ਰਗਾਸਿਆ ਸਹਜੇ
ਸੁਖਿ ਰਹੀਨਿ ॥ ੩ ॥ ਗੁਰ ਕਾ ਸਬਦੁ
ਵਿਸਾਰਿਆ ਦੂਜੈ ਭਾਇ ਰਚੀਨਿ ॥ ਤਿਸਨਾ ਭੁਖ
ਨ ਉਤਰੈ ਅਨਦਿਨੁ ਜਲਤ ਫਿਰੀਨਿ ॥ ੪ ॥

The Lord's fear and love (wonder-awe) are present within this body but this love is imbued within (the body) only through the Guru's guidance and His Grace. (6)

Even the three gods. Brahma, Vishnu and Shiva, responsible for creation, sustenance and death (destruction) are present within this body. The cycle of births and deaths prevalent in the world and the worldly drama are being enacted by the Lord Himself. The persons, who have been enabled to realise the Lord by reciting True Name through the Guru's guidance, have attained salvation. (Freedom from worldly bondage). (7)

O Brother ! The human body, which is bestowed by the Lord with His Grace and imbued with His love, gets engaged in His service. But no one gains access to the Lord's presence without the support of True Name, and such persons have to face punishment and dishonour at the hands of Yama. (god of death). O Nanak ! The Guru-minded person, bestowed with the Grace of the Lord, attains real greatness and acclaim. (in the world) (8 - 2)

Rag Suhi Mahala - 3 Ghar - 10 Ik onkar satgur prasad
(Duniya na salahai jo mar vanjsi.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! Why should we praise this world, when this world is likely to face extinction (death) ? What praises and greatness (importance) should we attach to the people, when they are likely to mingle with dust after death ? (1)

O my True Master ! You are really wonderful ! O wondrous Lord ! This realisation comes to mind automatically. The Guru-minded persons sing Your praises, proclaiming You as True and carefree ! (Pause - 1)

The faithless persons, engrossed in worldly attachment, (friendship) burn themselves by fretting and fuming, and get punished by the Yama as they do not know the time of their birth or death even and are produced in bondage before the god of justice (Dharm Raj). (2)

The Guru-minded persons, proceed to the Lord's presence having led a fruitful life as they are immersed in the Lord by reciting the Guru's Word. Such Guru-minded persons are enlightened by the Lord, and enjoy peace and bliss in a state of equipoise. (3)

The Guru-minded persons make a success of this human life and proceed with flying colours as they are imbued with the love of the Lord through the Guru's Word. Thus they enjoy the bliss of

ਦੁਸਟਾ ਨਾਲਿ ਦੋਸਤੀ ਨਾਲਿ ਸੰਤਾ ਵੈਰੁ ਕਰੰਨਿ

॥ ਆਪਿ ਡੁਬੇ ਕੁਟੰਬ ਸਿਉ ਸਗਲੇ ਕੁਲ ਡੋਬੰਨਿ

॥ ੫ ॥ ਨਿੰਦਾ ਭਲੀ ਕਿਸੈ ਕੀ ਨਾਹੀ ਮਨਮੁਖ

ਮੁਰਾਧ ਕਰੰਨਿ ॥ ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿੰਦਕਾ

ਨਰਕੇ ਘੋਰਿ ਪਵੰਨਿ ॥ ੬ ॥ ਏ ਮਨ ਜੈਸਾ

ਸੇਵਹਿ ਤੈਸਾ ਹੋਵਹਿ ਤੇਹੇ ਕਰਮ ਕਮਾਇ ॥

ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵਣਾ ਕਹਣਾ ਕਿਛੁ

ਨ ਜਾਇ ॥ ੭ ॥ ਮਹਾ ਪੁਰਖਾ ਕਾ ਬੋਲਣਾ

ਹੋਵੈ ਕਿਤੈ ਪਰਥਾਇ ॥ ਓਇ ਅੰਮ੍ਰਿਤ ਭਰੇ

ਭਰਪੂਰ ਹਰਿ ਓਨਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥ ੮ ॥

ਗੁਣਕਾਰੀ ਗੁਣ ਸੰਘਰੈ ਅਵਰਾ ਉਪਦੇਸੇਨਿ ॥

ਸੇ ਵਡਭਾਗੀ ਜਿ ਓਨਾ ਮਿਲਿ ਰਹੇ ਅਨਦਿਨੁ

ਨਾਮੁ ਲਏਨਿ ॥ ੯ ॥ ਦੇਸੀ ਰਿਜਕੁ ਸੰਬਾਰਿ

ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ ॥ ਏਕੋ ਹੈ ਦਾਤਾਰੁ

ਸਚਾ ਆਪਿ ਧਣੀ ॥ ੧੦ ॥ ਸੋ ਸਚੁ ਤੇਰੈ

ਨਾਲਿ ਹੈ ਗੁਰਮੁਖਿ ਨਦਰਿ ਨਿਹਾਲਿ ॥ ਆਪੇ

ਬਖਸੇ ਮੇਲਿ ਲਏ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਸਮਾਲਿ ॥

੧੧ ॥ ਮਨੁ ਮੈਲਾ ਸਚੁ ਨਿਰਮਲਾ ਕਿਉ ਕਰਿ

ਮਿਲਿਆ ਜਾਇ ॥ ਪ੍ਰਭੁ ਮੇਲੇ ਤਾ ਮਿਲਿ ਰਹੈ

ਹਉਮੈ ਸ਼ਬਦਿ ਜਲਾਇ ॥ ੧੨ ॥ ਸੋ ਸਚੁ

ਸਚਾ ਵੀਸਰੈ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ ॥ ਨਦਰਿ

ਕਰੇ ਨਾ ਵੀਸਰੈ ਗੁਰਮਤੀ ਵੀਚਾਰਿ ॥ ੧੩ ॥

life in a state of equipoise as they are enlightened by the Lord within themselves. (3)

The faithless persons, engrossed in dual-mindedness, forsake the Guru's guidance (teachings). Their hunger for worldly pleasures and desires is never satiated as such they are fretting and fuming day and night within themselves. (4)

The faithless persons develop friendship with the devils (full of sins) while bearing enmity with the holy saints. They have drowned themselves alongwith their family members, nay even their whole tribe, in the ocean of life. (5)

It is not good to vilify anybody but the foolish faithless persons always vilify and slander the holy saints. Such slanderers are thrown into the dreadful hell with blackened faces (with disgrace). (6)

O my mind ! Whatever actions we perform, affect our state of mind, so we should perform such actions as would enable us to become an embodiment of the Lord. There is no doubt about the saying, " As we sow, so shall we reap." (7)

Whatever language the beloved saints of the Lord speak does not go to waste, as they speak with a certain definite purpose. They are replete with the nectar of True Name, without having a (little) bit of greed even. (8)

Such Guru-minded persons amass the wealth of virtues and share them with others, passing the Guru's message to others. The persons, who keep company with such persons, are really fortunate, pre-destined with Lord's Will, as they are reciting True Name during day and night. (9)

The Lord is the only benefactor of all and a true financier, who after creating this universe, is looking after them by providing food and wealth to all the beings. (10)

O Man ! The True Lord is always present by your side and enables the Guru-minded persons to enjoy the eternal bliss through His Graceful glimpse. Let us remember such a Lord all the time, who unites us with Himself by pardoning all our vices and sins through His Grace. (11)

How to attain such a Lord, who is always an embodiment of Truth and purity while our mind is full of vicious thoughts and sins ? But when the True master bestows His Grace and benevolence on us and unites us with Himself by casting away (burning) our egoism through the Guru's guidance, we could merge with the Lord. (12)

ਸਤਿਗੁਰੁ ਮੇਲੇ ਤਾ ਮਿਲਿ ਰਹਾ ਸਾਚੁ ਰਖਾ
ਉਰ ਧਾਰਿ ॥ ਮਿਲਿਆ ਹੋਇ ਨ ਵੀਛੁੜੈ ਗੁਰ
ਕੈ ਹੇਤਿ ਪਿਆਰਿ ॥ ੧੪ ॥ ਪਿਰੁ ਸਾਲਾਹੀ
ਆਪਣਾ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥ ਮਿਲਿ
ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇਆ ਸੋਭਾਵੰਤੀ ਨਾਰਿ ॥ ੧੫
॥ ਮਨਮੁਖ ਮਨੁ ਨ ਭਿਜਈ ਅਤਿ ਮੇਲੇ ਚਿਤਿ
ਕਠੋਰ ॥ ਸਪੈ ਦੁਧੁ ਪੀਆਈਐ ਅੰਦਰਿ ਵਿਸੁ
ਨਿਕੋਰ ॥ ੧੬ ॥ ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ
ਆਪੇ ਬਖਸਣਹਾਰੁ ॥ ਗੁਰ ਸਬਦੀ ਮੈਲੁ ਉਤਰੈ
ਤਾ ਸਚੁ ਬਣਿਆ ਸੀਗਾਰੁ ॥ ੧੭ ॥ ਸਚਾ
ਸਾਹੁ ਸਚੇ ਵਣਜਾਰੇ ਓਥੈ ਕੂੜੇ ਨਾ ਟਿਕੰਨਿ ॥
ਓਨਾ ਸਚੁ ਨ ਭਾਵਈ ਦੁਖ ਹੀ ਮਾਹਿ ਪਚੰਨਿ
॥ ੧੮ ॥ ਹਉਮੈ ਮੈਲਾ ਜਗੁ ਫਿਰੈ ਮਰਿ ਜੰਮੈ
ਵਾਰੇ ਵਾਰ ॥ ਪਇਐ ਕਿਰਤਿ ਕਮਾਵਣਾ ਕੋਇ
ਨ ਮੇਟਣਹਾਰ ॥ ੧੯ ॥ ਸੰਤਾ ਸੰਗਤਿ ਮਿਲਿ
ਰਹੈ ਤਾ ਸਚਿ ਲਗੈ ਪਿਆਰੁ ॥ ਸਚੁ ਸਲਾਹੀ
ਸਚੁ ਮਨਿ ਦਰਿ ਸਚੈ ਸਚਿਆਰੁ ॥ ੨੦ ॥
ਗੁਰ ਪੂਰੇ ਪੂਰੀ ਮਤਿ ਹੈ ਅਹਿਨਿਸਿ ਨਾਮੁ
ਧਿਆਇ ॥ ਹਉਮੈ ਮੇਰਾ ਵਡ ਰੋਗੁ ਹੈ ਵਿਚਰੁ
ਠਾਕਿ ਰਹਾਇ ॥ ੨੧ ॥ ਗੁਰੁ ਸਾਲਾਹੀ
ਆਪਣਾ ਨਿਵਿ ਨਿਵਿ ਲਾਗਾ ਪਾਇ ॥ ਤਨੁ
ਮਨੁ ਸਉਪੀ ਆਗੈ ਧਰੀ ਵਿਚਰੁ ਆਪੁ ਗਵਾਇ

Cursed be our life in this world, if we forget the Lord- spouse and True Master ! But we may not forsake the Lord provided we meditate on the Lord through His Grace and the Guru's guidance.(13)

I would join the company of the holy saints if I were to inculcate the love of the Lord in my heart through the True Guru's union. Once the man unites with the Lord by developing the love of the Guru, then he does not get separated from Him. (14)

Then I would sing the praises of the beloved Lord by meditating on the Guru's teachings. Whosoever has united with the Lord through meditation, has enjoyed the eternal bliss, like the wedded woman obeying the ordains of her spouse and getting acclaimed and praised. (15)

The self-willed persons are never satiated as their minds are rendered impure with sinful actions and they are very hard and stone-hearted, being unaffected with the Guru's teachings even. The faithless person will always respond with vilification even when someone tries to do good to them, just as the snake is full of poison always, even though we may give him milk. (16)

Infact, our good and bad actions are all depending on the Lord's Will and the Lord alone enables us to function accordingly. How could we label anyone as good or bad ? Infact, the Lord only guides even the God forsaken persons on the right path. When the dirt of sinful actions is removed by the Guru's guidance then one appears beautiful, embellished with the ornaments of Truth, and one's jobs are completed successfully. (17)

The Lord is the True financier alongwith His Sikhs and disciples being equally pure as such the false persons can never stay in the presence of the Guru. The faithless persons always (burn) fret and fume undergoing sufferings, as they do not love the True Lord. (18)

The human beings of the world are always wandering, lost in the filth of egoism, and pass through the cycle of births and deaths. No one could alter (obliterate) the fortunes of anyone, based on one's earlier actions and pre-destined by Lord's Will, as such every person functions according to (the reward of) his past actions. (19)

When the person has performed good actions, he is blessed with the company of holy saints thus inculcating the love of the True Lord in his heart, and sings the praises of the Lord. Thus he is accepted as True in the Lord's presence inculcating Truth in his

॥ ੨੨ ॥ ਖਿੰਚੋਤਾਣਿ ਵਿਗੁਚੀਐ ਏਕਸੁ ਸਿਉ
ਲਿਵ ਲਾਇ ॥ ਹਉਮੈ ਮੇਰਾ ਛਡਿ ਤੂ ਤਾ ਸਚਿ
ਰਹੈ ਸਮਾਇ ॥ ੨੩ ॥ ਸਤਿਗੁਰ ਨੋ ਮਿਲੇ ਸਿ
ਭਾਇਰਾ ਸਚੈ ਸਬਦਿ ਲਗੀਨਿ ॥ ਸਚਿ ਮਿਲੇ
ਸੇ ਨ ਵਿਛੁੜਹਿ ਦਰਿ ਸਚੈ ਦਿਸੀਨਿ ॥ ੨੪ ॥
ਸੇ ਭਾਈ ਸੇ ਸਜਣਾ ਜੋ ਸਚਾ ਸੇਵੀਨਿ ॥
ਅਵਗਣ ਵਿਕਣਿ ਪਲ੍ਹਰਨਿ ਗੁਣ ਕੀ ਸਾਝ
ਕਰੀਨ੍ ॥ ੨੫ ॥ ਗੁਣ ਕੀ ਸਾਝ ਸੁਖ ਊਪਜੈ
ਸਚੀ ਭਗਤਿ ਕਰੇਨਿ ॥ ਸਚੁ ਵਣੀਜਹਿ ਗੁਰ
ਸਬਦ ਸਿਉ ਲਾਹਾ ਨਾਮੁ ਲਏਨਿ ॥ ੨੬ ॥
ਸੁਣਿਆ ਰੁਪਾ ਪਾਪ ਕਰਿ ਕਰਿ ਸੰਚੀਐ ਚਲੈ ਨ
ਚਲਦਿਆ ਨਾਲਿ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਲਿ ਨ
ਚਲਸੀ ਸਭ ਮੁਨੀ ਜਮਕਾਲਿ ॥ ੨੭ ॥ ਮਨ
ਕਾ ਤੋਸਾ ਹਰਿ ਨਾਮੁ ਹੈ ਹਿਰਦੈ ਰਖਹੁ ਸਮਾਲਿ
॥ ਏਹੁ ਖਰਚੁ ਅਖੁਟੁ ਹੈ ਗੁਰਮੁਖਿ ਨਿਬਹੈ ਨਾਲਿ
॥ ੨੮ ॥ ਏ ਮਨ ਮੂਲਹੁ ਭੁਲਿਆ ਜਾਸਹਿ
ਪਤਿ ਗਵਾਇ ॥ ਇਹੁ ਜਗਤੁ ਮੋਹਿ ਦੂਜੈ
ਵਿਆਪਿਆ ਗੁਰਮਤੀ ਸਚੁ ਧਿਆਇ ॥ ੨੯ ॥
ਹਰਿ ਕੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਰਿ ਜਸੁ ਲਿਖਣੁ
ਨ ਜਾਇ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮਨੁ ਤਨੁ ਰਹੈ
ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ ॥ ੩੦ ॥ ਸੇ ਸਹੁ
ਮੇਰਾ ਰੰਗੁਲਾ ਰੰਗੇ ਸਹਜਿ ਸੁਭਾਇ ॥ ਕਾਮਣਿ

heart. (20)

The teachings of the perfect Guru are also perfect as such the Sikh (disciple) recites True Name throughout the day and night. The main malady in the world is our egoism and I-am-ness, which should be removed from the mind. (21)

I always sing the praises of my Guru, and bow in obeisance to Him (at His lotus-feet). I would serve the Lord by surrendering my body and mind to the Guru by ridding myself of my egoistic tendencies. (22)

The persons, who are engrossed in tall talk, are lost in fruitless efforts, as such we should develop the love of the Lord. Let us merge with the Lord by getting rid of our egoism and I-am-ness. (23)

The persons, who are united with the True Guru, are our real brothers, as they are immersed (follow) in the Guru's teachings. Such persons, united with the Lord, are never separated from the Lord again and appear pure and true in the Lord's presence. (24)

The persons, who serve the Lord, are our comrades and brothers. They forsake all the vices, considering them useless while inculcating all the virtues in the heart. (25)

They worship the True Lord through the Guru's guidance and deal in the merchandise of Truth through the Guru's Word. They benefit themselves by reciting True Name, while passing on the gospel of Truth to other Sikhs as well. (26)

The wealth of gold and silver cannot be amassed without sinful actions and does not accompany man to the next world after death. Infact, except True Name, nothing else accompanies man after death, while the Yama has robbed the whole world (of its virtues) and destroyed the world. (27)

O Brother ! Let us keep True Name safe with us, by inculcating its love-in the heart, as True Name is the only thing useful as food (for thought) during the journey after death. This wealth of True Name is imperishable (unending) and will accompany you after death. (28)

O Man ! You will proceed to the next world having led a fruitless life, as your mind has been led astray from the beginning. Thus you will proceed dishonoured from the world with disgust. This world is lost in dual mindeness being engrossed in the worldly attachments. Let us therefore recite Lord's True Name through the Guru's guidance (teachings). (29)

No one could ever evaluate the Lord's Greatness and it is

ਰੰਗੁ ਤਾ ਚੜੈ ਜਾ ਪਿਰ ਕੈ ਅੰਕਿ ਸਮਾਇ ॥

੩੧ ॥ ਚਿਰੀ ਵਿਛੁਨੇ ਭੀ ਮਿਲਨਿ ਜੋ ਸਤਿਗੁਰੁ

ਸੇਵੰਨਿ ॥ ਅੰਤਰਿ ਨਵ ਨਿਧਿ ਨਾਮੁ ਹੈ ਖਾਨਿ

ਖਰਚਨਿ ਨ ਨਿਖੁਟਈ ਹਰਿ ਗੁਣ ਸਹਜਿ

ਰਵੰਨਿ ॥ ੩੨ ॥ ਨਾ ਓਇ ਜਨਮਹਿ ਨਾ ਮਰਹਿ

ਨਾ ਓਇ ਦੁਖ ਸਹੰਨਿ ॥ ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ

ਹਰਿ ਸਿਉ ਕੇਲ ਕਰੰਨਿ ॥ ੩੩ ॥ ਸਜਣ

ਮਿਲੇ ਨ ਵਿਛੁੜਹਿ ਜਿ ਅਨਦਿਨੁ ਮਿਲੇ ਰਹੰਨਿ

॥ ਇਸੁ ਜਗ ਮਹਿ ਵਿਰਲੇ ਜਾਣੀਅਹਿ ਨਾਨਕ

ਸਚੁ ਲਹੰਨਿ ॥ ੩੪ ॥ ੧ ॥ ੩ ॥

ਸੂਹੀ ਮਹਲਾ ੩ ॥

ਹਰਿ ਜੀ ਸੂਖਮੁ ਅਗਮੁ ਹੈ ਕਿਤੁ ਬਿਧਿ ਮਿਲਿਆ

ਜਾਇ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਭ੍ਰਮੁ ਕਟੀਐ ਅਚਿੰਤੁ

ਵਸੈ ਮਨਿ ਆਇ ॥ ੧ ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ

ਨਾਮੁ ਜਪੰਨਿ ॥ ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ

ਮਨਿ ਹਰਿ ਗੁਣ ਸਦਾ ਰਵੰਨਿ ॥ ੧ ॥ ਰਹਾਉ

॥ ਗੁਰੁ ਸਰਵਰੁ ਮਾਨ ਸਰੋਵਰੁ ਹੈ ਵਡਭਾਗੀ

ਪੁਰਖ ਲਹੰਨ੍ਹਿ ॥ ਸੇਵਕ ਗੁਰਮੁਖਿ ਖੋਜਿਆ ਸੇ

ਹੰਸੁਲੇ ਨਾਮੁ ਲਹੰਨਿ ॥ ੨ ॥ ਨਾਮੁ ਧਿਆਇਨ੍ਹਿ

ਰੰਗ ਸਿਉ ਗੁਰਮੁਖਿ ਨਾਮਿ ਲਗੰਨ੍ਹਿ ॥ ਧੁਰਿ

ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਗੁਰ ਭਾਣਾ ਮੰਨਿ

ਲਏਨ੍ਹਿ ॥ ੩ ॥ ਵਡਭਾਗੀ ਘਰੁ ਖੋਜਿਆ

ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ॥ ਗੁਰਿ ਪੂਰੈ ਵੇਖਾਲਿਆ

ਪ੍ਰਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਨੁ ॥ ੪ ॥ ਸਭਨਾ ਕਾ

rather difficult to express it. Even the persons, who are imbued with the love of the Lord, get finally merged with the Lord. (30)

My Lord-spouse is always blissful and wonderful. Whosoever seeks His support, attains peace and a state of equipoise just as the wedded woman, imbued with the love of her spouse, gets immersed in his love, similarly the Guru-minded person gets immersed in the Lord's love. (31)

The persons, who are engaged in the service of the Guru, finally get united with the Lord after a long separation from Him. They possess the wealth of True Name, the treasure of nine types (nine ridhis) which they are utilising and are enjoying the bliss of Lord's virtues in the state of equipoise. (32)

They are neither born nor face death and never undergo any sufferings. The persons, protected by the Guru, are saved from the ocean of life, thus enjoying the bliss of unison with the Lord. (33)

O Nanak ! The friends and comrades, who are united with the Lord, never get separated from the Lord and enjoy the blissful pleasures of a unison with the Lord. But in this world, there are very few-persons, who get merged with the True Lord, thus attaining Truth finally. (34 - 1 - 3)

Suhi Mahala - 3 (*Har ji sukham agam hai kit bidh.....*)

How could we unite with the Lord, who is very difficult to realise being formless and beyond recognition. But we could inculcate the love of the Lord in the heart automatically and effortlessly provided we cast away our whims and misgivings (dual-mindedness) through the Guru's Word. (1)

I would offer myself as a sacrifice to such Guru-minded persons who sing the praises of the Lord with love and devotion and recite the Lord's True Name. (Pause -1)

It is only these fortunate persons, who are pre-destined by the Lord's Will, who finally attain the Guru, the biggest (mansoravar) tank of nectar among the various tanks. Then the swan-like persons, who have gained self-realisation through the Guru's guidance, finally attain the Lord by becoming true disciples of the Guru. (2)

The Guru-minded persons, who are immersed in True Name through the Guru's guidance finally enjoy the bliss of True Name with love and devotion. Such fortunate persons pre-destined by the Lord's Will, due to their earlier virtuous deeds, follow the Guru's Will completely. (3)

ਪ੍ਰਭੂ ਏਕੁ ਹੈ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਤਿਤੁ ਘਟਿ ਪਰਗਟੁ ਹੋਇ
॥ ੫ ॥ ਸਭੁ ਅੰਤਰਜਾਮੀ ਬ੍ਰਹਮੁ ਹੈ ਬ੍ਰਹਮੁ
ਵਸੈ ਸਭ ਥਾਇ ॥ ਮੰਦਾ ਕਿਸ ਨੋ ਆਖੀਐ
ਸਬਦਿ ਵੇਖਹੁ ਲਿਵ ਲਾਇ ॥ ੬ ॥ ਬੁਰਾ
ਭਲਾ ਤਿਚਰੁ ਆਖਦਾ ਜਿਚਰੁ ਹੈ ਦੁਹੁ ਮਾਹਿ
॥ ਗੁਰਮੁਖਿ ਏਕੋ ਬੁਝਿਆ ਏਕਸੁ ਮਾਹਿ ਸਮਾਇ
॥ ੭ ॥ ਸੇਵਾ ਸਾ ਪ੍ਰਭੁ ਭਾਵਸੀ ਜੋ ਪ੍ਰਭੁ ਪਾਏ
ਥਾਇ ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਆਰਾਧਿਆ ਗੁਰ
ਚਰਣੀ ਚਿਤੁ ਲਾਇ ॥ ੮ ॥ ੨ ॥ ੪ ॥ ੬ ॥
ਰਾਗੁ ਸੂਹੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੪
ਘਰੁ ੨ ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ
ਹਉ ਤਿਸੁ ਪਹਿ ਆਪੁ ਵੇਚਾਈ ॥ ੧ ॥ ਦਰਸਨੁ
ਹਰਿ ਦੇਖਣ ਕੈ ਤਾਈ ॥ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਾ
ਸਤਿਗੁਰੁ ਮੇਲਹਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਜੇ ਸੁਖੁ ਦੇਹਿ ਤ ਤੁਝਹਿ
ਅਰਾਧੀ ਦੁਖਿ ਭੀ ਤੁਝੈ ਧਿਆਈ ॥ ੨ ॥ ਜੇ
ਭੁਖ ਦੇਹਿ ਤ ਇਤ ਹੀ ਰਾਜਾ ਦੁਖ ਵਿਚਿ ਸੁਖ
ਮਨਾਈ ॥ ੩ ॥ ਤਨੁ ਮਨੁ ਕਾਟਿ ਕਾਟਿ ਸਭੁ
ਅਰਪੀ ਵਿਚਿ ਅਗਨੀ ਆਪੁ ਜਲਾਈ ॥ ੪
॥ ਪਖਾ ਫੇਰੀ ਪਾਣੀ ਢੋਵਾ ਜੇ ਦੇਵਹਿ ਸੋ ਖਾਈ
॥ ੫ ॥ ਨਾਨਕੁ ਗਰੀਬੁ ਢਹਿ ਪਇਆ ਦੁਆਰੈ

The fortunate persons have attained self-realisation and the treasure of True Name. The perfect Guru has made us realise (perceive) the True Lord, abiding within ourselves. (4)

There is only one Lord controlling us all without having any parallel. The love of the Lord is inculcated in the heart through the Guru's Grace, which has enlightened us. (5)

The omni-scient Lord is pervading everywhere and by developing love for the Lord if we were to ponder and look within ourselves then there will not be any unvirtuous person. (6)

This man considers some people good or bad so long he labours under dual-mindedness; whereas the Guru-minded person gets immersed in one Lord only having realised the Lord. (7)

The service, approved by the Lord, is only considered worth while. O Nanak ! We have recited the Lord's True Name by taking refuge at the lotus-feet of the Guru. (8 - 2 - 4 - 9)

Rag Suhi Astpadian Mahala - 4 Ghar - 2 Ik onkar satgur prasad (Koiee aan milavai mera pritam piara.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! I would offer myself as a sacrifice to the beloved friend (person) who would enable me to unite with the Guru (or surrender myself). (1)

O Lord ! If some one were to bestow on me the favour of uniting with (meeting) the Guru for perceiving the Lord's glimpse, then I could start reciting Your True Name. (Pause - 1)

O Lord ! Even if You were to bestow me with all the comforts, I would remember You all the time; but in case I was made to undergo sufferings, then even I would recite Your True Name. (2)

If the True Master were to keep me hungry or short of any facilities I would feel completely satiated. O Lord ! I would feel fully satisfied and pleased even if I were made to undergo any afflictions by taking all the ills in my stride. (3)

O Lord ! I would offer everything as a sacrifice to You and offer my body and (mind) soul in complete self-surrender (by cutting my body into pieces) to You, casting away my egoism even. (By burning it in fire). (4)

O Lord ! Then I would serve Your holy congregations by fanning them, or bringing water for them, and partake whatever food the saints would offer me to take. (5)

O Nanak ! I have fallen at the Lord's lotus-feet being a helpless and poor man, with the request to unite me with Himself. O Lord ! Even this would amount to Your Greatness and benevolence. (6)

ਹਰਿ ਮੇਲਿ ਲੈਹੁ ਵਡਿਆਈ ॥ ੬ ॥ ਅਖੀ
ਕਾਢਿ ਧਰੀ ਚਰਣਾ ਤਲਿ ਸਭ ਧਰਤੀ ਫਿਰਿ

After wandering all over the world (Earth), I have gained the right advice and teachings from the Guru whom I would offer my very life including both the eyes at His lotus-feet (as my offering). (7)

ਮਤ ਪਾਈ ॥ ੭ ॥ ਜੇ ਪਾਸਿ ਬਹਾਲਹਿ ਤਾ
ਤੁਝਹਿ ਅਰਾਧੀ ਜੇ ਮਾਰਿ ਕਢਹਿ ਭੀ ਧਿਆਈ

O Guru ! Even if You were to bless me with Your Grace and allow me Your company (to sit at Your lotus-feet), I would sing Your praises only and would serve You only even though You may discard me from Your presence. (Being displeased with me) and throw me out. (8)

॥ ੮ ॥ ਜੇ ਲੋਕੁ ਸਲਾਹੇ ਤਾ ਤੇਰੀ ਉਪਮਾ ਜੇ
ਨਿੰਦੈ ਤ ਛੋਡਿ ਨ ਜਾਈ ॥ ੯ ॥ ਜੇ ਤੁਧੁ ਵਲਿ

O Guru ! Even when people would praise You, it would reflect on Your Greatness (and praise) and I would sing Your praises. But if people were to vilify You indulging in Your slander, I would not forsake You and continue serving You (being at Your lotus-feet) (9)

ਰਹੈ ਤਾ ਕੋਈ ਕਿਹੁ ਆਖਉ ਤੁਧੁ ਵਿਸਰਿਐ
ਮਰਿ ਜਾਈ ॥ ੧੦ ॥ ਵਾਰਿ ਵਾਰਿ ਜਾਈ ਗੁਰ

O Lord ! I face spiritual death whenever I forget to remember You. But if my love for You continues to develop, I would not desert You even though people may talk anything against me, as it is of no consequence. (10)

ਉਪਰਿ ਪੈ ਪੈਰੀ ਸੰਤ ਮਨਾਈ ॥ ੧੧ ॥ ਨਾਨਕੁ
ਵਿਚਾਰਾ ਭਇਆ ਦਿਵਾਨਾ ਹਰਿ ਤਉ ਦਰਸਨ

I would offer myself as a sacrifice to the holy saints of the Guru and would serve them by falling at their lotus-feet and I would try to please them. (11)

ਕੈ ਤਾਈ ॥ ੧੨ ॥ ਝਖੜੁ ਝਾਰੀ ਮੀਹੁ ਵਰਸੈ
ਭੀ ਗੁਰੁ ਦੇਖਣ ਜਾਈ ॥ ੧੩ ॥ ਸਮੁੰਦੁ ਸਾਗਰੁ

O Nanak ! I am getting mad (with love) after having a glimpse of the Lord (Lord's vision). May the Lord bless this helpless person like me with His Grace and His glimpse ! (12)

ਹੋਵੈ ਬਹੁ ਖਾਰਾ ਗੁਰਸਿਖੁ ਲੰਘਿ ਗੁਰ ਪਹਿ
ਜਾਈ ॥ ੧੪ ॥ ਜਿਉ ਪ੍ਰਾਣੀ ਜਲ ਬਿਨੁ ਹੈ

Even if there were a storm, I would proceed to meet my Guru or if it were raining, I would go to meet the Guru, facing all the odds. Infact, all the obstacles like greed or worldly attachments would not deter me from meeting my Guru. (13)

ਮਰਤਾ ਤਿਉ ਸਿਖੁ ਗੁਰ ਬਿਨੁ ਮਰਿ ਜਾਈ ॥
੧੫ ॥ ਜਿਉ ਧਰਤੀ ਸੋਭ ਕਰੇ ਜਲੁ ਬਰਸੈ

Even if the Guru's Sikhs have to cross the (horrible) oceans while proceeding to meet the Guru, they would not be hampered from their pursuit, infact, they would face all the obstacles to meet the Guru. (14)

ਤਿਉ ਸਿਖੁ ਗੁਰ ਮਿਲਿ ਬਿਗਸਾਈ ॥ ੧੬ ॥
ਸੇਵਕ ਕਾ ਹੋਇ ਸੇਵਕੁ ਵਰਤਾ ਕਰਿ ਕਰਿ

The Guru's Sikh cannot live without having a glimpse of the Guru (without meeting the Guru), just as no being could exist without the supply of water and would die in its absence. (15)

ਬਿਨਉ ਬੁਲਾਈ ॥ ੧੭ ॥ ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ

The Sikh, on meeting the Guru, gets thrilled and enamoured just as the Earth becomes full of greenery with the rainfall and blossoms forth. (16)

O Lord ! May I be bestowed with Your Grace so as to serve the slaves of Your slaves and address them with the greatest humility and regard. (17)

O Nanak ! My only supplication (prayer) to the Lord is to bless me with the company of the Guru so that I could enjoy the

ਹਰਿ ਪਹਿ ਗੁਰ ਮਿਲਿ ਗੁਰ ਸੁਖ ਪਾਈ ॥

eternal bliss in His meeting. (18)

੧੮ ॥ ਤੂ ਆਪੇ ਗੁਰੁ ਚੇਲਾ ਹੈ ਆਪੇ ਗੁਰੁ

O Lord ! You are all in all, being Yourself the Guru and the disciple even. I have always recited Your True Name only through the teachings of the Guru with the Guru's guidance. (19)

ਵਿਚੁ ਦੇ ਤੁਝਹਿ ਧਿਆਈ ॥ ੧੯ ॥ ਜੇ ਤੁਧੁ ਸੇ

O Lord ! You are pleased with those persons only, who serve You, as they become a part and parcel of Your person only. (Your embodiment) then you have helped them (Your disciples) to find a place of honour with the Guru also. (They are acclaimed every where). (20)

ਵਹਿ ਸੇ ਤੂਹੈ ਹੋਵਹਿ ਤੁਧੁ ਸੇਵਕ ਪੈਜ ਰਖਾਈ

॥ ੨੦ ॥ ਭੰਡਾਰ ਭਰੇ ਭਗਤੀ ਹਰਿ ਤੇਰੇ ਜਿਸੁ

O Lord ! Your saints are the fountain-head of Your worship (True Name), but whosoever is blessed with Your Grace is enabled by You to attain the wealth of Your (worship) True Name, through the holy saints if it pleases You. (21)

ਭਾਵੈ ਤਿਸੁ ਦੇਵਾਈ ॥ ੨੧ ॥ ਜਿਸੁ ਤੂੰ ਦੇਹਿ

ਸੋਈ ਜਨੁ ਪਾਏ ਹੋਰ ਨਿਹਫਲ ਸਭ ਚਤੁਰਾਈ

All other clever moves or wisdom is of no use, as the man is not capable of gaining anything useful. But the person, who is bestowed with Your Grace, only attains this wealth of True Name. (22)

॥ ੨੨ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੁ ਅਪੁਨਾ

ਸੋਇਆ ਮਨੁ ਜਾਗਾਈ ॥ ੨੩ ॥ ਇਕੁ ਦਾਨੁ

O Brother ! I would always remember the Guru and recite His True Name in this (present) age and the next age as well (in future also) which has awakened my mind from its slumber of ignorance (enlightened me). (23)

ਮੰਗੈ ਨਾਨਕੁ ਵੇਚਾਰਾ ਹਰਿ ਦਾਸਨਿ ਦਾਸੁ

O Nanak ! I only seek one boon (blessing) from the Lord like a helpless (poor) person. O Lord ! May I be accepted as the slave of Your slaves ! (24)

ਕਰਾਈ ॥ ੨੪ ॥ ਜੇ ਗੁਰੁ ਝਿੜਕੇ ਤ ਮੀਠਾ

ਲਾਗੈ ਜੇ ਬਖਸੇ ਤ ਗੁਰੁ ਵਡਿਆਈ ॥ ੨੫ ॥

O Brother ! Even when the Guru is annoyed with me and rebukes me for my mistakes (misdeeds), I would accept it without murmur (with pleasure). However, if the Guru were to pardon my flaws, then it would show (result in) His Greatness (25)

ਗੁਰਮੁਖਿ ਬੋਲਹਿ ਸੋ ਥਾਇ ਪਾਏ ਮਨਮੁਖਿ ਕਿਛੁ

Whatever the Guru-minded persons say, is accepted by the Lord with pleasure, whereas whatever the self-willed persons say, goes to waste being totally neglected. Even when it is severe cold accompanied with snowfall, or hailstorm, the Guru's Sikh proceeds to join the company of the Guru, braving all these hurdles. (27)

ਥਾਇ ਨ ਪਾਈ ॥ ੨੬ ॥ ਪਾਲਾ ਕਕਰੁ ਵਰਫ

ਵਰਸੈ ਗੁਰਸਿਖੁ ਗੁਰੁ ਦੇਖਣ ਜਾਈ ॥ ੨੭ ॥

O Lord ! May I be blessed with the glimpse of the Guru day and night (being united with the Guru) by bestowing on me enough strength and faith in Him. I would (place my eyes at His lotus-feet enroute) serve the Guru with love and devotion during His movements. (28)

ਸਭੁ ਦਿਨਸੁ ਰੈਣਿ ਦੇਖਉ ਗੁਰੁ ਅਪੁਨਾ ਵਿਚਿ

ਅਖੀ ਗੁਰੁ ਪੈਰ ਧਰਾਈ ॥ ੨੮ ॥ ਅਨੇਕ

I would try my best to placate the Guru with all the possible means but whatever pleases the Guru, would be accepted by Him (the Lord). (29)

ਉਪਾਵ ਕਰੀ ਗੁਰੁ ਕਾਰਣਿ ਗੁਰੁ ਭਾਵੈ ਸੋ ਥਾਇ

ਪਾਈ ॥ ੨੯ ॥ ਰੈਣਿ ਦਿਨਸੁ ਗੁਰੁ ਚਰਣ

O my True Master ! May I be bestowed with You Grace, so that I could inculcate the love of the lotus-feet of the Guru day and

ਅਰਾਧੀ ਦਇਆ ਕਰਹੁ ਮੇਰੇ ਸਾਈ ॥ ੩੦ ॥

ਨਾਨਕ ਕਾ ਜੀਉ ਪਿੰਡੁ ਗੁਰੂ ਹੈ ਗੁਰ ਮਿਲਿ

ਤ੍ਰਿਪਤਿ ਅਘਾਈ ॥ ੩੧ ॥ ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ

ਪੂਰਿ ਰਹਿਓ ਹੈ ਜਤ ਕਤ ਤਤ ਗੋਸਾਈ ॥

੩੨ ॥ ੧ ॥

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੪ ਅਸਟਪਦੀਆ

ਘਰੁ ੧੦ ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅੰਦਰਿ ਸਚਾ ਨੇਹੁ ਲਾਇਆ ਪ੍ਰੀਤਮ ਆਪਣੈ

॥ ਤਨੁ ਮਨੁ ਹੋਇ ਨਿਹਾਲੁ ਜਾ ਗੁਰੁ ਦੇਖਾ

ਸਾਮਣੈ ॥ ੧ ॥ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਿਸਾਹੁ ॥

ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਅਗਮ ਅਥਾਹੁ

॥ ੧ ॥ ਰਹਾਉ ॥ ਹਉ ਸਤਿਗੁਰੁ ਵੇਖਿ

ਵਿਗਸੀਆ ਹਰਿ ਨਾਮੇ ਲਗਾ ਪਿਆਰੁ ॥

ਕਿਰਪਾ ਕਰਿ ਕੈ ਮੇਲਿਅਨੁ ਪਾਇਆ ਮੋਖ

ਦੁਆਰੁ ॥ ੨ ॥ ਸਤਿਗੁਰੁ ਬਿਰਹੀ ਨਾਮ ਕਾ

ਜੇ ਮਿਲੈ ਤ ਤਨੁ ਮਨੁ ਦੇਉ ॥ ਜੇ ਪੂਰਬਿ ਹੋਵੈ

ਲਿਖਿਆ ਤਾ ਅੰਮ੍ਰਿਤੁ ਸਹਜਿ ਪੀਏਉ ॥ ੩ ॥

ਸੁਤਿਆ ਗੁਰੁ ਸਾਲਾਹੀਐ ਉਠਦਿਆ ਭੀ ਗੁਰੁ

ਆਲਾਉ ॥ ਕੋਈ ਐਸਾ ਗੁਰਮੁਖਿ ਜੇ ਮਿਲੈ

ਹਉ ਤਾ ਕੇ ਧੋਵਾ ਪਾਉ ॥ ੪ ॥ ਕੋਈ ਐਸਾ

ਸਜਣੁ ਲੋੜਿ ਲਹੁ ਮੈ ਪ੍ਰੀਤਮੁ ਦੇਇ ਮਿਲਾਇ

॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਪਾਇਆ ਮਿਲਿਆ

ਸਹਜਿ ਸੁਭਾਇ ॥ ੫ ॥ ਸਤਿਗੁਰੁ ਸਾਗਰੁ

ਗੁਣ ਨਾਮ ਕਾ ਮੈ ਤਿਸੁ ਦੇਖਣ ਕਾ ਚਾਉ ॥

night in my heart ! (Recite His True Name). (30)

O Nanak ! My body and soul belongs to the Guru. I feel elated and thrilled by meeting the Guru and my mind is fully satiated with His meeting. (31)

O Nanak ! My Lord pervades everywhere, being omnipresent. I perceive the same Lord prevailing everywhere I look around. Infact, the Lord is prevalent (pervading) in full measure all over the world. (32 - 1)

Rag Suhi Mahala - 4 Astpadian Ghar - 10 Ik onkar satgur prasad (Andar sachā neho laya pritām apnai.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! O my friend ! I have inculcated the true love of my beloved Lord in my heart and whenever I perceive the Lord-Guru before my very eyes, my heart (body and mind) is overjoyed and thrilled with pleasure (1)

I have brought the merchandise of True Name of the Lord from the perfect Guru (the trader) and this invaluable nectar of True Name, which is too deep and beyond our grasp, has been attained through the Grace of the perfect Guru. (Pause - 1)

O Brother ! I am thrilled and amused in my mind on beholding the True Guru and perceiving that I am imbued with the love of the Lord's True Name. Then the Guru, through His Grace, has enabled me to unite with the Lord, which has opened the gates of salvation to me. (which has given me salvation). (2)

O Brother ! The True Guru is fond of the True Name, being a fountain-head of True Name. If I were to meet such a Guru, I would offer my body and mind to Him. (surrender myself completely to Him), If I were fortunate enough, being pre-destined by Lord's Will, due to my earlier actions, I would attain the state of equipoise by partaking the nectar of (the knowledge of) True Name.(3)

If I were to meet such a Guru-minded person, who would inculcate the love of the Guru in my heart through His instructions (teachings) and exhort me to sing His praises all the time whether in sitting or sleeping postures, I would like to serve him by washing His lotus-feet. (4)

Infact, I am longing to meet such a nice friend, who would help me to unite with the beloved Lord. Whosoever has been united with the Guru, has attained the Lord (effortlessly) in the state of equipoise. (5)

ਹਉ ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਉ ਬਿਨੁ ਦੇਖੇ
ਮਰਿ ਜਾਉ ॥ ੬ ॥ ਜਿਉ ਮਛਲੀ ਵਿਨੁ ਪਾਣੀਐ
ਰਹੈ ਨ ਕਿਤੈ ਉਪਾਇ ॥ ਤਿਉ ਹਰਿ ਬਿਨੁ ਸੰਤੁ
ਨ ਜੀਵਈ ਬਿਨੁ ਹਰਿ ਨਾਮੈ ਮਰਿ ਜਇ ॥ ੭
॥ ਮੈ ਸਤਿਗੁਰ ਸੇਤੀ ਪਿਰਹੜੀ ਕਿਉ ਗੁਰ
ਬਿਨੁ ਜੀਵਾ ਮਾਉ ॥ ਮੈ ਗੁਰਬਾਣੀ ਆਧਾਰੁ ਹੈ
ਗੁਰਬਾਣੀ ਲਾਗਿ ਰਹਾਉ ॥ ੮ ॥ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਰਤੰਨੁ ਹੈ ਗੁਰੁ ਤੁਠਾ ਦੇਵੈ ਮਾਇ ॥ ਮੈ
ਧਰ ਸਚੇ ਨਾਮ ਕੀ ਹਰਿ ਨਾਮਿ ਰਹਾ ਲਿਵ
ਲਾਇ ॥ ੯ ॥ ਗੁਰ ਗਿਆਨੁ ਪਦਾਰਥੁ ਨਾਮੁ
ਹੈ ਹਰਿ ਨਾਮੇ ਦੇਇ ਦ੍ਰਿੜਾਇ ॥ ਜਿਸੁ ਪਰਾਪਤਿ
ਸੋ ਲਹੈ ਗੁਰ ਚਰਣੀ ਲਾਗੈ ਆਇ ॥ ੧੦ ॥
ਅਕਥ ਕਹਾਣੀ ਪ੍ਰੇਮ ਕੀ ਕੋ ਪ੍ਰੀਤਮੁ ਆਖੈ ਆਇ
॥ ਤਿਸੁ ਦੇਵਾ ਮਨੁ ਆਪਣਾ ਨਿਵਿ ਨਿਵਿ ਲਾਗਾ
ਪਾਇ ॥ ੧੧ ॥ ਸਜਣੁ ਮੇਰਾ ਏਕੁ ਤੂੰ ਕਰਤਾ
ਪੁਰਖੁ ਸੁਜਾਣੁ ॥ ਸਤਿਗੁਰਿ ਮੀਤਿ ਮਿਲਾਇਆ
ਮੈ ਸਦਾ ਸਦਾ ਤੇਰਾ ਤਾਣੁ ॥ ੧੨ ॥ ਸਤਿਗੁਰੁ
ਮੇਰਾ ਸਦਾ ਸਦਾ ਨਾ ਆਵੈ ਨਾ ਜਾਇ ॥ ਓਹੁ
ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ
ਸਮਾਇ ॥ ੧੩ ॥ ਰਾਮ ਨਾਮ ਧਨੁ ਸੰਚਿਆ
ਸਾਬਤੁ ਪੂੰਜੀ ਰਾਸਿ ॥ ਨਾਨਕ ਦਰਗਹ ਮੰਨਿਆ
ਗੁਰ ਪੂਰੇ ਸਾਬਾਸਿ ॥ ੧੪ ॥ ੧ ॥ ੨ ॥ ੧੧ ॥

O Brother ! The True Guru is an ocean of virtues like True Name, as such I am longing and pining to meet such a Guru, as I do not feel like a living person (enjoy my life) even for a moment, without His presence. I feel completely distressed, having faced spiritual death, without having a glimpse of the Guru. (without perceiving Him). (6)

The saints, without the support of the Lord cannot live (without Him) and face (spiritual) death without reciting True Name, just as the fish flutters and suffers without the presence of water and dies in spite of all other efforts. (7)

O my mother ! How could I exist (live) without meeting the Guru, as my love for the Guru is very strong (extreme) and passionate, (I have the greatest love and passion for the Guru), being indescribable. I have the Guru's Word (gurbani) as my mainstay in life, as such I am always engaged in studying the Guru's Word. (8)

O my mother ! The Lord's True Name is an invaluable gem, which is attained only through the Guru's Grace and benevolence when He is pleased with us. I am devoted to the Lord's True Name alone, as this is my only support. (9)

The Guru possesses the invaluable wealth of True Name, as such the Guru helps His Sikhs to inculcate the love of the Lord's True Name in their hearts. But this True Name is attained by few fortunate Guru-minded persons only, who are pre-destined by Lord's Will. Such a person thus takes refuge at the lotus-feet of the Guru, and finally attains the True Name. (10)

The story of the Lord's love cannot be described by us, as this could be told only by the beloved Lord. How could I explain (describe) all this ? I would offer (surrender) my mind to the Lord, and pay my obeisance at the lotus-feet of the True Master. (11)

O Lord ! You are my only true friend who is the creator of all and full of wisdom, and I have known You alone. The True Guru has enabled me to unite with such a friend, who is my only support (in body and mind). (12)

O Brother ! My Guru is ever existent and ever lasting, who is neither born nor faces death any time, Intact, such a Guru-Lord is pervading all beings, being omni-present and never perishes. (13)

O Nanak ! The persons, who have amassed the wealth of True Name, are always keeping their span of life intact. (are leading a fruitful life with their capital of breaths intact) and have not frittered away the capital investment of this human life. They are received with honour and acclaim in the Lord's presence, being greeted and blessed by the perfect Guru. (14 - 1 - 2 - 11)

ਰਾਗੁ ਸੂਹੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੫
ਘਰੁ ੧ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਉਰਝਿ ਰਹਿਓ ਬਿਖਿਆ ਕੈ ਸੰਗਾ ॥ ਮਨਹਿ
ਬਿਆਪਤ ਅਨਿਕ ਤਰੰਗਾ ॥ ੧ ॥ ਮੇਰੇ ਮਨ
ਅਗਮ ਅਗੋਚਰ ॥ ਕਤ ਪਾਈਐ ਪੂਰਨ
ਪਰਮੇਸਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੋਹ ਮਗਨ ਮਹਿ
ਰਹਿਆ ਬਿਆਪੇ ॥ ਅਤਿ ਤ੍ਰਿਸਨਾ ਕਬਹੂ ਨਹੀ
ਧੂਪੇ ॥ ੨ ॥ ਬਸਇ ਕਰੇਧੁ ਸਰੀਰਿ ਚੰਡਾਰਾ
॥ ਅਗਿਆਨਿ ਨ ਸੂਝੈ ਮਹਾ ਗੁਬਾਰਾ ॥ ੩ ॥
ਭ੍ਰਮਤ ਬਿਆਪਤ ਜਰੇ ਕਿਵਾਰਾ ॥ ਜਾਣੁ ਨ
ਪਾਈਐ ਪ੍ਰਭ ਦਰਬਾਰਾ ॥ ੪ ॥ ਆਸਾ
ਅੰਦੇਸਾ ਬੰਧਿ ਪਰਾਨਾ ॥ ਮਹਲੁ ਨ ਪਾਵੈ ਫਿਰਤ
ਬਿਗਾਨਾ ॥ ੫ ॥ ਸਗਲ ਬਿਆਧਿ ਕੈ ਵਸਿ
ਕਰਿ ਦੀਨਾ ॥ ਫਿਰਤ ਪਿਆਸ ਜਿਉ ਜਲ
ਬਿਨੁ ਮੀਨਾ ॥ ੬ ॥ ਕਛੂ ਸਿਆਨਪ ਉਕਤਿ
ਨ ਮੋਰੀ ॥ ਏਕ ਆਸ ਠਾਕੁਰ ਪ੍ਰਭ ਤੋਰੀ ॥ ੭
॥ ਕਰਉ ਬੇਨਤੀ ਸੰਤਨ ਪਾਸੇ ॥ ਮੇਲਿ ਲੈਹੁ
ਨਾਨਕ ਅਰਦਾਸੇ ॥ ੮ ॥ ਭਇਓ ਕ੍ਰਿਪਾਲੁ
ਸਾਧਸੰਗੁ ਪਾਇਆ ॥ ਨਾਨਕ ਤ੍ਰਿਪਤੇ ਪੂਰਾ
ਪਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ਦੂਜਾ ॥ ੧ ॥

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਘਰੁ ੩
੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਿਥਨ ਮੋਹ ਅਗਨਿ ਸੋਕ ਸਾਗਰ ॥ ਕਰਿ

**Rag Suhi Astpadian Mahala - 5 Ghar - 1 Ik onkar satgur
prasad (Urjh reho bikhia' kai sanga.....)**

**"By the Grace of the Lord-Sublime, Truth personified &
attainable through the Guru's guidance."**

This human being is engrossed in various vicious thoughts and sinful actions, as his mind is being tossed around like the waves of worldly desires and pleasures. (1)

O my mind ! How could we attain such a perfect and complete (competent) True Lord, who is hidden (from us) and is beyond our comprehension ? (Pause - 1)

This man is always engrossed in the love of worldly pleasures and is burning in the fire of (gaining) more worldly possessions, but is never satiated. (2)

The demon of anger (wrath) is abiding in his body (in this man) and due to ignorance there is complete darkness within his mind, (innerself) so that he cannot see anything clearly. (3)

He is fully engulfed by his whims and fancies (including dual-mindedness) and is completely in the control of worldly bondage (like the wooden logs tied together) As Such, this man cannot proceed to the Lord's court, or get the company of holy saints. (4)

During his life time, this man is bound by his doubts and misgivings and great hopes (of worldly acquisitions). He cannot attain the Lord and is wandering around like a stranger (ghost), as he is in the control of others (other forces). (5)

This man undergoes sufferings due to various maladies because of his misdeeds (vicious actions), like the fish fluttering and suffering in the absence of water. So this man also is wandering (being hungry and thirsty) in the pursuit of worldly desires and possessions. (6)

O True Master ! I do not possess any wisdom or cleverness and my language (speech) is also not very good (sweet). O Lord ! I only depend on Your support. (7)

O Nanak ! I would pray and beseech the holy saints to take me also in their company, but I get into the company of holy saints only when the Lord blesses me with His Grace. O Nanak ! I got fully satiated when I was enlightened with the real knowledge through the holy saints and attained the Lord's unison. (Now I do not long or pine for anything else). (1 - Pause - 2 - 1)

**Rag Suhi Mahala - 5 Ghar - 3 Ik onkar satgur prasad
(Mithan moh agan sok.sagar)**

**"By the Grace of the Lord-Sublime, Truth personified &
attainable through the Guru's guidance."**

ਕਿਰਪਾ ਉਧਰੁ ਹਰਿ ਨਾਗਰ ॥ ੧ ॥ ਚਰਣ
ਕਮਲ ਸਰਣਾਇ ਨਰਾਇਣ ॥ ਦੀਨਾ ਨਾਥ
ਭਗਤ ਪਰਾਇਣ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਾਥਾ
ਨਾਥ ਭਗਤ ਭੈ ਮੇਟਨ ॥ ਸਾਧਸੰਗਿ ਜਮਦੂਤ
ਨ ਭੇਟਨ ॥ ੨ ॥ ਜੀਵਨ ਰੂਪ ਅਨੂਪ
ਦਇਆਲਾ ॥ ਰਵਣ ਗੁਣਾ ਕਟੀਐ ਜਮ ਜਾਲਾ
॥ ੩ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਸਨ ਨਿਤ ਜਾਪੈ ॥
ਰੋਗ ਰੂਪ ਮਾਇਆ ਨ ਬਿਆਪੈ ॥ ੪ ॥ ਜਪਿ
ਗੋਬਿੰਦ ਸੰਗੀ ਸਭਿ ਤਾਰੇ ॥ ਪੋਹਤ ਨਾਹੀ ਪੰਚ
ਬਟਵਾਰੇ ॥ ੫ ॥ ਮਨ ਬਚ ਕ੍ਰਮ ਪ੍ਰਭੁ ਏਕੁ
ਧਿਆਏ ॥ ਸਰਬ ਫਲਾ ਸੋਈ ਜਨੁ ਪਾਏ ॥ ੬
॥ ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਅਪਨਾ ਪ੍ਰਭਿ ਕੀਨਾ ॥
ਕੇਵਲ ਨਾਮੁ ਭਗਤਿ ਰਸੁ ਦੀਨਾ ॥ ੭ ॥ ਆਦਿ
ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ॥ ਨਾਨਕ ਤਿਸੁ ਬਿਨੁ
ਅਵਰੁ ਨ ਕੋਈ ॥ ੮ ॥ ੧ ॥ ੨ ॥
ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਅਸਟਪਦੀਆ
ਘਰੁ ੯ ੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ
ਜਿਨ ਡਿਠਿਆ ਮਨੁ ਰਹਸੀਐ ਕਿਉ ਪਾਈਐ
ਤਿਨੁ ਸੰਗੁ ਜੀਉ ॥ ਸੰਤ ਸਜਨ ਮਨ ਮਿਤ੍ਰ ਸੇ
ਲਾਇਨਿ ਪ੍ਰਭੁ ਸਿਉ ਰੰਗ ਜੀਉ ॥ ਤਿਨੁ ਸਿਉ
ਪ੍ਰੀਤਿ ਨ ਤੁਟਈ ਕਬਹੂ ਨ ਹੋਵੈ ਭੰਗੁ ਜੀਉ ॥
੧ ॥ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭੁ ਕਰਿ ਦਇਆ ਗੁਣ

O Lord, embodiment of wisdom ! May You save me through Your Grace, from this worldly ocean of life, full of false attachments and sufferings, and burning in the fire of worldly desires. (1)

O Man ! Let us take refuge at the lotus-feet of the Lord, who is the support and mainstay of helpless people and the True Master of the holy saints ! (Pause - 1)

The Lord is the Master of the helpless and poor people and casts away the fear (of death) of the holy saints. By joining the company of the holy saints of the Lord one does not get caught by the Yama (god of death) and one is saved from the clutches and punishment of the Yama. (2)

The Lord is always our benefactor with a beautiful form, providing life and sustenance to us. By serving and singing the praises of such a True Master, we could emancipate ourselves from the snare and bondage of the Yama (god of death). (3)

The person, who recites the nectar of True Name with his tongue every day, does not get engulfed by the worldly falsehood (Maya) which is the source of all suffering. (4)

O Brother ! The Guru-minded persons, who have recited the Lord's True Name, have helped all their companions and relatives also to cross this ocean of life successfully. The five vices like sexual desires, which attack all of us, robbing forcibly, dare not even touch them. (5)

Whosoever remembers the Lord-sublime with body and soul (love and devotion), gets all the desires fulfilled alongwith the fruits of his efforts. (6)

Such Guru-minded persons are accepted by the True Master, through His Grace, as His slaves (disciples) and engages them in His service. They are also bestowed with the nectar of True Name, the real fruit of their worship by the Lord. (7)

O Nanak ! The True Master is ever-existent in all the three ages, (the present, past and future times) and I have no other support except the True Lord (as such I always recite His True Name). (8 - 1 - 2)

Rag Suhi Mahala - 5 Astpadian Ghar - 9 Ik onkar satgur prasad (Jin dithian ma'n rehsiai kiun paieeai.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! How could we gain the company of the holy saints in whose union one gets the bliss and joy of life ? The persons, who develop love for the True Master, are our true friends and companions. Our love for such persons is so deep, which cannot falter or fade away and there is no interruption (hurdle) in our daily chores or functions. (1)

O True Master ! May I be blessed with Your Grace, so that I

ਗਾਵਾ ਤੇਰੇ ਨਿਤ ਜੀਉ ॥ ਆਇ ਮਿਲਹੁ ਸੰਤ
ਸਜਣਾ ਨਾਮੁ ਜਪਹ ਮਨ ਮਿਤ ਜੀਉ ॥ ੧ ॥
ਰਹਾਉ ॥ ਦੇਖੇ ਸੁਣੇ ਨ ਜਾਣਈ ਮਾਇਆ
ਮੋਹਿਆ ਅੰਧੁ ਜੀਉ ॥ ਕਾਚੀ ਦੇਹਾ ਵਿਣਸਣੀ
ਕੂੜੁ ਕਮਾਵੈ ਧੰਧੁ ਜੀਉ ॥ ਨਾਮੁ ਧਿਆਵਹਿ ਸੇ
ਜਿਨਿ ਚਲੇ ਗੁਰ ਪੂਰੇ ਸਨਬੰਧੁ ਜੀਉ ॥ ੨ ॥
ਹੁਕਮੇ ਜੁਗ ਮਹਿ ਆਇਆ ਚਲਣੁ ਹੁਕਮਿ
ਸੰਜੋਗਿ ਜੀਉ ॥ ਹੁਕਮੇ ਪਰਪੰਚੁ ਪਸਰਿਆ
ਹੁਕਮਿ ਕਰੇ ਰਸ ਭੋਗ ਜੀਉ ॥ ਜਿਸ ਨੇ ਕਰਤਾ
ਵਿਸਰੈ ਤਿਸਹਿ ਵਿਛੋੜਾ ਸੋਗੁ ਜੀਉ ॥ ੩ ॥
ਆਪਨੜੇ ਪ੍ਰਭ ਭਾਣਿਆ ਦਰਗਹ ਪੈਧਾ ਜਾਇ
ਜੀਉ ॥ ਐਥੈ ਸੁਖੁ ਮੁਖੁ ਉਜਲਾ ਇਕੋ ਨਾਮੁ
ਧਿਆਇ ਜੀਉ ॥ ਆਦਰੁ ਦਿਤਾ ਪਾਰਬ੍ਰਹਮਿ
ਗੁਰੁ ਸੇਵਿਆ ਸਤ ਭਾਇ ਜੀਉ ॥ ੪ ॥ ਥਾਨ
ਥਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲ
ਜੀਉ ॥ ਸਚੁ ਖਜਾਨਾ ਸੰਚਿਆ ਏਕੁ ਨਾਮੁ ਧਨੁ
ਮਾਲ ਜੀਉ ॥ ਮਨ ਤੇ ਕਬਹੂ ਨ ਵੀਸਰੈ ਜਾ
ਆਪੇ ਹੋਇ ਦਇਆਲ ਜੀਉ ॥ ੫ ॥ ਆਵਣੁ
ਜਾਣਾ ਰਹਿ ਗਏ ਮਨਿ ਵੁਠਾ ਨਿਰੰਕਾਰੁ ਜੀਉ
॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਈਐ ਊਚਾ ਅਗਮ
ਅਪਾਰੁ ਜੀਉ ॥ ਜਿਸੁ ਪ੍ਰਭੁ ਅਪਣਾ ਵਿਸਰੈ ਸੇ
ਮਰਿ ਜੰਮੈ ਲਖ ਵਾਰ ਜੀਉ ॥ ੬ ॥ ਸਾਚੁ ਨੇਹੁ

could always sing Your praises ! I am longing to meet such friendly saints through the Lord's Grace so that I could continue singing the praises of the Lord in their company. (Pause - 1)

This man is engrossed in the love of the Maya (worldly falsehood) like a blind man and is completely lost, so that inspite of seeing that everything is perishable, he does not realise it, and remains attached to this Maya. This human body is liable to perish, but this man engages himself in falsehood, being engrossed in worldly bondage. However, the Guru-minded persons, who recite True Name in the company of the Guru, proceed (to the next world) by making a success of this life. (2)

This man was born in the world as per the dictates of the Lord, and will have to face death also as per the Lord's Will. The whole world had been created by the dictates of the Lord and the worldly drama has been enacted (whole universe has spread out) as per the Lord's Will only, and it is only through the Lord's Will that this man enjoys various worldly pleasures. But the person, who forsakes the Lord, has to face separation (from the Lord) leading to his sufferings. (3)

The person, with whom the True Master is pleased, proceeds with honour to the Lord's presence (wearing the robes of honour). So the person, who recites True Name, enjoys the bliss of life in this world even and proceeds with flying colours to the next world, being acclaimed everywhere. The persons, who have served the Guru with love and devotion by realising the (Truth) True Lord, have been given honour in the Lord's presence as well. (4)

The Lord is pervading everywhere and is sustaining all the beings, and the persons, who have amassed the real treasure of True Name, have gained all the wealth (including elephants, horses and worldly possessions) of True Name. Such persons, who are blessed with the Grace and benevolence of the Lord, never forget to remember the Lord. (5)

The persons, who have inculcated the love of the Lord in the heart, are always immersed in the (Lord), True Name, thus saving themselves from the cycle of births and deaths. We cannot evaluate the depth or vastness of the Lord, who is the greatest and highest power and beyond our reach, as such it is not possible for us to know His limits. But the person, who is forgetful of the True Master, goes through the cycle of births and deaths umpteen number of times. (Millions of times). (6)

The Guru-minded persons, who have inculcated the Lord's

ਤਿਨ ਪ੍ਰੀਤਮਾ ਜਿਨ ਮਨਿ ਵੁਠਾ ਆਪਿ ਜੀਉ ॥

ਗੁਣ ਸਾਝੀ ਤਿਨ ਸੰਗਿ ਬਸੇ ਆਠ ਪਹਰ ਪ੍ਰਭ

ਜਾਪਿ ਜੀਉ ॥ ਰੰਗਿ ਰਤੇ ਪਰਮੇਸਰੈ ਬਿਨਸੇ

ਸਗਲ ਸੰਤਾਪ ਜੀਉ ॥ ੭ ॥ ਤੂੰ ਕਰਤਾ ਤੂੰ

ਕਰਣਹਾਰੁ ਤੂੰ ਏਕੁ ਅਨੇਕ ਜੀਉ ॥ ਤੂ ਸਮਰਥ

ਤੂ ਸਰਬ ਮੈ ਤੂੰ ਬੁਧਿ ਬਿਬੇਕ ਜੀਉ ॥ ਨਾਨਕ

ਨਾਮੁ ਸਦਾ ਜਪੀ ਭਗਤ ਜਨਾ ਕੀ ਟੇਕ ਜੀਉ

॥ ੮ ॥ ੧ ॥ ੩ ॥

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਅਸਟਪਦੀਆ ਘਰੁ

੧੦ ਕਾਢੀ ੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜੇ ਭੁਲੀ ਜੇ ਚੁਕੀ ਸਾਢੀ ਭੀ ਤਹਿਜੀ ਕਾਢੀਆ

॥ ਜਿਨ੍ਹਾ ਨੇਹੁ ਦੂਜਾਣੇ ਲਗਾ ਬੁਰਿ ਮਰਹੁ ਸੇ

ਵਾਢੀਆ ॥ ੧ ॥ ਹਉ ਨ ਛੋਡਉ ਕੰਤ ਪਾਸਰਾ

॥ ਸਦਾ ਰੰਗੀਲਾ ਲਾਲੁ ਪਿਆਰਾ ਏਹੁ ਮਹਿਜਾ

ਆਸਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਜਣੁ ਤੂੰ ਸੈਣੁ

ਤੂ ਮੈ ਤੁਝ ਉਪਰਿ ਬਹੁ ਮਾਣੀਆ ॥ ਜਾ ਤੂ

ਅੰਦਰਿ ਤਾ ਸੁਖੇ ਤੂੰ ਨਿਮਾਣੀ ਮਾਣੀਆ ॥ ੨

॥ ਜੇ ਤੂ ਤੁਠਾ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਨਾ ਦੂਜਾ

ਵੇਖਾਲਿ ॥ ਏਹਾ ਪਾਈ ਮੂ ਦਾਤੜੀ ਨਿਤ ਹਿਰਦੈ

ਰਖਾ ਸਮਾਲਿ ॥ ੩ ॥ ਪਾਵ ਜੁਲਾਈ ਪੰਧ ਤਉ

ਨੈਣੀ ਦਰਸੁ ਦਿਖਾਲਿ ॥ ਸ੍ਰਵਣੀ ਸੁਣੀ

ਕਹਾਣੀਆ ਜੇ ਗੁਰੁ ਥੀਵੈ ਕਿਰਪਾਲਿ ॥ ੪ ॥

love in their hearts, are imbued with the true concept of the Lord. The persons, who are seekers of Truth and virtues, are always reciting the True Name of the Lord, being close to Him all the twenty-four hours. They have cast away all the ills and sufferings as they are imbued with the love of the Lord all the time. (7)

O Lord ! You are controlling everything being the cause and effect of everything. You are present in the unseen form and then all the seen forms in various beings (of Your creation) as this whole worldly drama is Your own creation. O Lord ! You are capable of creating everything, pervading equally within all the beings, and it is Your wisdom alone which is functioning in all the human beings alongwith Your wisdom, which is perceived in the form of their knowledge. O Nanak ! The holy saints have the support of the Lord's True Name only, as such I always recite the Lord's True Name. (8 - 1 - 3)

Rag Suhi Mahala - 5 Astpadian Ghar - 10 Kafi Ik onkar satgur prasad (Je bhuli je chuki saiee bhi.....)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O True Master ! Even if I have erred and made some mistakes, I am known as Your own slave (devotee). However, the persons, who have developed love for the worldly falsehood (Maya), have been suffering various afflictions due to Your separation. (1)

O Brother ! I cannot leave the support of my beloved Lord who is always blissful, being immersed in the Lord's True Name and I always depend on the support of the True Master. (Pause - 1)

O Lord ! You are my only friend, and true companion and I have full faith in You. When I keep remembering You (reciting Your True Name) I am enjoying the bliss and joy of life as You are the only strength and pride of this poor and helpless man like me. (2)

O Lord ! If You are really pleased with me, then I would request You not to allow me to (depend on) have another support. I have been blessed with this boon of True Name by You alone, which I have inculcated in my heart, by reciting True Name with each breath, (all the time), being immersed in it. (3)

I am longing to tread Your true path alone with my feet, while perceiving Your glimpse with my eyes, and listening to Your praises, stories and discourses (from others) with my ears as well. But all this is possible and feasible only when the Lord's Grace and munificence is bestowed on me. (4)

O True Master ! Millions of worldly possessions, which You

ਕਿਤੀ ਲਖ ਕਰੋੜਿ ਪਿਰੀਏ ਰੋਮ ਨ ਪੁਜਨਿ
ਤੇਰਿਆ ॥ ਤੂ ਸਾਹੀ ਹੂ ਸਾਹੁ ਹਉ ਕਹਿ ਨ
ਸਕਾ ਗੁਣ ਤੇਰਿਆ ॥ ੫ ॥ ਸਹੀਆ ਤਉ
ਅਸੰਖ ਮੰਦਹੁ ਹਭਿ ਵਧਾਣੀਆ ॥ ਹਿਕ ਭੋਰੀ
ਨਦਰਿ ਨਿਹਾਲਿ ਦੇਹਿ ਦਰਸੁ ਰੰਗੁ ਮਾਣੀਆ
॥ ੬ ॥ ਜੈ ਡਿਠੇ ਮਨੁ ਧੀਰੀਐ ਕਿਲਵਿਖ
ਵੰਵਨ੍ਹਿ ਦੂਰੇ ॥ ਸੋ ਕਿਉ ਵਿਸਰੈ ਮਾਉ ਮੈ ਜੋ
ਰਹਿਆ ਭਰਪੂਰੇ ॥ ੭ ॥ ਹੋਇ ਨਿਮਾਣੀ ਢਹਿ
ਪਈ ਮਿਲਿਆ ਸਹਜਿ ਸੁਭਾਇ ॥ ਪੂਰਬਿ
ਲਿਖਿਆ ਪਾਇਆ ਨਾਨਕ ਸੰਤ ਸਹਾਇ ॥ ੮
॥ ੧ ॥ ੪ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਣ ਪੁਕਾਰਨਿ ਪੋਥੀਆ ॥
ਨਾਮ ਬਿਨਾ ਸਭਿ ਕੂੜੁ ਗਾਲੀ ਹੋਛੀਆ ॥ ੧
॥ ਨਾਮੁ ਨਿਧਾਨੁ ਅਪਾਰੁ ਭਗਤਾ ਮਨਿ ਵਸੈ ॥
ਜਨਮ ਮਰਣ ਮੋਹੁ ਦੁਖੁ ਸਾਧੁ ਸੰਗਿ ਨਸੈ ॥ ੧
॥ ਰਹਾਉ ॥ ਮੋਹਿ ਬਾਦਿ ਅਹੰਕਾਰਿ ਸਰਪਰ
ਹੁੰਨਿਆ ॥ ਸੁਖੁ ਨ ਪਾਇਨ੍ਹਿ ਮੂਲਿ ਨਾਮ
ਵਿਛੁੰਨਿਆ ॥ ੨ ॥ ਮੇਰੀ ਮੇਰੀ ਧਾਰਿ ਬੰਧਨਿ
ਬੰਧਿਆ ॥ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰ ਮਾਇਆ
ਧੰਧਿਆ ॥ ੩ ॥ ਸੋਧਤ ਸੋਧਤ ਸੋਧਿ ਤਤੁ
ਬੀਚਾਰਿਆ ॥ ਨਾਮ ਬਿਨਾ ਸੁਖੁ ਨਾਹਿ ਸਰਪਰ

have bestowed on us, cannot approach even a millionth part of Your favours. (Not equal to a hair of Yours). You are the king of kings. So how could I, a helpless poor man, sing Your praises, as it is beyond my capacity ? (5)

O Lord ! There are plenty of Your holy saints including Your companions (followers) who are beyond any count, being in billions and are more virtuous than myself. But I could also enjoy the bliss of Your glimpse provided I am blessed with Your Grace and benevolence, thus leading to the bliss of Your conjugal love. (6)

O my mother ! O friend ! Why should I forsake the Lord, whose (vision) glimpse provides me with peace and tranquillity of mind, while casting away all my sins and vicious thoughts ? Why should I forget the Lord, who is pervading every where in equal measure, being omni-present? (7)

O Nanak ! I got united with my beloved Lord-spouse in the state of equipoise when I took refuge (fell at His lotus-feet) at the lotus-feet of the Lord. The Lord, casting away all my egoistic tendencies, (with utmost humility) appeared and enlightened me being rather fortunate and pre-destined by Lord's Will, due to my earlier good deeds and I gained the company of the holy saints, thus merging with the Lord (through His Grace). (8 - 1 - 4)

Suhi Mahala - 5 (Simrat Beid puran pukaran.....)

O Lord ! Apart from Your True Name, all other religious rites (practices) and formal observances, are false. All the twenty-seven simritis, four Vedas and 18 Puranas, are proclaiming with one voice, the same thing that all these worldly practices and beliefs are false and valueless except the True Name. (1)

However, the persons (holy saints), who have inculcated the love of the wealth of True Name in their hearts, have cast away the torture of the cycle of births and deaths in the company of holy saints. (Pause - 1)

O Brother ! All the persons, engrossed in the wrangles of worldly falsehood (attachments) being engulfed by egoism, finally have to face tribulations and sufferings. They always cry and wail at their misdeeds as they can never be happy and peaceful, being led astray from the True Name. (2)

O Brother ! The self-willed persons, who are engrossed in the love of worldly falsehood and its bondage, are being born time and again, going through the cycle of births and deaths. Thus they spend their lives in the wrangles and futilities of the world. (3)

O Brother ! I have come to one conclusion only after studying various books including Puranas that there is no peace and joy

ਹਾਰਿਆ ॥ ੪ ॥ ਆਵਹਿ ਜਾਹਿ ਅਨੇਕ ਮਰਿ
ਮਰਿ ਜਨਮਤੇ ॥ ਬਿਨੁ ਬੂਝੇ ਸਭੁ ਵਾਦਿ ਜੋਨੀ
ਭਰਮਤੇ ॥ ੫ ॥ ਜਿਨ੍ਹ ਕਉ ਭਏ ਦਇਆਲ
ਤਿਨ੍ਹ ਸਾਧੂ ਸੰਗਿ ਭਇਆ ॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ
ਨਾਮੁ ਤਿਨ੍ਹੀ ਜਨੀ ਜਪਿ ਲਇਆ ॥ ੬ ॥ ਖੋਜਹਿ
ਕੋਟਿ ਅਸੰਖ ਬਹੁਤੁ ਅਨੰਤ ਕੇ ॥ ਜਿਸੁ ਬੁਝਾਏ
ਆਪਿ ਨੇੜਾ ਤਿਸੁ ਹੇ ॥ ੭ ॥ ਵਿਸਰੁ ਨਾਹੀ
ਦਾਤਾਰ ਆਪਣਾ ਨਾਮੁ ਦੇਹੁ ॥ ਗੁਣ ਗਾਵਾ
ਦਿਨੁ ਰਾਤਿ ਨਾਨਕ ਚਾਉ ਏਹੁ ॥ ੮ ॥ ੨ ॥
੫ ॥ ੧੬ ॥

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੧ ਕੁਚਜੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੰਝੁ ਕੁਚਜੀ ਅੰਮਾਵਣਿ ਭੋਸੜੇ ਹਉ ਕਿਉ
ਸਹੁ ਰਾਵਣਿ ਜਾਉ ਜੀਉ ॥ ਇਕ ਦੂ ਇਕਿ
ਚੜਦੀਆ ਕਉਣੁ ਜਾਣੈ ਮੇਰਾ ਨਾਉ
ਜੀਉ ॥ ਜਿਨ੍ਹੀ ਸਖੀ ਸਹੁ ਰਾਵਿਆ ਸੇ ਅੰਬੀ
ਛਾਵੜੀਏਹਿ ਜੀਉ ॥ ਸੇ ਗੁਣ ਮੰਝੁ ਨ ਆਵਨੀ
ਹਉ ਕੈ ਜੀ ਦੋਸ ਧਰੇਉ ਜੀਉ ॥ ਕਿਆ ਗੁਣ
ਤੇਰੇ ਵਿਥਰਾ ਹਉ ਕਿਆ ਕਿਆ ਘਿਨਾ ਤੇਰਾ
ਨਾਉ ਜੀਉ ॥ ਇਕਤੁ ਟੋਲਿ ਨ ਅੰਬੜਾ ਹਉ
ਸਦ ਕੁਰਬਾਣੈ ਤੇਰੈ ਜਾਉ ਜੀਉ ॥ ਸੁਇਨਾ
ਰੁਪਾ ਰੰਗੁਲਾ ਮੋਤੀ ਤੈ ਮਾਣਿਕੁ ਜੀਉ ॥ ਸੇ
ਵਸਤੂ ਸਹਿ ਦਿਤੀਆ ਮੈ ਤਿਨ੍ਹ ਸਿਉ ਲਾਇਆ

except by reciting True Name. The whole lot of foolish people leave this world after losing the battle of life, (without True Name) as there is no other alternative. (4)

There are plenty of faithless persons, who are born in this world and proceed to hell after death, having wasted this life in fruitless efforts without realising the real Truth. They engage themselves in fruitless talk and are engrossed in worldly wrangles, thus going through the cycle of births and deaths all the time. (5)

O Brother ! The (fortunate) persons, blessed with the Lord's Grace, have joined the company of the holy saints, which has resulted in their attainment of the nectar of True Name and merged with the Lord by reciting True Name. (6)

There are millions of people seeking the Lord with various efforts, but it is only through the Lord's Grace that some people are united with the Lord who are brought closer to Him, through His own guidance. (7)

O Lord-benefactor ! My only prayer to You is to bestow me with Your True Name so that I may not forget You even for a moment. O Nanak ! I have only one desire and longing that I may enjoy Lord's unison by singing the praises of the Lord day and night and by reciting True Name I may merge with Him. (8 - 2 - 5 - 16)

Rag Suhi Mahala - 1 Kuchaji Ik onkar satgur prasad
(Munjh kuchaji amavan dosr'ai hoan kiun)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

How could I approach my Lord-spouse for enjoying His company when I possess no qualities, having all the faults (flaws) and shortcomings in me, which cannot be accounted for, just like the wedded woman forsaking her spouse. Infact, the Lord has many more beautiful beloved ones (devotees) surrounding Him to placate Him. Who would know my name even? (as I may be completely unknown there) ?

The (women) friends, who have enjoyed the conjugal bliss of the Lord- spouse are like sitting under the shady tree of the Lord's worship and enjoy the spiritual bliss in the company of the holy saints. O Lord ! Whom should I curse and blame for my faults as I possess no virtues ?

O True Master ! How could I remember You and with what Name shall I recall Your bounties ? I would always offer myself as a sacrifice to the Lord as I can never approach His Greatness, as His benedictions are beyond our count ? O Lord ! I have got so much attached and attracted towards gold, silver, jewels and rubies and other worldly possessions which You have bestowed on me for my comforts, that I totally forgot You. Even I have got completely lost in the love of buildings of stones and Earth, thus

ਚਿਤੁ ਜੀਉ ॥ ਮੰਦਰ ਮਿਟੀ ਸੰਦੜੇ ਪਥਰ ਕੀਤੇ
ਰਾਸਿ ਜੀਉ ॥ ਹਉ ਏਨੀ ਟੋਲੀ ਭੁਲੀਆਸੁ
ਤਿਸੁ ਕੰਤ ਨ ਬੈਠੀ ਪਾਸਿ ਜੀਉ ॥ ਅੰਬਰਿ
ਕੁੰਜਾ ਕੁਰਲੀਆ ਬਗ ਬਹਿਠੇ ਆਇ ਜੀਉ ॥
ਸਾ ਧਨ ਚਲੀ ਸਾਹੁਰੈ ਕਿਆ ਮੁਹੁ ਦੇਸੀ ਅਰੈ
ਜਾਇ ਜੀਉ ॥ ਸੁਤੀ ਸੁਤੀ ਝਾਲੁ ਥੀਆ ਭੁਲੀ
ਵਾਟੜੀਆਸੁ ਜੀਉ ॥ ਤੈ ਸਹ ਨਾਲਹੁ ਮੁਤੀਆਸੁ
ਦੁਖਾ ਕੂੰ ਧਰੀਆਸੁ ਜੀਉ ॥ ਤੁਧੁ ਗੁਣ ਮੈ
ਸਭਿ ਅਵਗਣਾ ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ
ਜੀਉ ॥ ਸਭਿ ਰਾਤੀ ਸੋਹਾਗਣੀ ਮੈ ਡੋਹਾਗਣਿ
ਕਾਈ ਰਾਤਿ ਜੀਉ ॥ ੧ ॥

ਸੂਹੀ ਮਹਲਾ ੧ ਸੁਚਜੀ ॥

ਜਾ ਤੂ ਤਾ ਮੈ ਸਭੁ ਕੋ ਤੂ ਸਾਹਿਬੁ ਮੇਰੀ ਰਾਸਿ
ਜੀਉ ॥ ਤੁਧੁ ਅੰਤਰਿ ਹਉ ਸੁਖਿ ਵਸਾ ਤੂੰ ਅੰਤਰਿ
ਸਾਬਾਸਿ ਜੀਉ ॥ ਭਾਣੈ ਤਖਤਿ ਵਡਾਈਆ
ਭਾਣੈ ਭੀਖ ਉਦਾਸਿ ਜੀਉ ॥ ਭਾਣੈ ਥਲ ਸਿਰਿ
ਸਰੁ ਵਹੈ ਕਮਲੁ ਫੁਲੈ ਆਕਾਸਿ ਜੀਉ ॥ ਭਾਣੈ
ਭਵਜਲੁ ਲੰਘੀਐ ਭਾਣੈ ਮੰਤ੍ਰਿ ਭਰੀਆਸਿ ਜੀਉ
॥ ਭਾਣੈ ਸੋ ਸਹੁ ਰੰਗੁਲਾ ਸਿਫਤਿ ਰਤਾ
ਗੁਣਤਾਸਿ ਜੀਉ ॥ ਭਾਣੈ ਸਹੁ ਭੀਹਾਵਲਾ ਹਉ
ਆਵਣਿ ਜਾਣਿ ਮੁਈਆਸਿ ਜੀਉ ॥ ਤੂ ਸਹੁ
ਅਗਮੁ ਅਤੋਲਵਾ ਹਉ ਕਹਿ ਕਹਿ ਢਰਿ
ਪਈਆਸਿ ਜੀਉ ॥ ਕਿਆ ਮਾਗਉ ਕਿਆ

completely forgetting the Lord and His True Name.

Now the time has gone by and my hair have turned grey and I am nearing the end of my life and (the individual is) about to be devoured by death. O Man ! With what face are you going to face the Lord, with no virtues or good deeds to support you, in the Lord's presence ?

The human being, having lost the right path completely, has forgotten about the worship of the Lord and is going to face death without any creditable achievement. O Lord ! Having forgotten You, the man suffers, being completely robbed of all virtues. O Nanak ! My only supplication to the Lord is that I possess no qualities while the Lord is a personification of virtues only. May the Lord bestow this separated person (like the deserted wife (woman) from the spouse), having no experience of the Lord's love, when all the wedded women were enjoying conjugal bliss in the company of their spouses, at least some time in His company to enjoy His bliss ! My whole life has been a sheer waste ! May the Lord give me the boon of His company for a short while even (a moment) so as to gain the bliss of life, through His Grace ! (1)

Suhi Mahala - 1 Suchaji (*Ja tu ta mein sabh ko tu sahib*)

O Lord! When You are my supporter (protector) then the whole world is friendly to me. O Lord ! You are my True Master and my every thing (including all the worldly possessions) belong to You. When the Lord abides within me I enjoy all the bliss of life and I get all the worldly praise when You are abiding within me. O Lord ! It is through your Will alone that we get all the greatness including the worldly kingdoms and it is through Your Will only that we become helpless beggars being disappointed with life. It is through the Lord's Will that there are rivers of water on top of the sandy mounds and the egoistic persons are blessed with love and the lotus flowers (of virtuous deeds) blossom forth in (the sky of) their hearts. It is through the Lord's Will alone that we are enabled to cross this arduous ocean of life successfully, and it is through His Will alone that we are made to be drowned in the ocean (of life) loaded with our sins.

O Lord ! It is through Your Will alone that we enjoy the bliss of singing Your praises imbued with Your love and the wealth of Your virtues. It is through Your Will that You assume the role of a fearful True Master, passing us through the cycle of births and deaths. I have fallen at Your lotus-feet describing Your Greatness though You are the formless king emperor, beyond our reach and comprehension.

ਕਹਿ ਸੁਣੀ ਮੈ ਦਰਸਨ ਭੂਖ ਪਿਆਸਿ ਜੀਉ ॥
ਗੁਰ ਸਬਦੀ ਸਹੁ ਪਾਇਆ ਸਚੁ ਨਾਨਕ ਕੀ
ਅਰਦਾਸਿ ਜੀਉ ॥ ੨ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ਗੁਣਵੰਤੀ ॥

ਜੋ ਦੀਸੈ ਗੁਰਸਿਖੜਾ ਤਿਸੁ ਨਿਵਿ ਨਿਵਿ
ਲਾਗਉ ਪਾਇ ਜੀਉ ॥ ਆਖਾ ਬਿਰਥਾ ਜੀਅ
ਕੀ ਗੁਰੁ ਸਜਣੁ ਦੇਹਿ ਮਿਲਾਇ ਜੀਉ ॥ ਸੋਈ
ਦਸਿ ਉਪਦੇਸੜਾ ਮੇਰਾ ਮਨੁ ਅਨਤ ਨ ਕਾਹੂ
ਜਾਇ ਜੀਉ ॥ ਇਹੁ ਮਨੁ ਤੈ ਕੂੰ ਡੇਵਸਾ ਮੈ
ਮਾਰਗੁ ਦੇਹੁ ਬਤਾਇ ਜੀਉ ॥ ਹਉ ਆਇਆ
ਦੂਰਹੁ ਚਲਿ ਕੈ ਮੈ ਤਕੀ ਤਉ ਸਰਣਾਇ ਜੀਉ
॥ ਮੈ ਆਸਾ ਰਖੀ ਚਿਤਿ ਮਹਿ ਮੇਰਾ ਸਭੇ ਦੁਖ
ਗਵਾਇ ਜੀਉ ॥ ਇਤੁ ਮਾਰਗਿ ਚਲੇ ਭਾਈਅੜੇ
ਗੁਰੁ ਕਹੈ ਸੁ ਕਾਰ ਕਮਾਇ ਜੀਉ ॥
ਤਿਆਗੋ ਮਨ ਕੀ ਮਤੜੀ ਵਿਸਾਰੋ ਦੂਜਾ ਭਾਉ
ਜੀਉ ॥ ਇਉ ਪਾਵਹਿ ਹਰਿ ਦਰਸਾਵੜਾ ਨਹ
ਲਗੈ ਤਤੀ ਵਾਉ ਜੀਉ ॥ ਹਉ ਆਪਹੁ ਬੋਲਿ
ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ
॥ ਹਰਿ ਭਗਤਿ ਖਜਾਨਾ ਬਖਸਿਆ ਗੁਰਿ
ਨਾਨਕਿ ਕੀਆ ਪਸਾਉ ਜੀਉ ॥ ਮੈ ਬਹੁੜਿ ਨ
ਤ੍ਰਿਸਨਾ ਭੁਖੜੀ ਹਉ ਰਜਾ ਤ੍ਰਿਪਤਿ ਅਘਾਇ
ਜੀਉ ॥ ਜੋ ਗੁਰ ਦੀਸੈ ਸਿਖੜਾ ਤਿਸੁ ਨਿਵਿ
ਨਿਵਿ ਲਾਗਉ ਪਾਇ ਜੀਉ ॥ ੩ ॥

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੧ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

O Lord ! What favours should I seek from You except Your True Name, when I am longing to have Your glimpse only? O Nanak! I was bestowed with the attainment of the Lord through the Guru's guidance when my true prayers were heard and accepted by the Lord. (2)

Suhi Mahala -5 Gu'nnvanti (*Jo deesai Gursikhra tis niv ..*)

If I were to meet any Sikh of the Guru, I would bow at his lotus-feet with humility and tell him the pain and anguish of my (mind) innerself. O friend ! Pray (kindly) help me to meet the Guru-friend (friendly Guru) ! O dear friend ! Kindly (give) bless me with such teachings (Guru's Word) so that my mind does not wander anywhere else forsaking the Lord or run after other worldly possessions.

O Guru's Sikh ! I would surrender my mind to you completely once you show me the path leading to a union (meeting) with Your Guru (Guru's path) and I would become Your slave. (Servant)

O Friend ! I have travelled a long way, passing through various forms of life in the cycle of births and deaths and have now sought refuge at Your lotus-feet, as I have liked it, having (seen) experienced it.

(O friend) ! Now I have great hopes in your support, as I feel you will help me to cross this ocean of life successfully. So now I have approached you to rid me of all my afflictions and sufferings.

O Brother ! If the Sikh were to follow the Guru's path and follow the Guru's Will and dictates and functions accordingly, by casting away his wisdom and dual-mindedness, then he would perceive a glimpse of the Lord (Lord's Vision) and be free from all sorts of sufferings and afflictions.

O Friend ! Whatever I have stated is in accordance with the Lord's Will, as I am not capable of saying any thing myself, having no wisdom.

O Nanak ! When the Guru (Guru Ram Das, the fourth Nanak) blessed me with the boon of His teachings, (Guru's Word), the Lord bestowed on me the treasure of True Name and His worship.

I am now fully satiated, having satisfied my hunger, as such I have no love for worldly possessions or desires. Now I bow in obeisance with humility to any Guru's Sikh, I come across, as he would enable me to unite with my Guru-friend. (3)

Rag Suhi chhant Mahala -1 Ghar -1 Ik onkar satgur prasad
(*Bhar joban mein ma't paiee a'rai ghar pahuni bal Ram jio.....*)

"By the Grace of the Lord-Sublime, Truth personified &

ਭਰਿ ਜੋਬਨਿ ਮੈ ਮਤ ਪੋਈਅੜੈ ਘਰਿ ਪਾਹੁਣੀ
ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਮੈਲੀ ਅਵਗਣਿ ਚਿਤਿ
ਬਿਨੁ ਗੁਰ ਗੁਣ ਨ ਸਮਾਵਨੀ ਬਲਿ ਰਾਮ ਜੀਉ
॥ ਗੁਣ ਸਾਰ ਨ ਜਾਣੀ ਭਰਮਿ ਭੁਲਾਣੀ ਜੋਬਨੁ
ਬਾਦਿ ਗਵਾਇਆ ॥ ਵਰੁ ਘਰੁ ਦਰੁ ਦਰਸਨੁ
ਨਹੀ ਜਾਤਾ ਪਿਰ ਕਾ ਸਹਜੁ ਨ ਭਾਇਆ ॥
ਸਤਿਗੁਰ ਪੂਛਿ ਨ ਮਾਰਗਿ ਚਾਲੀ ਸੂਤੀ ਰੈਣਿ
ਵਿਹਾਣੀ ॥ ਨਾਨਕ ਬਾਲਤਣਿ ਰਾਡੇਪਾ ਬਿਨੁ
ਪਿਰ ਧਨ ਕੁਮਲਾਣੀ ॥ ੧ ॥ ਬਾਬਾ ਮੈ ਵਰੁ
ਦੇਹਿ ਮੈ ਹਰਿ ਵਰੁ ਭਾਵੈ ਤਿਸ ਕੀ ਬਲਿ ਰਾਮ
ਜੀਉ ॥ ਰਵਿ ਰਹਿਆ ਜੁਗ ਚਾਰਿ ਤ੍ਰਿਭਵਣ
ਬਾਣੀ ਜਿਸ ਕੀ ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਤ੍ਰਿਭਵਣ
ਕੰਤੁ ਰਵੈ ਸੇਹਾਗਣਿ ਅਵਗਣਵੰਤੀ ਦੂਰੇ ॥
ਜੈਸੀ ਆਸਾ ਤੈਸੀ ਮਨਸਾ ਪੂਰਿ ਰਹਿਆ ਭਰਪੂਰੇ
॥ ਹਰਿ ਕੀ ਨਾਰਿ ਸੁ ਸਰਬ ਸੁਹਾਗਣਿ ਰਾਂਡ
ਨ ਮੈਲੈ ਵੇਸੇ ॥ ਨਾਨਕ ਮੈ ਵਰੁ ਸਾਚਾ ਭਾਵੈ
ਜੁਗਿ ਜੁਗਿ ਪ੍ਰੀਤਮ ਤੈਸੇ ॥ ੨ ॥ ਬਾਬਾ ਲਗਨੁ
ਗਣਾਇ ਹੰ ਭੀ ਵੰਞਾ ਸਾਹੁਰੈ ਬਲਿ ਰਾਮ ਜੀਉ
॥ ਸਾਹਾ ਹੁਕਮੁ ਰਜਾਇ ਸੇ ਨ ਟਲੈ ਜੋ ਪ੍ਰਭੁ
ਕਰੈ ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਕਿਰਤੁ ਪਇਆ ਕਰਤੈ
ਕਰਿ ਪਾਇਆ ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ ॥ ਜਾਈ

attainable through the Guru's guidance."

O Lord ! I was completely (drunk) over- powered by my (wine of) youthful beauty, though I am like a guest for few days only (in this world). I would offer myself as a sacrifice to You. I am like a discredited woman made filthy with vices and sinful actions as no virtues could be gained without the Guru's guidance. Thus this human being does not realise the value of virtuous deeds, being engrossed in whims and misgivings (dual-mindedness) thus spending this life (Youth) in wasteful or fruitless efforts. This Man, though the Lord was abiding within his innerself, did not realise His Presence (without His glimpse) and did not gain any knowledge of the Lord (Lord's secrets) by developing the Lord's love in his heart.

O Nanak ! I did not follow the right path by seeking the Guru's guidance and wasted this human life (the night of this age) in the darkness of ignorance. Thus I suffered the separation of the Lord spouse from the childhood (from an early age) like a widow and did not enjoy the bliss of life (by winning in this life) without gaining the love of the Lord-spouse. (1)

O True Master ! May I be united with my beloved Lord-Spouse, as I am longing to gain acceptance of the Lord, having inculcated His love in the heart. I am like a slave (devotee) of the True Master, who is pervading everywhere including the four (Yugas) ages and the three worlds, which have been created by Him. The faithful (Guru-minded) person enjoys the unison of the Lord by imbibing His love while the faithless person is separated from the Lord-spouse like the wedded woman separated from her spouse. Thus the human being gets all his desires and hopes fulfilled whatever he has wished for, as the Lord is omni-present and omni-scient. Thus the Guru-minded person enjoys the bliss of the company of the Lord-spouse due to his love and devotion of the Lord without suffering His separation like a widow wearing dirty clothes having lost her spouse. O Nanak ! I have imbibed the love of the Lord-spouse, my True Master, who is ever-existent during the four ages (Satyug, Doaper, Treta and KalYug) emanating His light and love throughout. (2)

O beloved Guru ! May I be blessed with the boon of the Lord's love, so as to enjoy my stay in His presence (like the wedded woman enjoying at her in law's place) ! May I be enabled to follow the Lord's Will without a murmur (with pleasure) as His Will prevails throughout and cannot be altered by anyone. The human beings have to lead this life in accordance with the dictates of the Lord as pre-destined by the Lord's Will for all and the Lord's Will cannot be altered by anyone. The Lord is pervading throughout the three worlds and His True Name alone helps the human beings

ਨਾਉ ਨਰਹ ਨਿਹਕੇਵਲੁ ਰਵਿ ਰਹਿਆ ਤਿਉ
ਲੋਈ ॥ ਮਾਇ ਨਿਰਾਸੀ ਰੋਇ ਵਿਛੁੰਨੀ ਬਾਲੀ
ਬਾਲੈ ਹੋਤੇ ॥ ਨਾਨਕ ਸਾਚ ਸਬਦਿ ਸੁਖ ਮਹਲੀ
ਗੁਰ ਚਰਣੀ ਪ੍ਰਭੁ ਚੇਤੇ ॥ ੩ ॥ ਬਾਬੁਲਿ ਦਿਤੜੀ
ਦੂਰਿ ਨਾ ਆਵੈ ਘਰਿ ਪੇਈਐ ਬਲਿ ਰਾਮ ਜੀਉ
॥ ਰਹਸੀ ਵੇਖਿ ਹਦੂਰਿ ਪਿਰਿ ਰਾਵੀ ਘਰਿ
ਸੋਹੀਐ ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਸਾਚੇ ਪਿਰ ਲੋੜੀ
ਪ੍ਰੀਤਮ ਜੋੜੀ ਮਤਿ ਪੂਰੀ ਪਰਧਾਨੇ ॥ ਸੰਜੋਗੀ
ਮੇਲਾ ਬਾਨਿ ਸੁਹੇਲਾ ਗੁਣਵੰਤੀ ਗੁਰ ਗਿਆਨੇ
॥ ਸਤੁ ਸੰਤੋਖੁ ਸਦਾ ਸਚੁ ਪਲੈ ਸਚੁ ਬੋਲੈ ਪਿਰ
ਭਾਏ ॥ ਨਾਨਕ ਵਿਛੁੜਿ ਨ ਦੁਖੁ ਪਾਏ ਗੁਰਮਤਿ
ਅੰਕਿ ਸਮਾਏ ॥ ੪ ॥ ੧ ॥

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੧ ਛੰਤੁ ਘਰੁ ੨
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਹਮ ਘਰਿ ਸਾਜਨ ਆਏ ॥ ਸਾਚੈ ਮੇਲਿ ਮਿਲਾਏ
॥ ਸਹਜਿ ਮਿਲਾਏ ਹਰਿ ਮਨਿ ਭਾਏ ਪੰਚ ਮਿਲੇ
ਸੁਖੁ ਪਾਇਆ ॥ ਸਾਈ ਵਸਤੁ ਪਰਾਪਤਿ ਹੋਈ
ਜਿਸੁ ਸੇਤੀ ਮਨੁ ਲਾਇਆ ॥ ਅਨਦਿਨੁ ਮੇਲੁ
ਭਇਆ ਮਨੁ ਮਾਨਿਆ ਘਰ ਮੰਦਰ ਸੋਹਾਏ ॥
ਪੰਚ ਸਬਦ ਧੁਨਿ ਅਨਹਦ ਵਾਜੇ ਹਮ ਘਰਿ
ਸਾਜਨ ਆਏ ॥ ੧ ॥ ਆਵਹੁ ਮੀਤ ਪਿਆਰੇ
॥ ਮੰਗਲ ਗਾਵਹੁ ਨਾਰੇ ॥ ਸਚੁ ਮੰਗਲੁ ਗਾਵਹੁ

to prosper in life and enjoy a blissful life (like the members of a marriage party) by developing love of True Name. On being separated from the Lord-spouse after enjoying His unison, I was deeply distressed with disappointment (like the woman getting separated from her spouse).

O Nanak ! The devotee (Sikh), feels thrilled by reciting the Lord's True Name through the Guru's guidance, by seeking refuge at His lotus-feet and imbibing His love at heart. (3)

This human being does not pass through the cycle of births and deaths, once he is united with the Lord through the Guru's guidance, by reciting True Name of the Lord and enjoying the bliss of His unison. The Sikh (human being) gets thrilled with the Lord's presence within and perceiving His glimpse enjoys the bliss of life through the Guru's guidance. The person, who has been enabled by the Guru to unite with the Lord by seeking Truth, and then honoured and acclaimed everywhere for His virtues. Once he was united with the Lord due to his good fortune through the company of holy saints, he developed all the virtues through the Guru's guidance. Then this devotee develops love for Truth and contentment by imbibing the love of the Lord, thus winning His acceptance, by speaking Truth only. O Nanak ! The person, who has united with the Lord through the Guru's guidance, does not suffer separation from the Lord being born again (and remains merged with the Lord). (4 - 1)

Rag Suhi Mahala - 1 Chhant Ghar - 2 Ik onkar satgur prasad (Hum ghar sajan ayaie)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! The friendly saints have visited our (inner self) home though it has been made possible by the Lord Himself. When the Lord got pleased with us, He has arranged our meeting with the holy saints in the fourth state of 'Equipoise', which resulted in peace and tranquillity of mind. Then we attained the invaluable possession of True Name, which we have longed for and had pinned our hopes on it. Once we got into the company of the holy saints day and right, the mind was willing to accept the Guru's Word as such we enjoyed the bliss of life within our innerselves, in this human form itself. When the saints gave us a glimpse of their vision (within ourselves) then we could hear the unstrung (all pervasive) Music of Nature in a rapture, by ridding ourselves of our dual mindedness. (1)

ਤਾ ਪ੍ਰਭ ਭਾਵਹੁ ਸੋਹਿਲੜਾ ਜੁਗ ਚਾਰੇ ॥ ਅਪਨੈ
ਘਰਿ ਆਇਆ ਥਾਨਿ ਸੁਹਾਇਆ ਕਾਰਜ
ਸਬਦਿ ਸਵਾਰੇ ॥ ਗਿਆਨ ਮਹਾ ਰਸੁ ਨੇੜੀ
ਅੰਜਨੁ ਤ੍ਰਿਭਵਣ ਰੂਪੁ ਦਿਖਾਇਆ ॥ ਸਖੀ
ਮਿਲਹੁ ਰਸਿ ਮੰਗਲੁ ਗਾਵਹੁ ਹਮ ਘਰਿ ਸਾਜਨੁ
ਆਇਆ ॥ ੨ ॥ ਮਨੁ ਤਨੁ ਅੰਮ੍ਰਿਤਿ ਭੀਨਾ ॥
ਅੰਤਰਿ ਪ੍ਰੇਮੁ ਰਤੰਨਾ ॥ ਅੰਤਰਿ ਰਤਨੁ ਪਦਾਰਥੁ
ਮੇਰੈ ਪਰਮ ਤਤੁ ਵੀਚਾਰੇ ॥ ਜੰਤ ਭੇਖ ਤੂ
ਸਫਲਿਓ ਦਾਤਾ ਸਿਰਿ ਸਿਰਿ ਦੇਵਣਹਾਰੇ ॥
ਤੂ ਜਾਨੁ ਗਿਆਨੀ ਅੰਤਰਜਾਮੀ ਆਪੇ ਕਾਰਣੁ
ਕੀਨਾ ॥ ਸੁਨਹੁ ਸਖੀ ਮਨੁ ਮੋਹਨਿ ਮੋਹਿਆ
ਤਨੁ ਮਨੁ ਅੰਮ੍ਰਿਤਿ ਭੀਨਾ ॥ ੩ ॥ ਆਤਮ
ਰਾਮੁ ਸੰਸਾਰਾ ॥ ਸਾਰਾ ਖੇਲੁ ਤੁਮ੍ਹਾਰਾ ॥ ਸਚੁ
ਖੇਲੁ ਤੁਮ੍ਹਾਰਾ ਅਗਮ ਅਪਾਰਾ ਤੁਧੁ ਬਿਨੁ ਕਉਣੁ
ਬੁਝਾਏ ॥ ਸਿਧ ਸਾਧਿਕ ਸਿਆਣੇ ਕੇਤੇ ਤੁਝ
ਬਿਨੁ ਕਵਣੁ ਕਹਾਏ ॥ ਕਾਲੁ ਬਿਕਾਲੁ ਭਏ
ਦੇਵਾਨੇ ਮਨੁ ਰਾਖਿਆ ਗੁਰਿ ਠਾਏ ॥ ਨਾਨਕ
ਅਵਗਣ ਸਬਦਿ ਜਲਾਏ ਗੁਣ ਸੰਗਮਿ ਪ੍ਰਭੁ
ਪਾਏ ॥ ੪ ॥ ੧ ॥ ੨ ॥

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੧ ਘਰੁ ੩
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਵਹੁ ਸਜਣਾ ਹਉ ਦੇਖਾ ਦਰਸਨੁ ਤੇਰਾ ਰਾਮ
॥ ਘਰਿ ਆਪਨੈ ਖੜੀ ਤਕਾ ਮੈ ਮਨਿ ਚਾਉ

O my friend ! O Gur Sikh ! Pray give me your company so that we may sing the praises of the Lord ! The Lord would be pleased with you, when you sing His Praises, and would honour you in all the four Ages. Such a Guru-minded person finds all his jobs completed by attaining the light of knowledge through the Guru's Word, thus finally attaining self-realisation. Thus we find solace of mind in the company of holy saints. With the collyrium of Guru's teachings and knowledge being applied to the eyes, such a Guru Sikh gets a full realisation and picture of the Lord's secrets, as revealed in the Three worlds, showing the prevalence of the Lord pervading in all the four corners of the universe. O friendly saints ! Let us sing the praises of the Lord in the company of holy congregations (with love and devotion) which are so sweet and blissful as if the Lord has permeated our innerselves and appeared within us. (2)

O Lord ! My heart is blossoming with love, having tasted the nectar of Your True Name and the jewel of Your love and affection is visible within my heart now. Infact, the very thought of Your True Name is the invaluable gem within me ! O Lord ! All the human beings are like beggars at Your door, while You are the Lord -benefactor of the whole universe, deciding the fruits of each individual's labours, and providing sustenance to all the beings.

O Man ! Why do you not realise that the Lord is omni-scient and knows the secrets of your mind. He is the cause and effect of all the things happening around us. O friend ! Listen to me ! The beloved Lord has enamoured me with His bewitching form so that my body and soul is fully imbued with His love. (3)

O Lord ! This worldly creation is Your drama alone, which is True, and is beyond our comprehension and none else except You could clarify its vast implications.

There are innumerable learned people including sidhas but who could ever explain the meaning of Your wonderful worldly drama ? Whosoever has been blessed by the Guru with the knowledge of the cycle of Rebirths or their mind is made peaceful by the Guru, have become mad (thrilled) with such a realisation. O Nanak ! We were united with the virtues of the Lord as soon as we shed our vices and vicious thoughts through the Guru's guidance and we got merged with the Lord through His Grace ! (4 - 1 - 2)

Rag Suhi Mahala - 1 Ghar - 3 Ik onkar satgur prasad
(Avoh sajna hoan dekhian darsan)

"By the Grace of the Lord-Sublime, Truth personified & attainable through the Guru's guidance."

O friendly, beloved Lord ! I have a great craving and longing (in my heart) to perceive You within me and continue seeing You

ਘਨੇਰਾ ਰਾਮ ॥ ਮਨਿ ਚਾਉ ਘਨੇਰਾ ਸੁਣਿ ਪ੍ਰਭ
ਮੇਰਾ ਮੈ ਤੇਰਾ ਭਰਵਾਸਾ ॥ ਦਰਸਨੁ ਦੇਖਿ ਭਈ
ਨਿਕੇਵਲ ਜਨਮ ਮਰਣ ਦੁਖੁ ਨਾਸਾ ॥ ਸਗਲੀ
ਜੋਤਿ ਜਾਤਾ ਤੂ ਸੋਈ ਮਿਲਿਆ ਭਾਇ ਸੁਭਾਏ
॥ ਨਾਨਕ ਸਾਜਨ ਕਉ ਬਲਿ ਜਾਈਐ ਸਾਚਿ
ਮਿਲੇ ਘਰਿ ਆਏ ॥ ੧ ॥ ਘਰਿ ਆਇਅੜੇ
ਸਾਜਨਾ ਤਾ ਧਨ ਖਰੀ ਸਰਸੀ ਰਾਮ ॥ ਹਰਿ
ਮੋਹਿਅੜੀ ਸਾਚ ਸਬਦਿ ਨਾਕੁਰ ਦੇਖਿ ਰਹੀਸੀ
ਰਾਮ ॥ ਗੁਣ ਸੰਗਿ ਰਹੀਸੀ ਖਰੀ ਸਰਸੀ ਜਾ
ਰਾਵੀ ਰੰਗਿ ਰਾਤੈ ॥ ਅਵਗਣ ਮਾਰਿ ਗੁਣੀ
ਘਰੁ ਛਾਇਆ ਪੂਰੈ ਪੁਰਖਿ ਬਿਧਾਤੈ ॥ ਤਸਕਰ
ਮਾਰਿ ਵਸੀ ਪੰਚਾਇਣਿ ਅਦਲੁ ਕਰੇ ਵੀਚਾਰੇ
॥ ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਗੁਰਮਤਿ
ਮਿਲਹਿ ਪਿਆਰੇ ॥ ੨ ॥ ਵਰੁ ਪਾਇਅੜਾ
ਬਾਲੜੀਏ ਆਸਾ ਮਨਸਾ ਪੂਰੀ ਰਾਮ ॥ ਪਿਰਿ
ਰਾਵਿਅੜੀ ਸਬਦਿ ਰਲੀ ਰਵਿ ਰਹਿਆ ਨਹ
ਦੂਰੀ ਰਾਮ ॥ ਪ੍ਰਭ ਦੂਰਿ ਨ ਹੋਈ ਘਟਿ ਘਟਿ
ਸੋਈ ਤਿਸ ਕੀ ਨਾਰਿ ਸਬਾਈ ॥ ਆਪੇ ਰਸੀਆ
ਆਪੇ ਰਾਵੇ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥ ਅਮਰ
ਅਡੋਲੁ ਅਮੋਲੁ ਅਪਾਰਾ ਗੁਰਿ ਪੂਰੈ ਸਚੁ ਪਾਈਐ
॥ ਨਾਨਕ ਆਪੇ ਜੋਗ ਸਜੋਗੀ ਨਦਰਿ ਕਰੇ
ਲਿਵ ਲਾਈਐ ॥ ੩ ॥ ਪਿਰੁ ਉਚੜੀਐ
ਮਾੜੜੀਐ ਤਿਹੁ ਲੋਆ ਸਿਰਤਾਜਾ ਰਾਮ ॥
ਹਉ ਬਿਸਮ ਭਈ ਦੇਖਿ ਗੁਣਾ ਅਨਹਦ ਸਬਦ

all the time. O my Lord ! Pray listen to my prayer ! I have only Your support, as such I am longing to have a glimpse of Your vision. The persons, who have perceived You, have purified their minds with their hearts filled with joy, having cast away the cycle of Rebirths.

O Lord ! Your light pervades everywhere throughout the universe, and I am fortunate in having known You, as You have enabled me to unite with You effortlessly. (in the state of Equipose)

O Nanak ! I would offer myself as a sacrifice to my beloved Lord ! O Lord ! It is through meditation of True Name that we are united with You within ourselves. (1)

O friendly Lord ! When You appear within my innerself (home) I enjoy the bliss of life, like a wedded woman; and when I developed good qualities, I was overjoyed and felt blissful by uniting with the Lord-spouse, immersed in His mirthful disposition. Then the Lord enabled me to attain peace in the love of the holy saints by ridding me of my vices, as the saints are an embodiment of the Lord Himself.

O Nanak ! When the Lord considered our good qualities on our curbing the five vices like sexual desires, and how we deal with our fellow beings; the Lord appears within the body (of saints) where we could settle down in peace. O Lord ! We get the benefit of salvation through the recitation of True Name, which is attained from the Guru's teachings alone. (2)

O Lord ! When the human being got united with the Lord-spouse, like a wedded woman enjoying conjugal bliss, he got complete fulfilment of his inner desires and urges. Thus the individual gets merged with the Lord having realised the meaning of the Guru's Word, thus perceiving the Lord pervading every being and everywhere, and not very far from us either.

Moreover, it dawned on us that the Lord-spouse belongs to all His disciples equally, having seen His presence in all beings, thus he cannot be considered far away. The Lord is all in all, He Himself bestows on us all the comforts and joy and He alone enjoys the pleasures as well, as it pleases Him. We could attain such an imperishable, stable, invaluable and great Lord through the Guru's guidance alone. O Nanak ! We are united with the holy saints only through the Grace and munificence of the Lord so that we could inculcate the love of the Lord as the circumstances permit. (3)

O Lord ! You are abiding in the highest seat of the holy saints and You are the king of kings of all ages. Infact, I am wonder struck to peceive Your grandeur resulting in my being mesmerised to find You pervading in all the beings equally well, and hearing the unstrung (all-pervasive) Music of Nature. Now I have gained the insignia of Lord's True Name by pondering over Guru's Word and improving the quality of my deeds.

The self-willed persons, however, who were devoid of True Name, did not find favour or acceptance in the Lord's presence.

ਅਗਾਜਾ ਰਾਮ ॥ ਸਬਦੁ ਵੀਚਾਰੀ ਕਰਣੀ ਸਾਰੀ
ਰਾਮ ਨਾਮੁ ਨੀਸਾਣੈ ॥ ਨਾਮ ਬਿਨਾ ਖੋਟੇ ਨਹੀ
ਠਾਹਰ ਨਾਮੁ ਰਤਨੁ ਪਰਵਾਣੈ ॥ ਪਤਿ ਮਤਿ
ਪੂਰੀ ਪੂਰਾ ਪਰਵਾਨਾ ਨ ਆਵੈ ਨਾ ਜਾਸੀ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣੈ ਪ੍ਰਭ ਜੈਸੇ
ਅਵਿਨਾਸੀ ॥ ੪ ॥ ੧ ॥ ੩ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥
ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਜਗੁ ਧੰਧੜੈ
ਲਾਇਆ ॥ ਦਾਨਿ ਤੇਰੈ ਘਟਿ ਚਾਨਣਾ ਤਨਿ
ਚੰਦੁ ਦੀਪਾਇਆ ॥ ਚੰਦੋ ਦੀਪਾਇਆ ਦਾਨਿ
ਹਰਿ ਕੈ ਦੁਖੁ ਅਧੋਰਾ ਉਠਿ ਗਇਆ ॥ ਗੁਣ
ਜੰਵ ਲਾੜੇ ਨਾਲਿ ਸੇਹੈ ਪਰਖਿ ਮੋਹਣੀਐ
ਲਾਇਆ ॥ ਵੀਵਾਹੁ ਹੋਆ ਸੋਭ ਸੇਤੀ ਪੰਚ
ਸਬਦੀ ਆਇਆ ॥ ਜਿਨਿ ਕੀਆ ਤਿਨਿ
ਦੇਖਿਆ ਜਗੁ ਧੰਧੜੈ ਲਾਇਆ ॥ ੧ ॥ ਹਉ
ਬਲਿਹਾਰੀ ਸਾਜਨਾ ਮੀਤਾ ਅਵਰੀਤਾ ॥ ਇਹੁ
ਤਨੁ ਜਿਨਿ ਸਿਉ ਗਾਡਿਆ ਮਨੁ ਲੀਅੜਾ ਦੀਤਾ
॥ ਲੀਆ ਤ ਦੀਆ ਮਾਨੁ ਜਿਨ੍ਹ ਸਿਉ ਸੇ ਸਜਨ
ਕਿਉ ਵੀਸਰਹਿ ॥ ਜਿਨ੍ਹ ਦਿਸਿ ਆਇਆ ਹੋਹਿ
ਰਲੀਆ ਜੀਅ ਸੇਤੀ ਗਹਿ ਰਹਹਿ ॥ ਸਗਲ
ਗੁਣ ਅਵਗਣੁ ਨ ਕੋਈ ਹੋਹਿ ਨੀਤਾ ਨੀਤਾ ॥
ਹਉ ਬਲਿਹਾਰੀ ਸਾਜਨਾ ਮੀਤਾ ਅਵਰੀਤਾ ॥
੨ ॥ ਗੁਣਾ ਕਾ ਹੋਵੈ ਵਾਸੁਲਾ ਕਢਿ ਵਾਸੁ ਲਈਜੈ ॥

The Guru-minded persons, who are accepted in the Lord's Court, having acquired the boon of True Name, find all comforts of life as well. O Nanak ! Such Guru-minded persons are received with honour in the Lord's Presence, who have the Guru's authority through His teachings; and they are saved from the cycle of births and deaths as well. They attain self-realisation through the Guru's guidance and become immortal like the Lord. So the true path of attaining the Lord through the acquisition of True Name in the company of the holy congregations is realised, if the Grace of the Lord is bestowed on us ! (4 - 1 - 3)

Ik onkar satgur prasad

Rag Suhi Chhant Mahala - 1 Ghar - 4 (*Jin kia tin dekhia jag dhandhr'ai laya.....*)

"By the Grace of the sublime Lord, Truth personified & attainable through the Guru's guidance."

O Man ! The Lord, who has created this universe, maintains and looks after its sustenance as well, and then enables everyone to carry out certain chores or functions in the world. The Lord has also enlightened your mind with the gift of light within your heart through His might and Grace as if the moon had shone within Your body. Whosoever had accepted the might and greatness of the Lord in lighting this candle of knowledge within, got the darkness of ignorance alongwith its sufferings dispelled from his person. Even the collection of virtues would appear nice when the possessor of such qualities, the True Master, is accompanying us. The Guru's Sikhs (disciples) have attained realisation of the Lord-spouse by carrying out trials and proper search, like the wedded woman, confirming the presence of her spouse. Thus such persons finally get wedded to the Lord-Spouse and merged with Him. The Lord, who has created this universe, also maintains it and enables all the beings to perform their respective functions in life. (1)

I would offer myself as a sacrifice to such saints who follow different paths and customs than normal persons, so we have developed attachment for such persons whom we have surrendered our body and mind to attain True Name in lieu. How could we forget such friendly saints, who have given us so much respect and love ? We should keep such saints within our reach and inculcate love for them in our hearts, whose very sight has given us so much joy and bliss. There are all the virtues in such saints, without having any vices, which go on increasing day by day and I would offer myself as a sacrifice to those saints, who behave differently from the world. (2)

ਜੇ ਗੁਣ ਹੋਵਨਿ ਸਾਜਨਾ ਮਿਲਿ ਸਾਝ ਕਰੀਜੈ
॥ ਸਾਝ ਕਰੀਜੈ ਗੁਣਹ ਕੇਰੀ ਛੋਡਿ ਅਵਗਣ
ਚਲੀਐ ॥ ਪਹਿਰੇ ਪਟੰਬਰ ਕਰਿ ਅਡੰਬਰ
ਆਪਣਾ ਪਿਤ੍ਰ ਮਲੀਐ ॥ ਜਿਥੈ ਜਾਇ ਬਹੀਐ
ਭਲਾ ਕਹੀਐ ਝੋਲਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥ ਗੁਣਾ
ਕਾ ਹੋਵੈ ਵਾਸੁਲਾ ਕਢਿ ਵਾਸੁ ਲਈਜੈ ॥ ੩ ॥
ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਹੋਰੁ ਕਰੇ ਨ ਕੋਈ
॥ ਆਖਣ ਤਾ ਕਉ ਜਾਈਐ ਜੇ ਭੂਲੜਾ ਹੋਈ
॥ ਜੇ ਹੋਇ ਭੂਲਾ ਜਾਇ ਕਹੀਐ ਆਪਿ ਕਰਤਾ
ਕਿਉ ਭੁਲੈ ॥ ਸੁਣੇ ਦੇਖੇ ਬਾਝੁ ਕਹੀਐ ਦਾਨੁ
ਅਣਮੰਗਿਆ ਦਿਵੈ ॥ ਦਾਨੁ ਦੇਇ ਦਾਤਾ ਜਗਿ
ਬਿਧਾਤਾ ਨਾਨਕਾ ਸਚੁ ਸੋਈ ॥ ਆਪਿ ਕਰੇ
ਕਿਸੁ ਆਖੀਐ ਹੋਰੁ ਕਰੇ ਨ ਕੋਈ ॥ ੪ ॥ ੧ ॥
੪ ॥

ਸੂਹੀ ਮਹਲਾ ੧ ॥

ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਗੁਣ ਰਵੈ ਮਨਿ ਭਾਵੈ ਸੋਈ ॥
ਗੁਰ ਕੀ ਪਉੜੀ ਸਾਚ ਕੀ ਸਾਚਾ ਸੁਖੁ ਹੋਈ ॥
ਸੁਖਿ ਸਹਜਿ ਆਵੈ ਸਾਚ ਭਾਵੈ ਸਾਚ ਕੀ ਮਤਿ
ਕਿਉ ਟਲੈ ॥ ਇਸਨਾਨੁ ਦਾਨੁ ਸੁਗਿਆਨੁ ਮਜਨੁ
ਆਪਿ ਅਛਲਿਓ ਕਿਉ ਛਲੈ ॥ ਪਰਪੰਚ ਮੋਹ
ਬਿਕਾਰ ਥਾਕੇ ਕੂੜੁ ਕਪਟੁ ਨ ਦੋਈ ॥ ਮੇਰਾ
ਮਨੁ ਰਾਤਾ ਗੁਣ ਰਵੈ ਮਨਿ ਭਾਵੈ ਸੋਈ ॥ ੧ ॥
ਸਾਹਿਬੁ ਸੋ ਸਾਲਾਹੀਐ ਜਿਨਿ ਕਾਰਣੁ ਕੀਆ

If the Guru-minded person inculcates the Lord's love in his heart, we should take the fragrance of his virtues and develop friendship with such a person sharing his good qualities. Thus we could follow the right path of Lord's truthfulness by getting rid of our vices and manage to attain self-realisation by developing noble qualities (of the pure silk) and wearing the apparel of costly silk, thus gaining an honourable position in the Lord's Presence. Thus we could drink the nectar of True Name enjoying spiritual bliss and develop such qualities of speech that wherever we go, we speak sweet and meaningful (words) language; thus taking the fragrance of virtuous deeds by ridding ourselves of worldly desires in the company of holy saints. But how could we blame anyone else for our failures when the Lord controls everything Himself ? How do we address anyone else for any wrongs done, as there is no other power capable of taking all these decisions ? If someone were forgetful and had made some mistakes, while performing certain actions, then even we may contact him for his explanation. How could the Lord Himself make any mistakes when He has created this universe ? If someone makes mistakes then even we may approach Him for His clarification. The Lord provides us with all the worldly pleasures and joy of life without our askance, as He knows everything without even seeing, hearing or saying and blesses us with a (all types of) blissful life. O Nanak ! The Lord is an embodiment of Truth, who bestows on all His benediction and decides the fruit of our actions by considering all details. How could we approach anyone else for any help as the Lord is all in all Himself and there is none else worth approaching, as none else has the power ? The Lord is omni-potent and omni-scient! (4 -1-4)

Suhi Mahala - 1 (Mera ma'n ra'ta gunn ravai ma'n bhavai..)

O Brother ! My mind is imbued with the Guru's teachings, thus singing the Praises of the Lord, and is accepted by the Lord. By climbing the true ladder of the Guru's guidance, one attains eternal bliss of life. If a person were to love True Name, he would gain the joy of life, in the fourth stage of Equipose, as the true teachings are bound to bear their fruit, resulting in our merger with Truth. O Brother ! How could one get acceptance of the Lord's love by bathing at holy places of pilgrimage, giving alms, or giving discourses full of knowledge ? Now we have got rid of the five vices like worldly attachments to a great extent, with the result that falsehood, and befooling others through cleverness are no longer there and I am singing the praises of the Lord, being immersed in Lord's love and devotion as I have developed liking for the Lord. (1)

॥ ਮੈਲੁ ਲਾਗੀ ਮਨਿ ਮੈਲਿਐ ਕਿਨੈ ਅੰਮ੍ਰਿਤੁ
ਪੀਆ ॥ ਮਥਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਇਹੁ ਮਨੁ ਦੀਆ
ਗੁਰ ਪਹਿ ਮੋਲੁ ਕਰਾਇਆ ॥ ਆਪਨੜਾ ਪ੍ਰਭੁ
ਸਹਜਿ ਪਛਾਤਾ ਜਾ ਮਨੁ ਸਾਚੈ ਲਾਇਆ ॥
ਤਿਸੁ ਨਾਲਿ ਗੁਣ ਗਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਕਿਉ
ਮਿਲੈ ਹੋਇ ਪਰਾਇਆ ॥ ਸਾਹਿਬੁ ਸੋ
ਸਾਲਾਹੀਐ ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ॥ ੨ ॥
ਆਇ ਗਇਆ ਕੀ ਨ ਆਇਓ ਕਿਉ ਆਵੈ
ਜਾਤਾ ॥ ਪ੍ਰੀਤਮ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਹਰਿ
ਸੇਤੀ ਰਾਤਾ ॥ ਸਾਹਿਬ ਰੰਗਿ ਰਾਤਾ ਸਚ ਕੀ
ਬਾਤਾ ਜਿਨਿ ਬਿੰਬ ਕਾ ਕੋਟੁ ਉਸਾਰਿਆ ॥ ਪੰਚ
ਭੂ ਨਾਇਕੋ ਆਪਿ ਸਿਰੰਦਾ ਜਿਨਿ ਸਚ ਕਾ
ਪਿੰਡੁ ਸਵਾਰਿਆ ॥ ਹਮ ਅਵਗਣਿਆਰੇ ਤੂ
ਸੁਣਿ ਪਿਆਰੇ ਤੁਧੁ ਭਾਵੈ ਸਚੁ ਸੇਈ ॥ ਆਵਣ
ਜਾਣਾ ਨਾ ਥੀਐ ਸਾਚੀ ਮਤਿ ਹੋਈ ॥ ੩ ॥
ਅੰਜਨੁ ਤੈਸਾ ਅੰਜੀਐ ਜੈਸਾ ਪਿਰ ਭਾਵੈ ॥ ਸਮਝੈ
ਸੂਝੈ ਜਾਣੀਐ ਜੇ ਆਪਿ ਜਾਣਾਵੈ ॥ ਆਪਿ
ਜਾਣਾਵੈ ਮਾਰਗਿ ਪਾਵੈ ਆਪੇ ਮਨੂਆ ਲੇਵਦੇ
॥ ਕਰਮ ਸੁਕਰਮ ਕਰਾਏ ਆਪੇ ਕੀਮਤਿ ਕਉਣ
ਅਭੇਵਦੇ ॥ ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡੁ ਨ ਜਾਣਾ ਰਾਮੁ
ਰਿਦੈ ਮਨੁ ਮਾਨਿਆ ॥ ਅੰਜਨੁ ਨਾਮੁ ਤਿਸੈ ਤੇ
ਸੂਝੈ ਗੁਰ ਸਬਦੀ ਸਚੁ ਜਾਨਿਆ ॥ ੪ ॥ ਸਾਜਨ
ਹੋਵਨਿ ਆਪਣੇ ਕਿਉ ਪਰ ਘਰ ਜਾਹੀ ॥ ਸਾਜਨ
ਰਾਤੇ ਸਚ ਕੇ ਸੰਗੇ ਮਨ ਮਾਹੀ ॥ ਮਨ ਮਾਹਿ

O Brother ! Let us sing the praises of the Lord who has created this universe ! How could the self-willed, faithless persons, whose heart is full of the filth of sinful actions, drink the nectar of True Name ? Whereas the Guru-minded persons have partaken of the nectar of True Name by fully realising its value ! Whosoever has utilised this mind in the service of the Guru, has gained the spiritual bliss from the Guru; and the Guru-minded persons, who have inculcated the True Name (in their hearts) in the state of Equipoise, have realised the Lord. Then I would sing the praises of the Lord in the company of the Guru and ask Him to tell me, why the Lord is annoyed with me and how best to get united with Him ? The answer I got was simple that we should sing the praises of the Lord who has created this universe ! (2)

Another doubt has arisen as to why the Lord disappeared from within my heart, having once abided there ? Infact, the Lord's Presence is very much there, as once one's heart is imbued with the love of the Lord, he remains immersed in the Lord's love and devotion. Infact such a person always talks of the Lord's secrets, wondering at the creation of this body like a fort from a drop of water. The Lord, who is the True Master of the five elements like Earth, creates this human being and his body, wherein the Lord Himself abides.

O True Master ! We are full of short-comings and sins, pray listen to our prayers ! Whatever pleases You, is really True ! The person, who has gained the true teachings of the Guru, escapes from the cycle of births and deaths. (3)

We should use such a collyrium of knowledge, for our eyes, which is approved by the Lord. We could realise the Lord by gaining the company of such holy saints, who have attained the Lord, provided we are blessed with His Grace. Whosoever is destined by the Lord's Will, is led on to the right path, thus enjoying the bliss of Lord's love, though the Lord Himself controls our good or bad deeds. Who could thus evaluate the Lord's Greatness ? I have no knowledge of magical powers or other formal rituals as I have inculcated the Lord's love in my heart, and I am fully immersed in His True Name. The persons, who have used the collyrium of Lord's knowledge for their eyes (vision), have realised the value of the Guru's Word and finally attained the Lord. It is only those persons, who listen to the Guru's Word, and finally attain the Lord. (4)

When the saints become our friends, then why should we go to others asking for help ? Such friends are imbued with Truth in their hearts with the love of the Lord inculcated within, and enjoy

ਸਾਜਨ ਕਰਹਿ ਰਲੀਆ ਕਰਮ ਧਰਮ
ਸਬਾਇਆ ॥ ਅਠਸਠਿ ਤੀਰਥ ਪੁੰਨ ਪੂਜਾ ਨਾਮੁ
ਸਾਚਾ ਭਾਇਆ ॥ ਆਪਿ ਸਾਜੇ ਥਾਪਿ ਵੇਖੈ
ਤਿਸੈ ਭਾਣਾ ਭਾਇਆ ॥ ਸਾਜਨ ਰਾਗਿ
ਰੰਗਿਲੜੇ ਰੰਗੁ ਲਾਲੁ ਬਣਾਇਆ ॥ ੫ ॥
ਅੰਧਾ ਆਗੂ ਜੇ ਥੀਐ ਕਿਉ ਪਾਧਰੁ ਜਾਣੈ ॥
ਆਪਿ ਮੁਸੈ ਮਤਿ ਹੋਛੀਐ ਕਿਉ ਰਾਹੁ ਪਛਾਣੈ
॥ ਕਿਉ ਰਾਹਿ ਜਾਵੈ ਮਹਲੁ ਪਾਵੈ ਅੰਧ ਕੀ
ਮਤਿ ਅੰਧਲੀ ॥ ਵਿਣੁ ਨਾਮ ਹਰਿ ਕੇ ਕਛੁ ਨ
ਸੂਝੈ ਅੰਧ ਬੂਝੈ ਧੰਧਲੀ ॥ ਦਿਨੁ ਰਾਤਿ ਚਾਨਣੁ
ਚਾਉ ਉਪਜੈ ਸਬਦੁ ਗੁਰ ਕਾ ਮਨਿ ਵਸੈ ॥
ਕਰ ਜੋੜਿ ਗੁਰ ਪਹਿ ਕਰਿ ਬਿਨੰਤੀ ਰਾਹੁ ਪਾਧਰੁ
ਗੁਰੁ ਦਸੈ ॥ ੬ ॥ ਮਨੁ ਪਰਦੇਸੀ ਜੇ ਥੀਐ ਸਭੁ
ਦੇਸੁ ਪਰਾਇਆ ॥ ਕਿਸੁ ਪਹਿ ਖੋਲ੍ਹੁ ਰੰਠੜੀ
ਦੂਖੀ ਭਰਿ ਆਇਆ ॥ ਦੂਖੀ ਭਰਿ ਆਇਆ
ਜਗਤੁ ਸਬਾਇਆ ਕਉਣੁ ਜਾਣੈ ਬਿਧਿ ਮੇਰੀਆ
॥ ਆਵਣੇ ਜਾਵਣੇ ਖਰੇ ਡਰਾਵਣੇ ਤੋਟਿ ਨ ਆਵੈ
ਫੇਰੀਆ ॥ ਨਾਮ ਵਿਹੁਣੇ ਊਣੇ ਝੂਣੇ ਨਾ ਗੁਰਿ
ਸਬਦੁ ਸੁਣਾਇਆ ॥ ਮਨੁ ਪਰਦੇਸੀ ਜੇ ਥੀਐ
ਸਭੁ ਦੇਸੁ ਪਰਾਇਆ ॥ ੭ ॥ ਗੁਰ ਮਹਲੀ
ਘਰਿ ਆਪਣੈ ਸੇ ਭਰਪੁਰਿ ਲੀਣਾ ॥ ਸੇਵਕੁ
ਸੇਵਾ ਤਾਂ ਕਰੇ ਸਚ ਸਬਦਿ ਪਤੀਣਾ ॥ ਸਬਦੇ
ਪਤੀਜੈ ਅੰਕੁ ਭੀਜੈ ਸੁ ਮਹਲੁ ਮਹਲਾ ਅੰਤਰੇ ॥
ਆਪਿ ਕਰਤਾ ਕਰੇ ਸੋਈ ਪ੍ਰਭੁ ਆਪਿ ਅੰਤਿ

the bliss of life by developing love of the Lord, thus increasing their religious functions immensely. (They get all their actions rectified and implemented automatically) The persons, who have developed love and liking for the True Name, get the same benefit as by bathing in all the sixty-eight holy places of pilgrimage. The Lord Himself has created this Universe, then maintains it and controls our functions and sustains us all, as such the Guru-minded persons always love to follow the Will of the Lord. The holy saints are thus immersed in the love of the Lord and enjoy the bliss of Lord's True Name, with whom they have developed such intimacy. (5)

If someone were led by a blind man, how could he show him the right path ? Infact, how could the faithless person, who has been robbed by the thieves like sexual desires, lead another person on the right path ? The teachings of the blind man will always be leading to blind lanes, as such how could they attain the Lord's presence (palace) or traverse the right path ? Without the help of the Lord's True Name, one cannot see clearly, as such the blind ignorant man gets drowned in this ocean of life, being engrossed in sinful actions. However, the Guru-minded persons, who have developed a craving for the company of holy saints and have inculcated the Lord's love in their hearts through the Guru's guidance, have been illumined within by the light of knowledge. O Man! Make your supplications and prayers to the Lord with folded hands, so that He may lead you on the right path. (6)

The faithless person, who becomes a foreigner in his own house, would find the body as completely not his own, or would give up his claim considering it as Lord's property. Whom should I complain about my sufferings when the whole world is full of pain and suffering ? Who else except the Lord would know my tale of sufferings as the whole world is full of such afflictions ? The persons, who are made to undergo the cycle of births and deaths, find this cycle as most heinous and dreadful and there is no dearth in its frequency. The faithless persons, however, feel ashamed of themselves, being devoid of True Name, as they are not blessed with the Guru's message. If the mind becomes saddened with the feeling of a foreigner in one's own home, then he will always have the feeling of detachment from the Lord, though abiding within himself. (7)

The Sikh (disciple), who inculcates the love of the Lord-Spouse in his heart through the Guru's guidance, gets united with the Lord, and gets satiated in full. The person, who gets immersed in the True message of the Guru, could serve the Lord; and one perceives the Lord within one's body itself. The Creator first creates the whole universe and then Himself destroys it. However, if one

ਨਿਰੰਤਰੇ ॥ ਗੁਰ ਸਬਦਿ ਮੇਲਾ ਤਾਂ ਸੁਹੇਲਾ
ਬਾਜੰਤ ਅਨਹਦ ਬੀਣਾ ॥ ਗੁਰ ਮਹਲੀ ਘਰਿ
ਆਪਣੈ ਸੇ ਭਰਿਪੁਰਿ ਲੀਣਾ ॥ ੮ ॥ ਕੀਤਾ
ਕਿਆ ਸਾਲਾਹੀਐ ਕਰਿ ਵੇਧੈ ਸੋਈ ॥ ਤਾ ਕੀ
ਕੀਮਤਿ ਨ ਪਵੈ ਜੇ ਲੋਚੈ ਕੋਈ ॥ ਕੀਮਤਿ ਸੇ
ਪਾਵੈ ਆਪਿ ਜਾਣਾਵੈ ਆਪਿ ਅਭੁਲੁ ਨ ਭੁਲਾਏ
॥ ਜੈ ਜੈ ਕਾਰੁ ਕਰਹਿ ਤੁਧੁ ਭਾਵਹਿ ਗੁਰ ਕੈ
ਸਬਦਿ ਅਮੁਲਾਏ ॥ ਹੀਣਉ ਨੀਚੁ ਕਰਉ
ਬੇਨੰਤੀ ਸਾਚੁ ਨ ਛੋਡਉ ਭਾਈ ॥ ਨਾਨਕ ਜਿਨਿ
ਕਰਿ ਦੇਖਿਆ ਦੇਵੈ ਮਤਿ ਸਾਈ ॥੯॥੨॥੫॥

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੩ ਘਰੁ ੨
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੁਖ ਸੋਹਿਲੜਾ ਹਰਿ ਧਿਆਵਹੁ ॥ ਗੁਰਮੁਖਿ
ਹਰਿ ਫਲੁ ਪਾਵਹੁ ॥ ਗੁਰਮੁਖਿ ਫਲੁ ਪਾਵਹੁ
ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਜਨਮ ਜਨਮ ਕੇ ਦੂਖ
ਨਿਵਾਰੇ ॥ ਬਲਿਹਾਰੀ ਗੁਰ ਅਪਣੇ ਵਿਟਹੁ
ਜਿਨਿ ਕਾਰਜ ਸਭਿ ਸਵਾਰੇ ॥ ਹਰਿ ਪ੍ਰਭੁ ਕ੍ਰਿਪਾ
ਕਰੇ ਹਰਿ ਜਾਪਹੁ ਸੁਖ ਫਲ ਹਰਿ ਜਨ ਪਾਵਹੁ
॥ ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨ ਭਾਈ ਸੁਖ
ਸੋਹਿਲੜਾ ਹਰਿ ਧਿਆਵਹੁ ॥ ੧ ॥ ਸੁਣਿ ਹਰਿ
ਗੁਣ ਭੀਨੇ ਸਹਜਿ ਸੁਭਾਏ ॥ ਗੁਰਮਤਿ ਸਹਜੇ
ਨਾਮੁ ਧਿਆਏ ॥ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿਆ
ਤਿਨ ਗੁਰੁ ਮਿਲਿਆ ਤਿਨ ਜਨਮ ਮਰਣ ਭਉ
ਭਾਗਾ ॥ ਅੰਦਰਹੁ ਦੁਰਮਤਿ ਦੂਜੀ ਖੋਈ ਸੇ
ਜਨੁ ਹਰਿ ਲਿਵ ਲਾਗਾ ॥ ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ

were to get the company of holy congregations through the Guru's guidance, one feels the joy and hears the unstrung music (all-pervasive music) of Nature within one's innerself constantly. The person, who has inculcated the love of the Lord within his heart, through the Guru's Grace, gets united with the Lord-spouse like the wedded woman enjoying conjugal bliss. (8)

The person, created by the Lord, needs no further praise. The Lord, who creates the human beings, supervises their actions as well, but no one could evaluate (the value of) the Lord himself, even if one were to make an effort; it is only the Lord Himself, who is not forgetful, and he alone could evaluate His position, whom the Lord enables Himself to do so !

O Lord ! The persons, who try to seek You through the Guru's invaluable teachings are honoured in all the three Ages. O Nanak ! I am lacking in virtues, as such am appealing to the Lord with humility. O Lord ! May I never forget Your True Name ! The person, whose functions are supervised by the Lord after creating him, should follow the Lord's Will and advice thus conducting himself according to His dictates. (9 - 2 - 5)

Rag Suhi Chhant Mahala - 3 Ghar - 2 Ik onkar satgur prasad (Sukkh sohilar'a har dhiavoh.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! We should remember the Lord, which would bring us peace, joy and respect in the world, and this True Name could be gained through the Guru's guidance. O Brother ! If you were to recite Lord's True Name, through the Guru's guidance, you will get its reward as well; and one gets rid of all the sufferings of the Ages. I would offer myself as a sacrifice to the Guru, who has helped me to perform all my functions successfully.

O dear friend ! It is only through the Lord's Grace that one could meditate on Lord's True Name, resulting in peace and tranquillity of mind. O Nanak ! Listen to me and recite Lord's True Name, as it is through True Name alone that one may attain bliss and joy of life ! (1)

The persons, who have been immersed in the Lord's love by listening to the Lord's qualities and True Name, are received with honour in the Lord's presence in the state of Equipose, as they are engaged in the recitation of True Name effortlessly through the Guru's guidance. But it is only few fortunate persons, pre-destined by Lord's Will, due to their good deeds, who have been associated with the True Guru, thus ridding themselves of the fear of the cycle of Rebirths. They have cast away their dual-mindedness and

ਕੀਨੀ ਮੇਰੈ ਸੁਆਮੀ ਤਿਨ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ
ਗਾਏ ॥ ਸੁਣਿ ਮਨ ਭੀਨੇ ਸਹਜਿ ਸੁਭਾਏ ॥ ੨
॥ ਜੁਗ ਮਹਿ ਰਾਮ ਨਾਮੁ ਨਿਸਤਾਰਾ ॥ ਗੁਰ ਤੇ
ਉਪਜੈ ਸਬਦੁ ਵੀਚਾਰਾ ॥ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਾ
ਰਾਮ ਨਾਮੁ ਪਿਆਰਾ ਜਿਸੁ ਕਿਰਪਾ ਕਰੇ ਸੁ
ਪਾਏ ॥ ਸਹਜੇ ਗੁਣ ਗਾਵੈ ਦਿਨੁ ਰਾਤੀ
ਕਿਲਵਿਖ ਸਭਿ ਗਵਾਏ ॥ ਸਭੁ ਕੋ ਤੇਰਾ ਤੂ
ਸਭਨਾ ਕਾ ਹਉ ਤੇਰਾ ਤੂ ਹਮਾਰਾ ॥ ਜੁਗ ਮਹਿ
ਰਾਮ ਨਾਮੁ ਨਿਸਤਾਰਾ ॥ ੩ ॥ ਸਾਜਨ ਆਇ
ਵੁਠੇ ਘਰ ਮਾਹੀ ॥ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਤ੍ਰਿਪਤਿ
ਅਘਾਹੀ ॥ ਹਰਿ ਗੁਣ ਗਾਇ ਸਦਾ ਤ੍ਰਿਪਤਾਸੀ
ਫਿਰਿ ਭੂਖ ਨ ਲਾਗੈ ਆਏ ॥ ਦਹ ਦਿਸਿ ਪੂਜ
ਹੋਵੈ ਹਰਿ ਜਨ ਕੀ ਜੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਏ
॥ ਨਾਨਕ ਹਰਿ ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਹਰਿ ਬਿਨੁ
ਕੋ ਦੂਜਾ ਨਾਹੀ ॥ ਸਾਜਨ ਆਇ ਵੁਠੇ ਘਰਿ
ਮਾਹੀ ॥ ੪ ॥ ੧ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੩ ਘਰੁ ੩ ॥

ਭਗਤ ਜਨਾ ਕੀ ਹਰਿ ਜੀਉ ਰਾਖੈ ਜੁਗਿ ਜੁਗਿ
ਰਖਦਾ ਆਇਆ ਰਾਮ ॥ ਸੋ ਭਗਤੁ ਜੋ
ਗੁਰਮੁਖਿ ਹੋਵੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇਆ ਰਾਮ
॥ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇਆ ਮੇਰੇ ਹਰਿ
ਭਾਇਆ ਜਿਸ ਦੀ ਸਾਚੀ ਬਾਣੀ ॥ ਸਚੀ
ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮੁਖਿ ਆਖਿ
ਵਖਾਣੀ ॥ ਭਗਤਾ ਕੀ ਚਾਲ ਸਚੀ ਅਤਿ
ਨਿਰਮਲ ਨਾਮੁ ਸਚਾ ਮਨਿ ਭਾਇਆ ॥ ਨਾਨਕ

false prestige, thus getting engrossed in the love of the Lord. The persons, who are blessed with the Lord's Grace, have sung the praises of the Lord day and night, and those persons, whose mind is fully tuned with Lord's love by listening to His praises and virtues, get honoured in the world automatically in the (normal) manner. (2)

O Brother ! It is only through recitation of True Name that we could attain salvation during this Age of Kal-Yug; but it is through Guru's Word alone that we may develop the knowledge and love of the Lord in our hearts. Moreover, it is through the Lord's Grace that we could inculcate the love of the Lord's True Name through the (thoughtful) consideration of Guru's Message; and then rid ourselves of all ills and sinful actions by singing the praises of the Lord day and night. O Lord ! You are the Master of all mankind and everyone is Your slave; as such I am also Your servant while You are my Master ! It is through recitation of True Name alone that we could cross this ocean successfully. (3)

O Brother ! The persons, who have inculcated the Lord's love in their hearts, are fully satiated by singing the Lord's Praises, and are satisfied with the attainment of Lord's love, and now they are not pestered by more worldly desires, as they are satiated with this attainment, needing no more worldly possessions. The person, who remembers the Lord, gets honoured in all the ten sides of the universe. O Nanak ! The Lord Himself unites the human beings with Himself and then separates them as there is no other power on Earth, except the Lord. But the persons, who have inculcated the Lord's love in their hearts, are enjoying the eternal bliss through attainment of True Name. (4 - 1)

Ik onkar satgur prasad

Rag Suhi Mahala - 3 Ghar - 3 (*Bhagat jana ki har jiu rakhai jug jug rakhda aya Ram.....*)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Man ! The Lord, who has protected the honour of His saints throughout the Ages, would protect you also. He alone is a true saint, who follows the Guru's Will and serves Him without a murmur, thus burning his egoism within. The Lord is pleased with the person, who casts away his pride and ego through the Guru's guidance and his speech becomes full of Truth. They themselves worship the Lord day and night and make others as well to follow suit. The mode of life of such saints is pure and

ਭਗਤ ਸੋਹਿ ਦਰਿ ਸਾਚੈ ਜਿਨੀ ਸਚੈ ਸਚੁ
ਕਮਾਇਆ ॥ ੧ ॥ ਹਰਿ ਭਗਤਾ ਕੀ ਜਾਤਿ
ਪਤਿ ਹੈ ਭਗਤ ਹਰਿ ਕੈ ਨਾਮਿ ਸਮਾਣੇ ਰਾਮ ॥
ਹਰਿ ਭਗਤਿ ਕਰਹਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਵਹਿ
ਜਿਨ ਗੁਣ ਅਵਗਣ ਪਛਾਣੇ ਰਾਮ ॥ ਗੁਣ
ਅਉਗਣ ਪਛਾਣੈ ਹਰਿ ਨਾਮੁ ਵਖਾਣੈ ਭੈ
ਭਗਤਿ ਮੀਠੀ ਲਾਗੀ ॥ ਅਨਦਿਨੁ ਭਗਤਿ
ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਘਰਿ ਹੀ ਮਹਿ ਬੈਰਾਗੀ ॥
ਭਗਤੀ ਰਾਤੇ ਸਦਾ ਮਨੁ ਨਿਰਮਲੁ ਹਰਿ ਜੀਉ
ਵੇਖਹਿ ਸਦਾ ਨਾਲੇ ॥ ਨਾਨਕ ਸੇ ਭਗਤ ਹਰਿ
ਕੈ ਦਰਿ ਸਾਚੇ ਅਨਦਿਨੁ ਨਾਮੁ ਸਮਾਲੇ ॥ ੨ ॥
ਮਨਮੁਖ ਭਗਤਿ ਕਰਹਿ ਬਿਨੁ ਸਤਿਗੁਰੁ ਵਿਣੁ
ਸਤਿਗੁਰੁ ਭਗਤਿ ਨ ਹੋਈ ਰਾਮ ॥ ਹਉਮੈ
ਮਾਇਆ ਰੋਗਿ ਵਿਆਪੇ ਮਰਿ ਜਨਮਹਿ ਦੁਖੁ
ਹੋਈ ਰਾਮ ॥ ਮਰਿ ਜਨਮਹਿ ਦੁਖੁ ਹੋਈ ਦੂਜੈ
ਭਾਇ ਪਰਜ ਵਿਗੋਈ ਵਿਣੁ ਗੁਰੁ ਤਤੁ ਨ
ਜਾਨਿਆ ॥ ਭਗਤਿ ਵਿਹੁਣਾ ਸਭੁ ਜਗੁ
ਭਰਮਿਆ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਨਿਆ ॥ ਕੋਟਿ
ਮਧੇ ਕਿਨੈ ਪਛਾਣਿਆ ਹਰਿ ਨਾਮਾ ਸਚੁ ਸੋਈ
॥ ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਦੂਜੈ ਭਾਇ
ਪਤਿ ਖੋਈ ॥ ੩ ॥ ਭਗਤਾ ਕੈ ਘਰਿ ਕਾਰਜੁ
ਸਾਚਾ ਹਰਿ ਗੁਣ ਸਦਾ ਵਖਾਣੇ ਰਾਮ ॥ ਭਗਤਿ
ਖਜਾਨਾ ਆਪੇ ਦੀਆ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿ ਸਮਾਣੇ
ਰਾਮ ॥ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿ ਸਮਾਣੇ ਹਰਿ ਮਨਿ
ਭਾਣੇ ਨਾਮੁ ਨਿਧਾਨੁ ਸਚੁ ਪਾਇਆ ॥ ਸਦਾ
ਅਖੁਟੁ ਕਦੇ ਨ ਨਿਖੁਟੈ ਹਰਿ ਦੀਆ ਸਹਜਿ
ਸੁਭਾਇਆ ॥ ਹਰਿ ਜਨ ਉਚੇ ਸਦ ਹੀ ਉਚੇ

truthful as they have inculcated and liked the True Name, which helps to purify our mind.

O Nanak ! The saints, who have recited the True Name, always find an honourable place in the Lord's Presence, including the holy congregations. (1)

O Brother ! The Lord Himself belongs to the same caste as the saints and His honour depends on the honour attained by His saints, as the saints are always immersed in the Lord. They realise their flaws and virtues, having dispelled their egoism from within, through devotion of the Lord thus reciting True Name of the Lord. They always are impressed by the wonder-awe of the Lord and love to serve and worship the Lord alone, day and night and become detached from the world by attaining stability and peace of mind. They are always absorbed in the worship of the Lord, thus purifying their hearts and perceiving the Lord within themselves.

O Nanak ! The saintly persons, who recite True Name, are accepted as Truthful in the Lord's court as well. (2)

The self-willed, faithless persons are engaged in the worship without the guidance of the Guru, but it is not possible to carry out any genuine prayers without the help of the Guru. As such the faithless persons, full of their egoism, undergo sufferings, being engulfed by the worldly veil of falsehood (Maya) and pass through the cycle of births and deaths. Even dual-mindedness has spoiled the lives of the common man, as without the Guru's guidance one cannot understand the truth behind Lord's secrets.

The whole world is running in circles and doubts without remembering the Lord and finally repents at the time of death. Infact, only a few persons have truly realised the value and truth of True Name. O Nanak ! The persons, who attain True Name, gain the respect of others while the faithless persons lose their value and honour among others due to their dual-mindedness. (3)

O Brother ! The saints are always having a flow of Truth in their hearts, thus all their functions are governed by truthfulness and they always sing the praises of the Lord. They have attained the treasure of worship from the Lord themselves and have merged with the Lord having suppressed the dreadful god of death. (Yama). Moreover, they have pleased the Lord, having attained the wealth of True Name. They always gain the treasure of True Name, which is limitless and appear beautiful with their acquisition of True Name

ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਹਾਇਆ ॥ ਨਾਨਕ ਆਪੇ
ਬਖਸਿ ਮਿਲਾਏ ਜੁਗਿ ਜੁਗਿ ਸੋਭਾ ਪਾਇਆ
॥ ੪ ॥ ੧ ॥ ੨ ॥

ਸੂਹੀ ਮਹਲਾ ੩ ॥

ਸਬਦਿ ਸਚੈ ਸਚੁ ਸੋਹਿਲਾ ਜਿਥੈ ਸਚੇ ਕਾ ਹੋਇ
ਵੀਚਾਰੈ ਰਾਮ ॥ ਹਉਮੈ ਸਭਿ ਕਿਲਵਿਖ ਕਾਟੇ
ਸਾਚੁ ਰਖਿਆ ਉਰਿ ਧਾਰੇ ਰਾਮ ॥ ਸਚੁ ਰਖਿਆ
ਉਰ ਧਾਰੇ ਦੁਤਰ ਤਾਰੇ ਫਿਰਿ ਭਵਜਲੁ ਤਰਣੁ
ਨ ਹੋਈ ॥ ਸਚਾ ਸਤਿਗੁਰੁ ਸਚੀ ਬਾਣੀ ਜਿਨਿ
ਸਚੁ ਵਿਖਾਲਿਆ ਸੋਈ ॥ ਸਾਚੇ ਗੁਣ ਗਾਵੈ
ਸਚਿ ਸਮਾਵੈ ਸਚੁ ਵੇਖੈ ਸਭੁ ਸੋਈ ॥ ਨਾਨਕ
ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੀ ਨਾਈ ਸਚੁ ਨਿਸਤਾਰਾ
ਹੋਈ ॥ ੧ ॥ ਸਾਚੈ ਸਤਿਗੁਰਿ ਸਾਚੁ ਬੁਝਾਇਆ
ਪਤਿ ਰਾਖੈ ਸਚੁ ਸੋਈ ਰਾਮ ॥ ਸਚਾ ਭੋਜਨੁ
ਭਾਉ ਸਚਾ ਹੈ ਸਚੈ ਨਾਮਿ ਸੁਖੁ ਹੋਈ ਰਾਮ ॥
ਸਾਚੈ ਨਾਮਿ ਸੁਖੁ ਹੋਈ ਮਰੈ ਨ ਕੋਈ ਗਰਭਿ ਨ
ਜੂਨੀ ਵਾਸਾ ॥ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ਸਚਿ
ਸਮਾਈ ਸਚਿ ਨਾਇ ਪਰਗਾਸਾ ॥ ਜਿਨੀ ਸਚੁ
ਜਾਤਾ ਸੇ ਸਚੇ ਹੋਏ ਅਨਦਿਨੁ ਸਚੁ ਧਿਆਇਨਿ
॥ ਨਾਨਕ ਸਚੁ ਨਾਮੁ ਜਿਨ ਹਿਰਦੈ ਵਸਿਆ ਨਾ
ਵੀਛੁੜਿ ਦੁਖੁ ਪਾਇਨਿ ॥ ੨ ॥ ਸਚੀ ਬਾਣੀ
ਸਚੇ ਗੁਣ ਗਾਵਹਿ ਤਿਤੁ ਘਰਿ ਸੋਹਿਲਾ ਹੋਈ
ਰਾਮ ॥ ਨਿਰਮਲ ਗੁਣ ਸਾਚੇ ਤਨੁ ਮਨੁ ਸਾਚਾ
ਵਿਚਿ ਸਾਚਾ ਪੁਰਖੁ ਪ੍ਰਭੁ ਸੋਈ ਰਾਮ ॥ ਸਭੁ
ਸਚੁ ਵਰਤੈ ਸਚੇ ਬੋਲੈ ਜੋ ਸਚੁ ਕਰੈ ਸੁ ਹੋਈ ॥
ਜਹ ਦੇਖਾ ਤਹ ਸਚੁ ਪਸਰਿਆ ਅਵਰੁ ਨ ਦੂਜਾ
ਕੋਈ ॥ ਸਚੇ ਉਪਜੈ ਸਚਿ ਸਮਾਵੈ ਮਰਿ ਜਨਮੈ
ਦੂਜਾ ਹੋਈ ॥ ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਆਪੇ ਕਰਤਾ

in the state of Equipoise. They attain great heights with the Lord's acceptance through the Guru's guidance.

O Nanak ! The Lord unites His saints with Himself through His Grace and they find acceptance and honour during the ages to come, in the Lord's Presence. (4 - 1 - 2)

Suhi Mahala - 3 (*Sabad sachai sach sohila jithai sachai ka...*)

O Brother ! The Lord has enabled the persons, who are engaged in singing the Praises of the Lord and having discourses on True Name of the True Master, to attain salvation. The persons, who have inculcated the Lord's love in their hearts, have got rid of their sins and egoism and the Lord has enabled them to swim across this ocean of life. But when this human form disappears (at the time of death) it is not possible to swim across this ocean successfully. The Guru is True and His language is also True, who has enabled us to have a glimpse of the Lord's Vision. The person, who sings the Praises of the Lord, will mingle with Truth as he perceives the Lord pervading every being in the world. O Nanak ! The Lord is True and His Grandeur and Greatness is equally True and the person, who engages himself in the love and devotion of the Lord, gets Salvation here (in this life). (1)

O friend ! The True Guru has enabled us to realise Truth through the Guru's teachings and protects our honour. We always partake of True food (of True Name) and depend on its support as our love is also True and we have enjoyed all comforts by reciting True Name. Moreover, such persons do not undergo the torture of the cycle of births and deaths and a birth from the mother's womb. The Lord has illumined man's mind with enlightenment and mingled him with Himself, bestowing upon him all the knowledge of the Lord's secrets. So man is immersed in Truth, having gained complete realisation of True Name by the Lord. The persons, who have understood Truth, have purified themselves and remember the Lord day and night. O Nanak ! The Guru-minded persons, who have inculcated the love of the True Lord and Truth in their hearts, never get separated from the Lord again and suffer the pangs of separation. (2)

All the beings are first created by the Lord, and then mingle with Him only; and they always undergo the cycle of Rebirths so long they entertain dual - mindedness within their innerselves. O Nanak ! The True Master controls everything Himself and makes the human beings perform various functions, as it pleases Him. (3)

ਆਪਿ ਕਰਾਵੈ ਸੋਈ ॥ ੩ ॥ ਸਚੇ ਭਗਤ ਸੋਹਿ
ਦਰਵਾਰੇ ਸਚੇ ਸਚੁ ਵਖਾਣੇ ਰਾਮ ॥ ਘਟ ਅੰਤਰੇ
ਸਾਚੀ ਬਾਣੀ ਸਾਚੇ ਆਪਿ ਪਛਾਣੇ ਰਾਮੇ ॥ ਆਪੁ
ਪਛਾਣਹਿ ਤਾ ਸਚੁ ਜਾਣਹਿ ਸਾਚੇ ਸੋਈ ਹੋਈ
॥ ਸਚਾ ਸਬਦੁ ਸਚੀ ਹੈ ਸੋਭਾ ਸਾਚੇ ਹੀ ਸੁਖ
ਹੋਈ ॥ ਸਾਚਿ ਰਤੇ ਭਗਤ ਇਕ ਰੰਗੀ ਦੂਜਾ
ਰੰਗੁ ਨ ਕੋਈ ॥ ਨਾਨਕ ਜਿਸੁ ਕਉ ਮਸਤਕਿ
ਲਿਖਿਆ ਤਿਸੁ ਸਚੁ ਪਰਾਪਤਿ ਹੋਈ ॥ ੪ ॥
੨ ॥ ੩ ॥

ਸੂਹੀ ਮਹਲਾ ੩ ॥

ਜੁਗ ਚਾਰੇ ਧਨ ਜੇ ਭਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਸੋਹਾਗੁ
ਨ ਹੋਈ ਰਾਮ ॥ ਨਿਹਚਲੁ ਰਾਜੁ ਸਦਾ ਹਰਿ
ਕੇਰਾ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਰਾਮ ॥ ਤਿਸੁ
ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਸਦਾ ਸਚੁ ਸੋਈ ਗੁਰਮੁਖਿ
ਏਕੋ ਜਾਣਿਆ ॥ ਧਨ ਪਿਰ ਮੇਲਾਵਾ ਹੋਆ
ਗੁਰਮਤੀ ਮਨੁ ਮਾਨਿਆ ॥ ਸਤਿਗੁਰੁ ਮਿਲਿਆ
ਤਾ ਹਰਿ ਪਾਇਆ ਬਿਨੁ ਹਰਿ ਨਾਵੈ ਮੁਕਤਿ ਨ
ਹੋਈ ॥ ਨਾਨਕ ਕਾਮਣਿ ਕੰਤੈ ਰਾਵੇ ਮਨਿ
ਮਾਨਿਐ ਸੁਖੁ ਹੋਈ ॥ ੧ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ
ਧਨ ਬਾਲੜੀਏ ਹਰਿ ਵਰੁ ਪਾਵਹਿ ਸੋਈ ਰਾਮ
॥ ਸਦਾ ਹੋਵਹਿ ਸੋਹਾਗਣੀ ਫਿਰਿ ਮੈਲਾ ਵੇਸੁ
ਨ ਹੋਈ ਰਾਮ ॥ ਫਿਰਿ ਮੈਲਾ ਵੇਸੁ ਨ ਹੋਈ
ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਈ ਹਉਮੈ ਮਾਰਿ ਪਛਾਣਿਆ
॥ ਕਰਣੀ ਕਾਰ ਕਮਾਵੈ ਸਬਦਿ ਸਮਾਵੈ ਅੰਤਰਿ
ਏਕੋ ਜਾਣਿਆ ॥ ਗੁਰਮੁਖਿ ਪ੍ਰਭੁ ਰਾਵੇ ਦਿਨੁ
ਰਾਤੀ ਆਪਣਾ ਸਾਚੀ ਸੋਭਾ ਹੋਈ ॥ ਨਾਨਕ
ਕਾਮਣਿ ਪਿਰੁ ਰਾਵੇ ਆਪਣਾ ਰਵਿ ਰਹਿਆ
ਪ੍ਰਭੁ ਸੋਈ ॥ ੨ ॥ ਗੁਰ ਕੀ ਕਾਰ ਕਰੇ ਧਨ

The saintly persons, who consider the Lord as an embodiment of Truth, find an honourable position in the Lord's court, as they have realised the Lord with the help of the Guru's Word (Gurbani), being engrained within their hearts. The persons, who first attain self-realisation, later appreciate Truth, which is attained through the Guru's guidance alone. Even the discourses of such persons are also True, their praises being True, and they find real bliss through the company of the True Lord. O Nanak ! The Guru-minded persons, who are immersed in the Lord's devotion, always enjoy a typical spiritual bliss, as no other joy would interest them. There are only few fortunate persons, being pre-destined by Lord's Will, who enjoy the bliss of Lord's unison. (4 - 2 - 3)

Suhi Mahala - 3 (*Jug cha'rai dhan je bhavai bin satgur.....*)

O Brother ! Even if a (person) disciple roams around the four (Yugas) Ages, he will not find peace and tranquillity of mind without the Guru's guidance and enjoy the bliss of a unison with the Lord-spouse. There is no other power on Earth equal to that of the True Master, and such a Lord is known by us through the Guru's Word alone. The person, who gains unity with the Lord, gets his mind completely absorbed within himself through the Guru's guidance. It is through the attainment of the True Guru, that one acquires True Name and nobody could ever gain salvation without the attainment of True Name. O Nanak ! The Guru-minded person, who is absorbed in the recitation of True Name, enjoys the bliss of the union with the Lord-spouse just like the wedded woman, enjoying the company of her spouse. (1)

O Ignorant Man ! Let us serve the Guru, and attain the Lord by serving Him, thus becoming always in possession of the love of Lord-spouse like the fortunate wedded woman. Neither would you be separated from the Lord, nor would you wear dirty clothes, representing the state of a widow; rather when one realises the Lord through the Guru's guidance, one gets above (avoids) the misdeeds or sinful actions. This is possible only, when one attains self-realisation by ridding himself of his ego. The person, who remains imbued with the love of the Lord, performs virtuous deeds and perceives the Lord everywhere, within and without. Such a person gets honoured and praised everywhere, who enjoys eternal bliss in the company of the Lord-spouse day and night through the Guru's teachings; moreover he realises that the Lord is the greatest power on Earth, who pervades equally everywhere and in all the beings. (2)

O Ignorant Man ! Let us perform the functions as shown by the Guru and follow the Guru's teachings, so that the Guru enables

ਬਾਲੜੀਏ ਹਰਿ ਵਰੁ ਦੇਇ ਮਿਲਾਏ ਰਾਮ ॥
 ਹਰਿ ਕੈ ਰੰਗਿ ਰਤੀ ਹੈ ਕਾਮਣਿ ਮਿਲਿ ਪ੍ਰੀਤਮ
 ਸੁਖੁ ਪਾਏ ਰਾਮ ॥ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਏ
 ਸਚਿ ਸਮਾਏ ਸਚੁ ਵਰਤੈ ਸਭ ਥਾਈ ॥ ਸਚਾ
 ਸੀਗਾਰੁ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਕਾਮਣਿ ਸਚਿ
 ਸਮਾਈ ॥ ਹਰਿ ਸੁਖਦਾਤਾ ਸਬਦਿ ਪਛਾਤਾ
 ਕਾਮਣਿ ਲਇਆ ਕੰਠਿ ਲਾਏ ॥ ਨਾਨਕ ਮਹਲੀ
 ਮਹਲੁ ਪਛਾਣੈ ਗੁਰਮਤੀ ਹਰਿ ਪਾਏ ॥ ੩ ॥
 ਸਾ ਧਨ ਬਾਲੀ ਧੁਰਿ ਮੇਲੀ ਮੇਰੈ ਪ੍ਰਭਿ ਆਪਿ
 ਮਿਲਾਈ ਰਾਮ ॥ ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣੁ ਹੋਆ
 ਪ੍ਰਭੁ ਰਵਿ ਰਹਿਆ ਸਭ ਥਾਈ ਰਾਮ ॥ ਪ੍ਰਭੁ
 ਰਵਿ ਰਹਿਆ ਸਭ ਥਾਈ ਮੰਨਿ ਵਸਾਈ ਪੂਰਬਿ
 ਲਿਖਿਆ ਪਾਇਆ ॥ ਸੇਜ ਸੁਖਾਲੀ ਮੇਰੇ ਪ੍ਰਭੁ
 ਭਾਣੀ ਸਚੁ ਸੀਗਾਰੁ ਬਣਾਇਆ ॥ ਕਾਮਣਿ
 ਨਿਰਮਲ ਹਉਮੈ ਮਲੁ ਖੋਈ ਗੁਰਮਤਿ ਸਚਿ
 ਸਮਾਈ ॥ ਨਾਨਕ ਆਪਿ ਮਿਲਾਈ ਕਰਤੈ ਨਾਮੁ
 ਨਵੈ ਨਿਧਿ ਪਾਈ ॥ ੪ ॥ ੩ ॥ ੪ ॥

ਸੂਹੀ ਮਹਲਾ ੩ ॥

ਹਰਿ ਹਰੇ ਹਰਿ ਗੁਣ ਗਾਵਹੁ ਹਰਿ ਗੁਰਮੁਖੇ
 ਪਾਏ ਰਾਮ ॥ ਅਨਦਿਨੋ ਸਬਦਿ ਰਵਹੁ ਅਨਹਦ
 ਸਬਦ ਵਜਾਏ ਰਾਮ ॥ ਅਨਹਦ ਸਬਦ ਵਜਾਏ
 ਹਰਿ ਜੀਉ ਘਰਿ ਆਏ ਹਰਿ ਗੁਣ ਗਾਵਹੁ
 ਨਾਰੀ ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਗੁਰ ਆਗੈ
 ਸਾ ਧਨ ਕੰਤ ਪਿਆਰੀ ॥ ਗੁਰ ਕਾ ਸਬਦੁ
 ਵਸਿਆ ਘਟ ਅੰਤਰਿ ਸੇ ਜਨ ਸਬਦਿ ਸੁਹਾਏ
 ॥ ਨਾਨਕ ਤਿਨ ਘਰਿ ਸਦ ਹੀ ਸੋਹਿਲਾ ਹਰਿ
 ਕਰਿ ਕਿਰਪਾ ਘਰਿ ਆਏ ॥ ੧ ॥ ਭਗਤਾ

us to unite with the Lord. The person, who inculcates the Lord's love within his heart, enjoys the bliss in the attainment of the Lord. Now he would find Truth pervading everywhere, and mingles with Truth or True Lord finally. The person, who embellishes himself with the ornaments of True Name day and night, finally merges with the Lord. Now he enjoys the clasp (embrace) of the Lord-spouse, as he has realised the Lord's secrets, the benefactor of all comforts, through the Guru's guidance.

O Nanak ! The person, who recognises the Lord-spouse through the Guru's guidance, attains the Lord by following the Guru's teachings, like the wedded woman knowing the nature of her spouse. (3)

The ignorant person was united with the Lord from the beginning, as such the Lord has again enabled him to merge with Him. When the mind was enlightened with the light of knowledge by following the Guru's teachings, the Lord was seen everywhere pervading equally. The Guru's teachings were engrained within my mind, when according to my previous actions, I inculcated the Lord, immanent everywhere, in my heart. Such a person now finds acceptance by the Lord-spouse just like the wedded woman, by using all sorts of ornaments to beautify herself and preparing the place for joining the Lord's loving care. Thus the person purifies himself, casting away the filth of egoism and merges with Truth through the Guru's guidance. O Nanak ! The person, who has attained salvation with the treasure of (nine-nidhis) the occult powers by meditating on True Name, is finally united by the Lord with Himself. (4 - 3 - 4)

Suhi Mahala - 3 (*Har hare har gunn gavoh har gurmukhe'....*)

O Brother ! Let us sing the praises of the Lord just as the Guru-minded persons have attained the Lord by singing His praises, thus we may also enjoy the bliss of life in developing love for the True Master. Moreover, the persons, who have recited the True Name of the Master, have listened to the unstrung (all-pervasive) Music of Nature (anhad Shabad) as they have perceived the True Master.

O dear (Sikh) friend ! Let us always sing the praises of the Lord ! Those persons, who have remembered the Lord continuously, have perceived the Lord within themselves, while listening to the unstrung Music of Nature. The person, who follows the Lord's dictates and serves the True Master day and night, is loved by the Lord spouse just as the wedded woman gains the love of her spouse by serving him. The persons, who have inculcated

ਮਨਿ ਆਨੰਦੁ ਭਇਆ ਹਰਿ ਨਾਮਿ ਰਹੇ ਲਿਵ
ਲਾਏ ਰਾਮ ॥ ਗੁਰਮੁਖੇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ
ਨਿਰਮਲ ਹਰਿ ਗੁਣ ਗਾਏ ਰਾਮ ॥ ਨਿਰਮਲ
ਗੁਣ ਗਾਏ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ਹਰਿ ਕੀ ਅੰਮ੍ਰਿਤ
ਬਾਣੀ ॥ ਜਿਨ੍ਹ ਮਨਿ ਵਸਿਆ ਸੇਈ ਜਨ
ਨਿਸਤਰੇ ਘਟਿ ਘਟਿ ਸਬਦਿ ਸਮਾਣੀ ॥ ਤੇਰੇ
ਗੁਣ ਗਾਵਹਿ ਸਹਜਿ ਸਮਾਵਹਿ ਸਬਦੇ ਮੇਲਿ
ਮਿਲਾਏ ॥ ਨਾਨਕ ਸਵਲ ਜਨਮੁ ਤਿਨ
ਕੇਰਾ ਜਿ ਸਤਿਗੁਰਿ ਹਰਿ ਮਾਰਗਿ ਪਾਏ ॥ ੨
॥ ਸੰਤਸੰਗਤਿ ਸਿਉ ਮੇਲੁ ਭਇਆ ਹਰਿ ਹਰਿ
ਨਾਮਿ ਸਮਾਏ ਰਾਮ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਦ
ਜੀਵਨ ਮੁਕਤ ਭਏ ਹਰਿ ਕੈ ਨਾਮਿ ਲਿਵ ਲਾਏ
ਰਾਮ ॥ ਹਰਿ ਨਾਮਿ ਚਿਤੁ ਲਾਏ ਗੁਰਿ ਮੇਲਿ
ਮਿਲਾਏ ਮਨੂਆ ਰਤਾ ਹਰਿ ਨਾਲੇ ॥ ਸੁਖਦਾਤਾ
ਪਾਇਆ ਮੋਹੁ ਚੁਕਾਇਆ ਅਨਦਿਨੁ ਨਾਮੁ
ਸਮਾਲੇ ॥ ਗੁਰ ਸਬਦੇ ਰਾਤਾ ਸਹਜੇ ਮਾਤਾ
ਨਾਮੁ ਮਨਿ ਵਸਾਏ ॥ ਨਾਨਕ ਤਿਨ ਘਰਿ ਸਦ
ਹੀ ਸੋਹਿਲਾ ਜਿ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਮਾਏ ॥ ੩
॥ ਬਿਨੁ ਸਤਿਗੁਰ ਜਗੁ ਭਰਮਿ ਭੁਲਾਇਆ
ਹਰਿ ਕਾ ਮਹਲੁ ਨ ਪਾਇਆ ਰਾਮ ॥ ਗੁਰਮੁਖੇ
ਇਕਿ ਮੇਲਿ ਮਿਲਾਇਆ ਤਿਨ ਕੇ ਦੂਖ
ਗਵਾਇਆ ਰਾਮ ॥ ਤਿਨ ਕੇ ਦੂਖ ਗਵਾਇਆ
ਜਾ ਹਰਿ ਮਨਿ ਭਾਇਆ ਸਦਾ ਗਾਵਹਿ ਰੰਗਿ
ਰਤੇ ॥ ਹਰਿ ਕੇ ਭਗਤ ਸਦਾ ਜਨ ਨਿਰਮਲ
ਜੁਗਿ ਜੁਗਿ ਸਦ ਹੀ ਜਾਤੇ ॥ ਸਾਚੀ ਭਗਤਿ

the Lord's love in their hearts, through (the teachings of) the Guru's Word, have appeared beautiful, being engaged in the Guru's guidance.

O Nanak ! Such Guru-minded persons always enjoy the bliss and joy of life as the Lord abides within their hearts through the Grace of the Lord. (1)

The saintly persons, who are immersed in the True Name of the Lord, have developed joy, as their mind is purified by the Guru's message by singing praises of the Pure and True-Lord. They have further listened to the sweet nectar of True Name with their ears and sung the praises of the Lord with their tongues. Thus the persons, who have inculcated True Name in their hearts, have crossed this ocean of life successfully, as they have perceived the same vision of the True Lord pervading everywhere through the Guru's teachings. O Brother ! The persons, who have been diverted to the love of the Guru's Word, get merged with the Lord by singing the praises of the Lord. O Nanak ! The persons, who have been directed onto the right path by the Guru, spend this life fruitfully and successfully. (2)

The persons, who have gained the company of holy (saints) congregations, have attained the Lord; they have always been immersed in True Name through the Guru's guidance and gain salvation in their life time itself. They have engaged their mind in the recitation of True Name, and have merged with the Lord in the association of the Guru, being imbued with the love of the Lord. The persons, who have attained the Lord, the fountain-head of all comforts, have cut off their relationship with the worldly veil of falsehood and recited True Name day and night. The Lord bestows His True Name on such persons, as their heart is fully immersed in the union of the Lord through the Guru's guidance. O Nanak ! The persons, who are always engrossed in the service of the Lord, enjoy the bliss of life. (3)

O Brother ! The whole world, devoid of the Guru's guidance is engrossed in forgetting the Lord, as such they cannot attain unison with the Lord. The sufferings of some persons, who have been united with the Lord, have been cast away as they have won the Lord's love and acceptance. They sing the praises of the Lord, being fully imbued with His love. Such persons, who are united with the Lord, are pure of heart and are known throughout the four Ages. They are engaged in the real worship of the Lord and are

ਕਰਹਿ ਦਰਿ ਜਾਪਹਿ ਘਰਿ ਦਰਿ ਸਚਾ ਸੋਈ
॥ ਨਾਨਕ ਸਚਾ ਸੋਹਿਲਾ ਸਚੀ ਸਚੁ ਬਾਣੀ
ਸਬਦੇ ਹੀ ਸੁਖੁ ਹੋਈ ॥ ੪ ॥ ੪ ॥ ੫ ॥

ਸੂਹੀ ਮਹਲਾ ੩ ॥

ਜੇ ਲੋੜਹਿ ਵਰੁ ਬਾਲੜੀਏ ਤਾ ਗੁਰ ਚਰਣੀ
ਚਿਤੁ ਲਾਏ ਰਾਮ ॥ ਸਦਾ ਹੋਵਹਿ ਸੋਹਾਗਣੀ
ਹਰਿ ਜੀਉ ਮਰੈ ਨ ਜਾਏ ਰਾਮ ॥ ਹਰਿ ਜੀਉ
ਮਰੈ ਨ ਜਾਏ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਏ ਸਾ ਧਨ
ਕੰਤ ਪਿਆਰੀ ॥ ਸਚਿ ਸੰਜਮਿ ਸਦਾ ਹੈ
ਨਿਰਮਲ ਗੁਰ ਕੈ ਸਬਦਿ ਸੀਗਾਰੀ ॥ ਮੇਰਾ
ਪ੍ਰਭੁ ਸਾਚਾ ਸਦ ਹੀ ਸਾਚਾ ਜਿਨਿ ਆਪੇ ਆਪੁ
ਉਪਾਇਆ ॥ ਨਾਨਕ ਸਦਾ ਪਿਰੁ ਰਾਵੇ ਆਪਣਾ
ਜਿਨਿ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇਆ ॥੧॥
ਪਿਰੁ ਪਾਇਅੜਾ ਬਾਲੜੀਏ ਅਨਦਿਨੁ ਸਹਜੇ
ਮਾਤੀ ਰਾਮ ॥ ਗੁਰਮਤੀ ਮਨਿ ਅਨਦੁ ਭਇਆ
ਤਿਤੁ ਤਨਿ ਮੈਲੁ ਨ ਰਾਤੀ ਰਾਮ ॥ ਤਿਤੁ ਤਨਿ
ਮੈਲੁ ਨ ਰਾਤੀ ਹਰਿ ਪ੍ਰਭਿ ਰਾਤੀ ਮੇਰਾ ਪ੍ਰਭੁ
ਮੇਲਿ ਮਿਲਾਏ ॥ ਅਨਦਿਨੁ ਰਾਵੇ ਹਰਿ ਪ੍ਰਭੁ
ਅਪਣਾ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥ ਗੁਰਮਤਿ
ਪਾਇਆ ਸਹਜਿ ਮਿਲਾਇਆ ਅਪਣੇ ਪ੍ਰੀਤਮ
ਰਾਤੀ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਪ੍ਰਭੁ
ਰਾਵੇ ਰੰਗਿ ਰਾਤੀ ॥ ੨ ॥ ਪਿਰੁ ਰਾਵੇ ਰੰਗਿ
ਰਾਤੜੀਏ ਪਿਰ ਕਾ ਮਹਲੁ ਤਿਨ ਪਾਇਆ ਰਾਮ
॥ ਸੋ ਸਹੇ ਅਤਿ ਨਿਰਮਲੁ ਦਾਤਾ ਜਿਨਿ ਵਿਚਹੁ
ਆਪੁ ਗਵਾਇਆ ਰਾਮ ॥ ਵਿਚਹੁ ਮੋਹੁ
ਚੁਕਾਇਆ ਜਾ ਹਰਿ ਭਾਇਆ ਹਰਿ ਕਾਮਣਿ
ਮਨਿ ਭਾਣੀ ॥ ਅਨਦਿਨੁ ਗੁਣ ਗਾਵੈ ਨਿਤ
ਸਾਚੇ ਕਥੇ ਅਕਥ ਕਹਾਣੀ ॥ ਜੁਗ ਚਾਰੇ ਸਾਚਾ

received with honour at the Lord's court as they have inculcated the Lord's love in their hearts. O Nanak ! Such persons always enjoy the bliss of life, as their speech is truthful and one gets relief by listening to their teachings. (4 - 4 - 5)

Suhi Mahala - 3 (*Je lor'eh var balr'eai ta Gur charni chit.....*)

O friendly Sikh ! Inculcate the love of the Guru in your heart in case you are interested in seeking the Lord-spouse by falling at His lotus-feet, so that you will enjoy the unison of the Lord all the time, who does not pass through the cycle of the births and deaths (being ever-existent), like the wedded woman enjoying the company of the spouse. The person, who has followed the Guru's teachings, wins the love and acceptance of the Lord-spouse, who is not passed through the cycle of Rebirths, being imperishable. Such a person becomes pure of heart, by embellishing himself with the ornaments of the Guru's Word and leading a life of discipline, having controlled his sensual desires. My (Lord) Master is always True and ever-existent, who has created this universe. O Nanak ! The person, who has inculcated the love of the Lord in his heart by falling at His lotus-feet, always enjoys the bliss of Lord's unison. (1)

The person, who has attained the Lord-Spouse, remains immersed in His love day and night (like the wedded woman enjoying he company of her spouse). Such a person has purified himself by ridding himself of the filth of his sins and enjoys the bliss of life by following the Guru's guidance. Then the Lord unites such a person in the company of the holy saints by casting away all his vicious thoughts and sinful actions, thus remaining immersed in the Lord's love. By getting rid of his egoism, such a person then enjoys the blissful unison of the Lord-spouse during day and night. Such a person then merges with the Lord by attaining His love and acceptance through the Guru's guidance, in a state of equipoise. O Nanak ! The person, who gains the (Greatness) honour of the Lord's True Name, always sings the praises of the Lord thus enjoying the eternal bliss. (2)

The person, who recites True Name of the Lord always, being imbued with His love, finally unites with the Lord-spouse. The Master is attained by the person, who has rid himself of his egoism and then attains the Lord-spouse, who is the (purest) greatest benefactor of all mankind, such a person then wins the love and acceptance of the Lord by casting away his worldly attachments and imbibing His love in his heart. Then he always sings the praises of the True Lord, describing the Greatness of the indescribable

ਏਕੋ ਵਰਤੈ ਬਿਨੁ ਗੁਰ ਕਿਨੈ ਨ ਪਾਇਆ ॥
ਨਾਨਕ ਰੰਗਿ ਰਵੈ ਰੰਗਿ ਰਾਤੀ ਜਿਨਿ ਹਰਿ
ਸੇਤੀ ਚਿਤੁ ਲਾਇਆ ॥ ੩ ॥ ਕਾਮਣਿ ਮਨਿ
ਸੋਹਿਲੜਾ ਸਾਜਨ ਮਿਲੇ ਪਿਆਰੇ ਰਾਮ ॥
ਗੁਰਮਤੀ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਹਰਿ ਰਾਖਿਆ
ਉਰਿ ਧਾਰੇ ਰਾਮ ॥ ਹਰਿ ਰਾਖਿਆ ਉਰਿ ਧਾਰੇ
ਅਪਨਾ ਕਾਰਜੁ ਸਵਾਰੇ ਗੁਰਮਤੀ ਹਰਿ ਜਾਤਾ
॥ ਪ੍ਰੀਤਮਿ ਮੋਹਿ ਲਾਇਆ ਮਨੁ ਮੇਰਾ ਪਾਇਆ
ਕਰਮ ਬਿਧਾਤਾ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ
ਪਾਇਆ ਹਰਿ ਵਸਿਆ ਮੰਨਿ ਮੁਰਾਰੇ ॥ ਨਾਨਕ
ਮੇਲਿ ਲਈ ਗੁਰਿ ਅਪੁਨੈ ਗੁਰੁ ਕੈ ਸਬਦਿ ਸਵਾਰੇ
॥ ੪ ॥ ੫ ॥ ੬ ॥

ਸੂਹੀ ਮਹਲਾ ੩ ॥

ਸੋਹਿਲੜਾ ਹਰਿ ਰਾਮ ਨਾਮੁ ਗੁਰ ਸਬਦੀ
ਵੀਚਾਰੇ ਰਾਮ ॥ ਹਰਿ ਮਨੁ ਤਨੇ ਗੁਰਮੁਖਿ ਭੀਜੈ
ਰਾਮ ਨਾਮੁ ਪਿਆਰੇ ਰਾਮ ॥ ਰਾਮ ਨਾਮੁ ਪਿਆਰੇ
ਸਭਿ ਕੁਲ ਉਧਾਰੇ ਰਾਮ ਨਾਮੁ ਮੁਖਿ ਬਾਣੀ ॥
ਆਵਣ ਜਾਣ ਰਹੇ ਸੁਖੁ ਪਾਇਆ ਘਰਿ
ਅਨਹਦ ਸੁਰਤਿ ਸਮਾਣੀ ॥ ਹਰਿ ਹਰਿ ਏਕੋ
ਪਾਇਆ ਹਰਿ ਪ੍ਰਭੁ ਨਾਨਕ ਕਿਰਪਾ ਧਾਰੇ ॥
ਸੋਹਿਲੜਾ ਹਰਿ ਰਾਮ ਨਾਮੁ ਗੁਰ ਸਬਦੀ
ਵੀਚਾਰੇ ॥ ੧ ॥ ਹਮ ਨੀਵੀ ਪ੍ਰਭੁ ਅਤਿ ਊਚਾ
ਕਿਉ ਕਰਿ ਮਿਲਿਆ ਜਾਏ ਰਾਮ ॥ ਗੁਰਿ
ਮੇਲੀ ਬਹੁ ਕਿਰਪਾ ਧਾਰੀ ਹਰਿ ਕੈ ਸਬਦਿ
ਸੁਭਾਏ ਰਾਮ ॥ ਮਿਲੁ ਸਬਦਿ ਸੁਭਾਏ ਆਪੁ
ਗਵਾਏ ਰੰਗ ਸਿਉ ਰਲੀਆ ਮਾਣੇ ॥ ਸੇਜ
ਸੁਖਾਲੀ ਜਾ ਪ੍ਰਭੁ ਭਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮਿ
ਸਮਾਣੇ ॥ ਨਾਨਕ ਸੋਹਾਗਣਿ ਸਾ ਵਡਭਾਗੀ

Lord. Infact, the True Lord is pervading throughout the four Ages (Yugas) but no one realises Him without the Guru's guidance. O Nanak ! The person, imbued with the love of the Lord-spouse, enjoys the bliss of His unison. (by reciting Truth Name). (3)

The person, who is united with the Lord-spouse, enjoys the bliss of life, His unison (like the woman enjoying the conjugal bliss of her spouse). Such a person has purified his heart through the Guru's guidance and inculcated the love of the Lord in his heart. The Guru-minded persons who have realised the Lord through the Guru's guidance, have completed all their functions successfully by reciting Lord's True Name with love and devotion. Infact, my heart is fully enamoured with the Lord's love through His Grace, by attaining the True Master who decides our fate based on our actions. Thus I have enjoyed the eternal bliss by serving the Guru and inculcating the love (in my heart) of the Lord (Murari).

O Nanak ! I have been united with the praise-worthy Lord through His Grace and the Guru's guidance and have enjoyed the love of the Lord-spouse by following the Guru's Word. (4 - 5 - 6)

Suhi Mahala - 3 (Sohilar'a har Ram Naam Gur sabdi vicharai...)

O Brother ! The Guru-minded persons are received with honour in the Lord's Presence as they ponder and understand the Guru's teachings and thus recite True Name. They have developed love for the Lord's True Name and are immersed in the Lord with love and devotion. (both by body and mind). They sing the Guru's Word (Gurbani) with the tongue. Thus reciting True Name of the Lord, they have helped other family members even to cross this ocean of life successfully, having developed love and devotion for True Name. They are so much absorbed in the Lord's love, that they hear the unstrung Music (all pervasive music) of Nature within their hearts and enjoy all the comforts, thus saving themselves from the cycle of Rebirths. O Nanak ! When the Lord bestows His Grace and munificence on such persons, they have perceived the Lord's vision, and are united with Him. They thus receive honours at the Lord's court, through recitation of True Name or whenever anyone considers the qualities of the Lord's Personality. (1)

O True Master ! I am a lowly and mean person with no qualities in me while my True Master is the Greatest power with all the virtues in Him? How could we unite with Him? It is through the Lord's Grace that we got the association of the Guru, through whose guidance we get merged with the Lord, thus finding acceptance in the Lord's Presence, and getting rid of our egoism through the Guru's teachings we get honoured. Thus we enjoy the bliss of life, being immersed in the love of the Lord through the Guru's guidance. Once the Guru got pleased with us, we enjoyed

ਜੇ ਚਲੈ ਸਤਿਗੁਰ ਭਾਏ ॥ ਹਮ ਨੀਵੀ ਪ੍ਰਭੁ
ਅਤਿ ਊਚਾ ਕਿਉ ਕਰਿ ਮਿਲਿਆ ਜਾਏ ਰਾਮ
॥ ੨ ॥ ਘਟਿ ਘਟੇ ਸਭਨਾ ਵਿਚਿ ਏਕੋ ਏਕੋ
ਰਾਮ ਭਤਾਰੋ ਰਾਮ ॥ ਇਕਨਾ ਪ੍ਰਭੁ ਦੂਰਿ ਵਸੈ
ਇਕਨਾ ਮਨਿ ਆਧਾਰੋ ਰਾਮ ॥ ਇਕਨਾ ਮਨ
ਆਧਾਰੋ ਸਿਰਜਣਹਾਰੋ ਵਡਭਾਰੀ ਗੁਰੁ
ਪਾਇਆ ॥ ਘਟਿ ਘਟਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਸੁਆਮੀ
ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਇਆ ॥ ਸਹਜੇ ਅਨਦੁ
ਹੋਆ ਮਨੁ ਮਾਨਿਆ ਨਾਨਕ ਬ੍ਰਹਮ ਬੀਚਾਰੋ ॥
ਘਟਿ ਘਟੇ ਸਭਨਾ ਵਿਚਿ ਏਕੋ ਏਕੋ ਰਾਮ
ਭਤਾਰੋ ਰਾਮ ॥ ੩ ॥ ਗੁਰੁ ਸੇਵਨਿ ਸਤਿਗੁਰੁ
ਦਾਤਾ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ਰਾਮ ॥
ਹਰਿ ਧੂੜਿ ਦੇਵਹੁ ਮੈ ਪੂਰੇ ਗੁਰ ਕੀ ਹਮ ਪਾਪੀ
ਮੁਕਤੁ ਕਰਾਇਆ ਰਾਮ ॥ ਪਾਪੀ ਮੁਕਤੁ ਕਰਾਏ
ਆਪੁ ਗਵਾਏ ਨਿਜ ਘਰਿ ਪਾਇਆ ਵਾਸਾ ॥
ਬਿਬੇਕ ਬੁਧੀ ਸੁਖਿ ਰੈਣਿ ਵਿਹਾਣੀ ਗੁਰਮਤਿ
ਨਾਮਿ ਪ੍ਰਗਾਸਾ ॥ ਹਰਿ ਹਰਿ ਅਨਦੁ ਭਇਆ
ਦਿਨੁ ਰਾਤੀ ਨਾਨਕ ਹਰਿ ਮੀਨ ਲਗਾਏ ॥
ਗੁਰ ਸੇਵਨਿ ਸਤਿਗੁਰੁ ਦਾਤਾ ਹਰਿ ਹਰਿ ਨਾਮਿ
ਸਮਾਏ ॥ ੪ ॥ ੬ ॥ ੭ ॥ ੮ ॥ ੯ ॥ ੧੨ ॥
ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੪ ਛੰਤ ਘਰੁ ੧
੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਇ ਅਵਗਣ ਵਿਕਣਾ
ਗੁਣ ਰਵਾ ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਧਿਆਇ ਗੁਰਬਾਣੀ ਨਿਤ ਨਿਤ ਚਵਾ
ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਗੁਰਬਾਣੀ ਸਦ ਮੀਠੀ
ਲਾਗੀ ਪਾਪ ਵਿਕਾਰ ਗਵਾਇਆ ॥ ਹਉਮੈ

the bliss of His union by inculcating the love of True Name in our hearts.

O Nanak ! The person, who leads a life following the Lord's Will, enjoys the company of the Lord-spouse just as the wedded woman enjoys the conjugal bliss of her spouse, by obeying his commands. O Lord ! Pray grant me the boon of Your advice and guidance as to how to attain Your union, when I am without any qualities while You are so Great and an ocean of virtues ! (2)

O Brother ! There is only one Lord- creator, who pervades all the beings. The self-willed persons always perceive the Lord as a distant entity whereas the Guru-minded persons find Him abiding within themselves. He is their mainstay, being the Lord-Creator, as some Guru-minded persons have attained the Lord through the Guru's guidance.

Infact, the Lord abides within each individual, but such a Lord, being beyond our comprehension, is perceived by few persons. O Nanak ! The persons, who have been imbued with the love and careful analysis of the Lord's secrets, enjoy the bliss of His union in a state of 'Equipose'. There is only one Lord, True Master of all the beings, who pervades all the beings equally. (3)

The Lord (Guru) is the benefactor of all, giving common instructions to all the beings, and the Guru-minded persons have got immersed in the love of such a wonderful Lord. O True Master! May You bestow the dust of the lotus-feet of such a Guru, who has granted salvation to sinners like us, who have attained self-realisation by ridding themselves of their egoism ! They have helped many others towards the same goal, as they have been enlightened with the Guru's knowledge thus attaining True Name and enjoying the whole life in joy and comforts having clear understanding of this life. O Nanak ! We now enjoy the bliss of a unison with the Lord day and night as the Lord's True and sweet Name has been tasted by us. We have merged with such a Lord by reciting His True Name, while His message is common to all. (4 - 6 - 7 - 5-7- 12)

Rag Suhi Mahala - 4 Chhant Ghar - 1 Ik onkar satgur prasad (Satgur purkh mila'ie' avgan vikran' gunn rava (n).....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O True Master ! May I be united with the True Guru in whose company I may get over all my vicious (qualities) thoughts in exchange for Your virtues ! Then I would sing Your praises daily and recite Your True Name through the Guru's Word. (Gurbani) The Guru's Word (Gurbani) has been so sweet that its

ਰੋਗੁ ਗਇਆ ਭਉ ਭਾਗਾ ਸਹਜੇ ਸਹਜਿ
ਮਿਲਾਇਆ ॥ ਕਾਇਆ ਸੇਜ ਗੁਰ ਸਬਦਿ
ਸੁਖਾਲੀ ਗਿਆਨ ਤਤਿ ਕਰਿ ਭੋਗੇ ॥ ਅਨਦਿਨੁ
ਸੁਖਿ ਮਾਣੇ ਨਿਤ ਰਲੀਆ ਨਾਨਕ ਧੁਰਿ ਸੰਜੋਗੇ
॥ ੧ ॥ ਸਤੁ ਸੰਤੋਖੁ ਕਰਿ ਭਾਉ ਕੁੜਮੁ ਕੁੜਮਾਈ
ਆਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਸੰਤ ਜਨਾ ਕਰਿ
ਮੇਲੁ ਗੁਰਬਾਣੀ ਗਾਵਾਈਆ ਬਲਿ ਰਾਮ ਜੀਉ
॥ ਬਾਣੀ ਗੁਰ ਗਾਈ ਪਰਮ ਗਤਿ ਪਾਈ ਪੰਚ
ਮਿਲੇ ਸੋਹਾਇਆ ॥ ਗਇਆ ਕਰੇਧੁ ਮਮਤਾ
ਤਨਿ ਨਾਨੀ ਪਾਖੰਡੁ ਭਰਮੁ ਗਵਾਇਆ ਹਉਮੈ
ਪੀਰ ਗਈ ਸੁਖੁ ਪਾਇਆ ਆਰੋਗਤ ਭਏ
ਸਰੀਰਾ ॥ ਗੁਰ ਪਰਸਾਦੀ ਬ੍ਰਹਮੁ ਪਛਾਤਾ
ਨਾਨਕ ਗੁਣੀ ਗਹੀਰਾ ॥ ੨ ॥ ਮਨਮੁਖਿ
ਵਿਛੁੜੀ ਦੂਰਿ ਮਹਲੁ ਨ ਪਾਏ ਬਲਿ ਗਈ
ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਅੰਤਰਿ ਮਮਤਾ ਕੂਰਿ ਕੁੜੁ
ਵਿਹਾਏ ਕੁੜਿ ਲਈ ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਕੁੜੁ
ਕਪਟੁ ਕਮਾਵੈ ਮਹਾ ਦੁਖੁ ਪਾਵੈ ਵਿਨੁ ਸਤਿਗੁਰੁ
ਮਗੁ ਨ ਪਾਇਆ ॥ ਉਝੜ ਪੰਥਿ ਕ੍ਰਮੈ ਗਵਾਰੀ
ਖਿਨੁ ਖਿਨੁ ਧਕੇ ਖਾਇਆ ॥ ਆਪੇ ਦਇਆ
ਕਰੇ ਪ੍ਰਭੁ ਦਾਤਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਏ ॥
ਜਨਮ ਜਨਮ ਕੇ ਵਿਛੁੜੇ ਜਨ ਮੇਲੇ ਨਾਨਕ
ਸਹਜਿ ਸੁਭਾਏ ॥ ੩ ॥ ਆਇਆ ਲਗਨੁ
ਗਣਾਇ ਹਿਰਦੈ ਧਨ ਓਮਾਹੀਆ ਬਲਿ ਰਾਮ
ਜੀਉ ॥ ਪੰਡਿਤ ਪਾਧੇ ਆਣਿ ਪਤੀ ਬਹਿ

study has helped me to shed away all my sins and vicious thoughts. Now as a result of this study, the mind has become peaceful, and we have done away with our egoism and the fear complex of the Yama. (god of death) O Nanak ! Now we are enjoying the bliss of life day and night in the company of the Lord-creator, the True Master, ever-existing from the beginning of this universe, as we are fully prepared to accept the Lord-spouse within our body, which would enjoy the bliss of union with the Lord and His love through His light of knowledge. Now we have attained everything, predestined for us, by the Lord's Will. (1)

O Lord ! It appears as if we have got Lord's love, truthfulness and contentment and peace (from the parents-in-law of the children) in the form of sweets for the auspicious occasion and the Guru's Word (studied) read (to other) as the songs sung at such auspicious occasions. When we attained salvation through the study of Gurbani (Guru's Word), we got the company of such Gurusikhs who helped us to complete our functions successfully. Now we have shed our anger, and the burning desires for worldly things (possessions) have disappeared and all the misgivings and formal rituals including all vices have been eliminated. With the egoism having been removed, the (body) sufferings gave way to all sorts of comforts. O Nanak ! Now we have realised the Lord, the fountain-head of all virtues, through the Guru's Grace. (2)

O True Master (Balam)! The self-minded person, having been separated from the Lord-spouse, wanders around the cycle of the Rebirths and is far removed from the Lord just like the wedded woman separated from her spouse, and burns in the fire of acquiring move worldly possessions. There is falsehood and worldly desires working within the individual and the foolish person conducts the false business of life thus being devoured by falsehood. Infact, the self-willed person, without the Guru's guidance, suffers in life as no one gets to know the right path towards uniting with the Lord just as the forsaken wedded woman roams around, having lost her way and suffers problems every moment. But the Lord bestows the (association) company of the Guru, when He blesses us with His Grace. O Nanak ! Now the Lord has united us, having been separated from Him for ages, with Himself in a state of 'Equipoise'. (3)

O Lord ! The Guru-minded person now enjoys bliss of life, having got the chance of uniting with the Lord for which he was having the craving for so long. (just as one receives certain sweets or other articles in confirmation of the marriage proposal). The

ਵਾਚਾਈਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਪਤੀ ਵਾਚਾਈ
ਮਨਿ ਵਜੀ ਵਧਾਈ ਜਬ ਸਾਜਨ ਸੁਣੇ ਘਰਿ
ਆਏ ॥ ਗੁਣੀ ਗਿਆਨੀ ਬਹਿ ਮਤਾ ਪਕਾਇਆ
ਫੇਰੇ ਤਤੁ ਦਿਵਾਏ ॥ ਵਰੁ ਪਾਇਆ ਪੁਰਖੁ
ਅਗੰਮੁ ਅਗੋਚਰੁ ਸਦ ਨਵਤਨੁ ਬਾਲ ਸਖਾਈ
॥ ਨਾਨਕ ਕਿਰਪਾ ਕਰਿ ਕੈ ਮੇਲੇ ਵਿਛੁੜਿ ਕਟੇ
ਨ ਜਾਈ ॥ ੪ ॥ ੧ ॥

ਸੂਹੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਪਹਿਲੜੀ ਲਾਵ ਪਰਵਿਰਤੀ ਕਰਮ
ਦ੍ਰਿੜਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਬਾਣੀ ਬ੍ਰਹਮਾ
ਵੇਦੁ ਧਰਮੁ ਦ੍ਰਿੜਹੁ ਪਾਪ ਤਜਾਇਆ ਬਲਿ
ਰਾਮ ਜੀਉ ॥ ਧਰਮੁ ਦ੍ਰਿੜਹੁ ਹਰਿ ਨਾਮੁ
ਧਿਆਵਹੁ ਸਿਮ੍ਰਿਤਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥
ਸਤਿਗੁਰੁ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਹੁ ਸਭਿ ਕਿਲਵਿਖ
ਪਾਪ ਗਵਾਇਆ ॥ ਸਹਜ ਅਨੰਦੁ ਹੋਆ
ਵਡਭਾਰੀ ਮਨਿ ਹਰਿ ਹਰਿ ਮੀਠਾ ਲਾਇਆ
॥ ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਲਾਵ ਪਹਿਲੀ ਆਰੰਭੁ
ਕਾਜੁ ਰਚਾਇਆ ॥ ੧ ॥ ਹਰਿ ਦੂਜੜੀ ਲਾਵ
ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ
॥ ਨਿਰਭਉ ਭੈ ਮਨੁ ਹੋਇ ਹਉਮੈ ਮੈਲੁ
ਗਵਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਨਿਰਮਲੁ ਭਉ
ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਹਰਿ ਵੇਖੈ ਰਾਮੁ
ਹਦੂਰੇ ॥ ਹਰਿ ਆਤਮ ਰਾਮੁ ਪਸਾਰਿਆ ਸੁਆਮੀ
ਸਰਬ ਰਹਿਆ ਭਰਪੂਰੇ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ
ਪ੍ਰਭੁ ਏਕੋ ਮਿਲਿ ਹਰਿ ਜਨ ਮੰਗਲ ਗਾਏ ॥

Guru-minded person now sings the praises of the Lord, like the pandit reading one's astrological diary, by reciting the Guru's Word (Gurbani) thus ridding oneself of the three -pronged Maya and giving the right guidance to others. So with the understanding of the right meaning of the Guru's Word, we felt joy within ourselves on learning that the saints are now waiting for us within our own (home), innerself. We thus realised the true knowledge of the Guru's Word from such Guru-minded persons as if the marriage was solemnised with the Lord-spouse.

O Nanak ! Now we have attained the Lord - spouse, who was hidden and beyond our comprehension, with a completely new form though known from childhood, thus the (Sikh) disciple gets united with the Lord-spouse through the Lord's Grace, never to be separated from Him again. (4 - 1)

Suhi Mahala - 4 (*Har pehlari lav parviti karam drir'aya....*)

O Man ! The first stage towards developing love of the Lord consists of ridding ourselves of vicious thoughts and vices and engaging us in performing virtuous deeds. Then the light of knowledge about the Lord was bestowed on us and we were freed from our sins by reading the Guru's Word (Gurbani) and confirming this practice with religious fervour. O Brother ! Let us recite Lord's True Name and confirm this religious practice as given by Hindu books of lore like Simritis by insisting on recitation of True Name! Then remember the Lord through the Guru's teachings so that all our sins are wasted away and our sufferings come to an end by reciting Lord's True Name. The Guru-minded persons, who are fortunate and pre-destined by Lord's Will have accepted True Name as sweet nectar and enjoyed the bliss of True Name in the state of 'Equipoise'.

O Nanak ! Just as this is the first stage of a woman getting wedded to her spouse, in the same way this is the first stage in the unification of the (Sikh) disciple with his Lord-spouse, and the start of the holy procedure for the purpose. (1)

The second stage for meeting the Lord is given by this second lav (round) by which the Sikh gets to know the virtues like thoughtful considerations of the Lord's secrets through the Guru's guidance (just as a woman in the process of uniting with her spouse). O Lord ! The mind is now free from the fear of death complex and is purified from the filth of egoism. Instead the love of the Lord (along with His fear), which purifies the heart, has been attained and we sing the praises of the Lord, thus perceiving the Lord very close and within us. The Lord is seen pervading all the beings equally, who has created this universe. O Nanak ! Now

ਜਨ ਨਾਨਕ ਦੂਜੀ ਲਾਵ ਚਲਾਈ ਅਨਹਦ
ਸਬਦ ਵਜਾਏ ॥ ੨ ॥ ਹਰਿ ਤੀਜੜੀ ਲਾਵ
ਮਨਿ ਚਾਉ ਭਇਆ ਬੈਰਾਗੀਆ ਬਲਿ ਰਾਮ
ਜੀਉ ॥ ਸੰਤ ਜਨਾ ਹਰਿ ਮੇਲੁ ਹਰਿ ਪਾਇਆ
ਵਡਭਾਗੀਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਨਿਰਮਲੁ
ਹਰਿ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਮੁਖਿ ਬੋਲੀ
ਹਰਿ ਬਾਣੀ ॥ ਸੰਤ ਜਨਾ ਵਡਭਾਗੀ ਪਾਇਆ
ਹਰਿ ਕਬੀਐ ਅਕਥ ਕਹਾਣੀ ॥ ਹਿਰਦੈ ਹਰਿ
ਹਰਿ ਹਰਿ ਧੁਨਿ ਉਪਜੀ ਹਰਿ ਜਪੀਐ ਮਸਤਕਿ
ਭਾਗੁ ਜੀਉ ॥ ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਤੀਜੀ ਲਾਵੈ
ਹਰਿ ਉਪਜੈ ਮਨਿ ਬੈਰਾਗੁ ਜੀਉ ॥ ੩ ॥ ਹਰਿ
ਚਉਥੜੀ ਲਾਵ ਮਨਿ ਸਹਜੁ ਭਇਆ ਹਰਿ
ਪਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਗੁਰਮੁਖਿ
ਮਿਲਿਆ ਸੁਭਾਇ ਹਰਿ ਮਨਿ ਤਨਿ ਮੀਠਾ
ਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਹਰਿ ਮੀਠਾ
ਲਾਇਆ ਮੇਰੇ ਪ੍ਰਭ ਭਾਇਆ ਅਨਦਿਨੁ ਹਰਿ
ਲਿਵ ਲਾਈ ॥ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ
ਸੁਆਮੀ ਹਰਿ ਨਾਮਿ ਵਜੀ ਵਾਧਾਈ ॥ ਹਰਿ
ਪ੍ਰਭਿ ਠਾਕੁਰਿ ਕਾਜੁ ਰਚਾਇਆ ਧਨ ਹਿਰਦੈ
ਨਾਮਿ ਵਿਗਾਸੀ ॥ ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਚਉਥੀ
ਲਾਵੈ ਹਰਿ ਪਾਇਆ ਪ੍ਰਭੁ ਅਵਿਨਾਸੀ ॥੪॥੨॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੨ ॥

ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਗਾਏ ॥ ਹਿਰਦੈ ਰਸਨ
ਰਸਾਏ ॥ ਹਰਿ ਰਸਨ ਰਸਾਏ ਮੇਰੇ ਪ੍ਰਭ ਭਾਏ

we see the Lord pervading everywhere and sing His praises in the company of His beloved holy saints. With this second stage of the marriage ceremony (lav) we could hear the unstrung Music of Nature within us so that we are tuned to the frequency of Lord's love, speaking the same language. (2)

With the start of the third stage of this ceremony (third lav) we have developed an urge and craving for uniting with the Lord. O detached Man ! Now the lover of the Lord has developed love and devotion for Him and the fortunate persons have united with the Lord in the company of holy saints. When we sang the praises of the Lord, we attained the pure and True Name of the Lord and the recitation of the Guru's Word (Gurbani) started automatically with the tongue. The fortunate Guru-minded persons have been united with the holy saints in the company of holy congregations, where the indescribable versions of the limitless Lord are being discussed. O Nanak ! Once an individual possesses good fortune, then one could recite Lord's True Name, resulting in the alluring (charming) effects of True Name in the hearts of those persons, so this is the third stage of this ceremony (or lav) resulting in the love of the Lord on meeting Him and reciting True Name. This has gained for us detachment from the worldly pleasures in the search for Lord's love.

O Lord ! The fourth stage of this functions (or lav) is that the mind has attained the state of Equipoise, with the enlightenment of knowledge within the heart so that the Lord's true form has been revealed to us. O Lord ! Now the True Guru has met us who has bestowed on our body and mind the sweetness of True Name of the Lord.

O Brother ! The person, who has found the sweetness of True Name within the heart, has developed love for the Lord-spouse day and night, just as the wedded woman would do for her spouse.

The individual has also gained the desired fruit of his labour in uniting with the Lord, thus enjoying the bliss of life by attaining this True Name. O Nanak ! When the Guru arranged for the function of our marriage with the Lord-spouse, then the (Sikh) disciple was very happy to inculcate the Lord's love in his heart, now we have been united with the ever-existent, imperishable Lord in this fourth stage (of this lav) and are enjoying His unison. (4 - 2)

Ik onkar satgur prasad

Rag Suhi Chhant Mahala - 4 Ghar - 2 (Gurmukh har gunn gaie hirdai rasan rasaie.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! The Guru-minded persons sing the praises of the Lord and have inculcated in their hearts the Lord's love and are

ਮਿਲਿਆ ਸਹਜਿ ਸੁਭਾਏ ॥ ਅਨਦਿਨੁ ਭੋਗ
 ਭੋਗੇ ਸੁਖਿ ਸੇਵੈ ਸਬਦਿ ਰਹੈ ਲਿਵ ਲਾਏ ॥
 ਵਡੈ ਭਾਗਿ ਗੁਰੁ ਪੂਰਾ ਪਾਈਐ ਅਨਦਿਨੁ ਨਾਮੁ
 ਧਿਆਏ ॥ ਸਹਜੇ ਸਹਜਿ ਮਿਲਿਆ ਜਗਜੀਵਨੁ
 ਨਾਨਕ ਸੁੰਨਿ ਸਮਾਏ ॥ ੧ ॥ ਸੰਗਤਿ ਸੰਤ
 ਮਿਲਾਏ ॥ ਹਰਿ ਸਰਿ ਨਿਰਮਲਿ ਨਾਏ ॥
 ਨਿਰਮਲਿ ਜਲਿ ਨਾਏ ਮੈਲੁ ਗਵਾਏ ਭਏ ਪਵਿਤ੍ਰੁ
 ਸਰੀਰਾ ॥ ਦੁਰਮਤਿ ਮੈਲੁ ਗਈ ਭ੍ਰਮੁ ਭਾਰਾ
 ਹਉਮੈ ਬਿਨਠੀ ਪੀਰਾ ॥ ਨਦਰਿ ਪ੍ਰਭੁ
 ਸਤਸੰਗਤਿ ਪਾਈ ਨਿਜ ਘਰਿ ਹੋਆ ਵਾਸਾ ॥
 ਹਰਿ ਮੰਗਲ ਰਸਿ ਰਸਨ ਰਸਾਏ ਨਾਨਕ ਨਾਮੁ
 ਪ੍ਰਗਾਸਾ ॥ ੨ ॥ ਅੰਤਰਿ ਰਤਨੁ ਬੀਚਾਰੇ ॥
 ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਿਆਰੇ ॥ ਹਰਿ ਨਾਮੁ ਪਿਆਰੇ
 ਸਬਦਿ ਨਿਸਤਾਰੇ ਅਗਿਆਨੁ ਅਧੇਰੁ
 ਗਵਾਇਆ ॥ ਗਿਆਨੁ ਪ੍ਰਚੰਡੁ ਬਲਿਆ ਘਟਿ
 ਚਾਨਣੁ ਘਰ ਮੰਦਰ ਸੋਹਾਇਆ ॥ ਤਨੁ ਮਨੁ
 ਅਰਪਿ ਸੀਗਾਰ ਬਣਾਏ ਹਰਿ ਪ੍ਰਭੁ ਸਾਚੇ
 ਭਾਇਆ ॥ ਜੇ ਪ੍ਰਭੁ ਕਹੈ ਸੇਈ ਪਰੁ ਕੀਜੈ ਨਾਨਕ
 ਅੰਕਿ ਸਮਾਇਆ ॥ ੩ ॥ ਹਰਿ ਪ੍ਰਭਿ ਕਾਜੁ
 ਰਚਾਇਆ ॥ ਗੁਰਮੁਖਿ ਵੀਆਹਣਿ ਆਇਆ
 ॥ ਵੀਆਹਣਿ ਆਇਆ ਗੁਰਮੁਖਿ ਹਰਿ
 ਪਾਇਆ ਸਾ ਧਨ ਕੰਤ ਪਿਆਰੀ ॥ ਸੰਤ ਜਨਾ

always immersed in the recitation of True Name of the Lord. The persons who enjoy singing the Lord's Praises with their tongues, are loved by the Lord, my True Master, in this effort and attain the Lord in the state of Equipose. They enjoy the normal comforts of life like eating dainty foods, and are also engaged in the love of the Guru's Word (Gurbani) thus enjoying the bliss of the Lord's love. Such persons are really fortunate, who have been united with the Guru and recite day and night the Lord's True Name. O Nanak! The Guru-minded persons have attained the Lord in the state of Equipose through the light of knowledge and then spread the true message of (living) this life with love of the Lord, thus merging with the Lord in His state of "No action" (complete silence). (1)

The persons, who are united with the company of holy congregations, are in fact having unison with the Lord through True Name. They get purified by having a bath in the nectar of the True Name, thus casting away all their vicious thoughts and the filth of sins, so that their body is completely purified, ridding themselves of all their whims or misgivings and maladies like egoism, causing various sufferings. O Nanak ! The Guru-minded persons have acquired the company of the holy saints as a result of the Lord's Grace and munificence; thus gaining an insight into their inner-self and attaining self-realisation. Thus they enjoy the bliss of Lord's unison and recite Lord's True Name with their tongue which results in bringing the light of knowledge about the Lord's formless form by reciting True Name. (2)

The Guru-minded persons develop love of the Lord's True Name thus discussing details of the jewels lying hidden in their hearts and are enabled to cross this ocean of life successfully with the help of the Guru's Word and the Lord's True Name. Now the darkness of ignorance has completely disappeared from their hearts and their mind has been illumined with the Lord's knowledge, purifying it and beautifying their inner-self. O Nanak ! The Guru-minded persons have surrendered their body and mind to the Lord after embellishing it with virtues and carrying out the ordains of the Lord as per His Will, who gets pleased with them. They carry out the orders of the Lord without a murmur and perform those functions which are liked by the Lord, thus finding themselves in the embrace of the Lord by obeying the Lord's Will. (3)

Thus the Lord has organised this marriage function to unite the (sikh) disciple with Himself and the marriage solemnised with the Lord-spouse by following the Guru's teachings. The Guru-minded person, who had come forward for the marriage, has attained unity with the Lord-spouse through the Guru's Grace, thus the Sikh disciple is loved and liked by the Lord, just like the wedded

ਮਿਲਿ ਮੰਗਲ ਗਾਏ ਹਰਿ ਜੀਉ ਆਪਿ ਸਵਾਰੀ
॥ ਸੁਰਿ ਨਰ ਗਣ ਗੰਧਰਬ ਮਿਲਿ ਆਏ
ਅਪੂਰਬ ਜੰਬ ਬਣਾਈ ॥ ਨਾਨਕ ਪ੍ਰਭੁ ਪਾਇਆ
ਮੈ ਸਾਚਾ ਨਾ ਕਦੇ ਮਰੈ ਨ ਜਾਈ ॥੪॥੧॥੩॥

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੩
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਆਵਹੋ ਸੰਤ ਜਨਹੁ ਗੁਣ ਗਾਵਹੁ ਗੋਵਿੰਦ ਕੇਰੇ
ਰਾਮ ॥ ਗੁਰਮੁਖਿ ਮਿਲਿ ਰਹੀਐ ਘਰਿ ਵਾਜਹਿ
ਸਬਦ ਘਨੇਰੇ ਰਾਮ ॥ ਸਬਦ ਘਨੇਰੇ ਹਰਿ ਪ੍ਰਭੁ
ਤੇਰੇ ਤੂ ਕਰਤਾ ਸਭ ਥਾਈ ॥ ਅਹਿਨਿਸਿ ਜਪੀ
ਸਦਾ ਸਾਲਾਹੀ ਸਾਚ ਸਬਦਿ ਲਿਵ ਲਾਈ ॥
ਅਨਦਿਨੁ ਸਹਜਿ ਰਹੈ ਰੰਗਿ ਰਾਤਾ ਰਾਮ ਨਾਮੁ
ਰਿਦ ਪੂਜਾ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਏਕੁ ਪਛਾਣੈ
ਅਵਰੁ ਨ ਜਾਣੈ ਦੂਜਾ ॥ ੧ ॥ ਸਭ ਮਹਿ ਰਵਿ
ਰਹਿਆ ਸੋ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ ਰਾਮ ॥ ਗੁਰ
ਸਬਦਿ ਰਵੈ ਰਵਿ ਰਹਿਆ ਸੋ ਪ੍ਰਭੁ ਮੇਰਾ ਸੁਆਮੀ
ਰਾਮ ॥ ਪ੍ਰਭੁ ਮੇਰਾ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਘਟਿ
ਘਟਿ ਰਵਿਆ ਸੋਈ ॥ ਗੁਰਮਤਿ ਸਚੁ ਪਾਈਐ
ਸਹਜਿ ਸਮਾਈਐ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ
॥ ਸਹਜੇ ਗੁਣ ਗਾਵਾ ਜੇ ਪ੍ਰਭੁ ਭਾਵਾ ਆਪੇ
ਲਏ ਮਿਲਾਏ ॥ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਸਬਦੇ ਜਾਪੈ
ਅਹਿਨਿਸਿ ਨਾਮੁ ਧਿਆਏ ॥ ੨ ॥ ਇਹੁ ਜਗੋ
ਦੁਤਰੁ ਮਨਮੁਖੁ ਪਾਰਿ ਨ ਪਾਈ ਰਾਮ ॥ ਅੰਤਰੇ
ਹਉਮੈ ਮਮਤਾ ਕਾਮੁ ਕ੍ਰੋਧੁ ਚਤੁਰਾਈ ਰਾਮ ॥
ਅੰਤਰਿ ਚਤੁਰਾਈ ਥਾਇ ਨ ਪਾਈ ਬਿਰਥਾ ਜਨਮੁ
ਗਵਾਇਆ ॥ ਜਮ ਮਹਿ ਦੁਖੁ ਪਾਵੈ ਚੋਟਾ

woman liked by her spouse. The person, who sings the praises of the Lord in the company of holy saints, attains the Lord's acceptance through the virtues bestowed by the Lord thus beautifying the individual. O Nanak ! The marriage party is looking grand and beautiful, including the gods, men, (god) Shiva, with His entourage (followers) and other musicians of the gods who have come to see the glimpse of the Lord. Now I have attained the True Lord who never forsakes or dies and is immortal. (4 - 1 - 3)

Rag Suhi Chhant Mahala - 4 Ghar - 3 Ik onkar satgur prasad (Avoh sant janoh gunn Gobind kerai Ram.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O beloved holy saints ! Let us sing the praises of the Lord and recite the True Name of the True Master. Now there is only one urge in the heart to join the company of the Guru-minded persons, who are always immersed in singing the Lord's praises through the Guru's Word. (by performing kirtan). O True Master ! There are many Guru's sabads (Guru's Words) which would help us to unite with the Lord-Creator ! You are pervading everywhere in equal measure. Now it is our earnest desire to recite Your True Name day and night (all the time), by immersing in the love of the Guru's Word all the time. O Nanak ! The Guru-minded person, who has realised the Lord, without recognising any other (second) power and enjoys the eternal bliss, being imbued with the love of the Lord, always remains engaged in the worship of the Lord by singing His praises. (1)

The omni-present and omni-scient True Master is pervading all the beings equally. There are a few persons alone, who have attained the Lord and recite the True Name by singing His praises, through the Guru's Word. Infact, my True Master is omni-scient, knowing the inner feelings of the devotees and is always prevailing among His beings. We could attain the Lord through the Guru's (teachings) Word and then enjoy perfect peace and tranquillity alongwith the state of equipoise. There is no other power apart from the Lord.

O Nanak ! I sing Lord's praises in the normal course, as such the Lord has merged me with Himself. If this man were to recite True Name day and night by imbibing His love in the heart, he could realise the Lord surely. (2)

O Lord ! It is rather difficult to cross this ocean of life successfully and the faithless person could never cross it. The self-willed person is filled with egoism and worldly attachment

ਖਾਵੈ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਇਆ ॥ ਬਿਨੁ
ਨਾਵੈ ਕੋ ਬੇਲੀ ਨਾਹੀ ਪੁਤੁ ਕੁਟੰਬੁ ਸੁਤੁ ਭਾਈ ॥
ਨਾਨਕ ਮਾਇਆ ਮੋਹੁ ਪਸਾਰਾ ਆਰੈ ਸਾਥਿ ਨ
ਜਾਈ ॥ ੩ ॥ ਹਉ ਪੂਛਉ ਅਪਨਾ ਸਤਿਗੁਰੁ
ਦਾਤਾ ਕਿਨ ਬਿਧਿ ਦੁਤਰੁ ਤਰੀਐ ਰਾਮ ॥
ਸਤਿਗੁਰੁ ਭਾਇ ਚਲਹੁ ਜੀਵਤਿਆ ਇਵ
ਮਰੀਐ ਰਾਮ ॥ ਜੀਵਤਿਆ ਮਰੀਐ ਭਉਜਲੁ
ਤਰੀਐ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਮਾਵੈ ॥ ਪੂਰਾ ਪੁਰਖੁ
ਪਾਇਆ ਵਡਭਾਗੀ ਸਚਿ ਨਾਮਿ ਲਿਵ ਲਾਵੈ
॥ ਮਤਿ ਪਰਗਾਸੁ ਭਈ ਮਨੁ ਮਾਨਿਆ ਰਾਮ
ਨਾਮਿ ਵਡਿਆਈ ॥ ਨਾਨਕ ਪ੍ਰਭੁ ਪਾਇਆ
ਸਬਦਿ ਮਿਲਾਇਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥
੪ ॥ ੧ ॥ ੪ ॥

ਸੂਹੀ ਮਹਲਾ ੪ ਘਰੁ ੫
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰੁ ਸੰਤ ਜਨੋ ਪਿਆਰਾ ਮੈ ਮਿਲਿਆ ਮੇਰੀ
ਤ੍ਰਿਸਨਾ ਬੁਝਿ ਗਈਆਸੇ ॥ ਹਉ ਮਨੁ ਤਨੁ
ਦੇਵਾ ਸਤਿਗੁਰੈ ਮੈ ਮੇਲੇ ਪ੍ਰਭੁ ਗੁਣਤਾਸੇ ॥ ਧਨੁ
ਧੰਨੁ ਗੁਰੁ ਵਡ ਪੁਰਖੁ ਹੈ ਮੈ ਦਸੇ ਹਰਿ ਸਾਬਾਸੇ
॥ ਵਡਭਾਗੀ ਹਰਿ ਪਾਇਆ ਜਨ ਨਾਨਕ ਨਾਮਿ
ਵਿਗਾਸੇ ॥ ੧ ॥ ਗੁਰੁ ਸਜਣੁ ਪਿਆਰਾ ਮੈ
ਮਿਲਿਆ ਹਰਿ ਮਾਰਗੁ ਪੰਥੁ ਦਸਾਹਾ ॥ ਘਰਿ
ਆਵਹੁ ਚਿਰੀ ਵਿਛੁੰਨਿਆ ਮਿਲੁ ਸਬਦਿ ਗੁਰੁ
ਪ੍ਰਭੁ ਨਾਹਾ ॥ ਹਉ ਤੁਝ ਬਾਝਹੁ ਖਰੀ
ਉਡੀਣੀਆ ਜਿਉ ਜਲ ਬਿਨੁ ਮੀਨੁ ਮਰਾਹਾ ॥
ਵਡਭਾਗੀ ਹਰਿ ਪਿਆਇਆ ਜਨ ਨਾਨਕ ਨਾਮਿ

alongwith sexual desires and anger. This faithless person, due to his clever moves cannot find peace of mind and has wasted this human life without any useful purpose. Finally he is caught by the Yama and suffers in his custody and repents at the time of death. O Nanak ! In this world, apart from True Name there seems to be no other companion for man like the son, family, or nephew. All this worldly drama is a part of falsehood (Maya) which does not accompany us after death. (3)

O Brother ! I would ask from my Guru how to cross this ocean successfully, when He explained that one could attain salvation by following the Lord's Will and behaving (like a dead person) with humility, ridding one -self of egoism, one could cross this ocean successfully. As such the Guru-minded persons are always imbued with the Lord's love. The fortunate person, predestined by the Lord's Will, has attained the Lord and remains immersed in His True Name always. O Nanak ! The Guru-minded persons, who are imbued with the love of the Lord, get enlightened through the recitation of True Name. So the soul of such Guru-minded persons, who have followed the Guru's Word and Will, has merged with the Prime-soul, and the Lord has united them with Himself. (4 - 1 - 4)

Suhi Mahala - 4 Ghar - 5 Ik onkar satgur prasad (Gur sant jano piara' mein milia meri trishna bujh.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Saints ! I have got united with the True Guru now so that I have cast away all my hopes and worldly desires for more possessions. I would offer my body and soul to the Guru who has enabled me to unite with the Lord, the ocean of all virtues. The Guru deserves all our greetings (and praise), being the greatest and the purest (person) power who would guide me on the right path towards a merger with the Lord, goading me all through my efforts, O Nanak ! Thus the Guru-minded persons have attained the Lord and their joy and happiness knows no bounds having attained the True Name of the Lord. (1)

O Brother ! I have met the friendly Guru whom I have approached for finding the right path towards uniting with the Lord. O True Master ! You have been separated from me for long ages, so now I would pray to You through the Guru's teachings to enable me to inculcate Your love in my heart. I had been completely desperate and upset with Your separation just as the fish flutters

ਸਮਾਹਾ ॥ ੨ ॥ ਮਨੁ ਦਹ ਦਿਸਿ ਚਲਿ ਚਲਿ
ਭਰਮਿਆ ਮਨਮੁਖੁ ਭਰਮਿ ਭੁਲਾਇਆ ॥ ਨਿਤ
ਆਸਾ ਮਨਿ ਚਿਤਵੈ ਮਨ ਤ੍ਰਿਸਨਾ ਭੁਖ
ਲਗਾਇਆ ॥ ਅਨਤਾ ਧਨੁ ਧਰਿ ਦਬਿਆ
ਫਿਰਿ ਬਿਖੁ ਭਾਲਣ ਗਇਆ ॥ ਜਨ ਨਾਨਕ
ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਬਿਨੁ ਨਾਵੈ ਪਚਿ ਪਚਿ ਮੁਇਆ
॥ ੩ ॥ ਗੁਰੁ ਸੁੰਦਰੁ ਮੇਹਨੁ ਪਾਇ ਕਰੇ ਹਰਿ
ਪ੍ਰੇਮ ਬਾਣੀ ਮਨੁ ਮਾਰਿਆ ॥ ਮੇਰੈ ਹਿਰਦੈ ਸੁਖਿ
ਬੁਧਿ ਵਿਸਰਿ ਗਈ ਮਨ ਆਸਾ ਚਿਤ
ਵਿਸਾਰਿਆ ॥ ਮੈ ਅੰਤਰਿ ਵੇਦਨ ਪ੍ਰੇਮ ਕੀ ਗੁਰ
ਦੇਖਤ ਮਨੁ ਸਾਧਾਰਿਆ ॥ ਵਡਭਾਰੀ ਪ੍ਰਭ
ਆਇ ਮਿਲੁ ਜਨੁ ਨਾਨਕੁ ਖਿਨੁ ਖਿਨੁ ਵਾਰਿਆ
॥ ੪ ॥ ੧ ॥ ੫ ॥

ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੪ ॥

ਮਾਰੇਹਿ ਸੁ ਵੇ ਜਨ ਹਉਮੈ ਬਿਖਿਆ ਜਿਨਿ
ਹਰਿ ਪ੍ਰਭ ਮਿਲਣ ਨ ਦਿਤੀਆ ॥ ਦੇਹ ਕੰਚਨ
ਵੇ ਵੰਨੀਆ ਇਨਿ ਹਉਮੈ ਮਾਰਿ ਵਿਗੁਤੀਆ ॥
ਮੋਹੁ ਮਾਇਆ ਵੇ ਸਭ ਕਾਲਖਾ ਇਨਿ ਮਨਮੁਖਿ
ਮੂੜਿ ਸਜੁਤੀਆ ॥ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ
ਗੁਰ ਸਬਦੀ ਹਉਮੈ ਛੁਟੀਆ ॥ ੧ ॥ ਵਸਿ
ਆਣਿਹੁ ਵੇ ਜਨ ਇਸੁ ਮਨ ਕਉ ਮਨੁ ਬਾਸੇ
ਜਿਉ ਨਿਤ ਭਉਦਿਆ ॥ ਦੁਖਿ ਰੈਣਿ ਵੇ
ਵਿਹਾਣੀਆ ਨਿਤ ਆਸਾ ਆਸ ਕਰੇਦਿਆ ॥
ਗੁਰੁ ਪਾਇਆ ਵੇ ਸੰਤ ਜਨੋ ਮਨਿ ਆਸ ਪੂਰੀ
ਹਰਿ ਚਉਦਿਆ ॥ ਜਨ ਨਾਨਕ ਪ੍ਰਭ ਦੇਹੁ
ਮਤੀ ਛਡਿ ਆਸਾ ਨਿਤ ਸੁਖਿ ਸਉਦਿਆ ॥ ੨
॥ ਸਾ ਧਨ ਆਸਾ ਚਿਤਿ ਕਰੇ ਰਾਮ ਰਾਜਿਆ

out of water. O Nanak ! The fortunate Guru-minded persons have recited Lord's True Name, thus uniting with Him finally through this effort. (2)

The self-willed (faithless) persons had been completely lost in various whims and misgivings through their clever moves, thus moving in all the ten directions. Infact, they were entertaining all sorts of hopes in amassing the worldly possessions being hungry for these possessions. O Nanak ! The world is full of this type of wealth and the faithless persons are busy in locating such treasures leading to vicious thoughts. O Brother ! Let us remember the Lord's True Name, as the faithless persons burn within themselves in the absence of True Name, in the search for worldly possessions! (3)

O Brother ! I have controlled my mind by reciting the sweet Guru's Word (Gurbani) in the company of my beloved Guru. I have got over my own cleverness and intelligence thus getting rid of all my worldly hopes and worries. O Nanak ! Now a ray of hope has crossed my mind in developing love for the Lord's attainment, while all my suffering due to His separation disappeared on having a glimpse of the Guru. Now I have left everything to the Guru's support and offer myself as a sacrifice to the Lord. O Lord ! May You unite all the fortunate Guru-minded persons with Yourself ! (4-1 - 5)

Suhi Mahala - 4 (Mary'eh so vai jan homain bikhia'i jin har...)

O Guru-minded persons ! Let us get rid of this venom of egoism which has blocked our path towards a unison with the Lord ! This human life was pure like the twenty two carat gold (pure gold) and invaluable but the vices of egoism and worldly attachments have spoiled its purity.

O Brother ! The attachment to worldly possessions is full of the filth of impurities like soot and this foolish man is responsible for having a link with this pure gold due to the filth of egoism.

O Nanak ! The Guru-minded persons have been able to rid themselves of egoism through the recitation of Guru's Word (Gurbani) and have attained salvation by rising above these mean considerations. (1)

O Brother ! Let some one guide us to control this mind which is always wandering astray like the bird Basa; thus the whole life of this man is wasted to no purpose chasing worldly wealth or possessions every day. O Nanak ! The desires of holy saints, who manage to unite with the Guru, are always fulfilled and they feel

ਹਰਿ ਪ੍ਰਭ ਸੇਜੜੀਐ ਆਈ ॥ ਮੇਰਾ ਠਾਕੁਰੁ
ਅਗਮ ਦਇਆਲੁ ਹੈ ਰਾਮ ਰਾਜਿਆ ਕਰਿ
ਕਿਰਪਾ ਲੇਹੁ ਮਿਲਾਈ ॥ ਮੇਰੈ ਮਨਿ ਤਨਿ
ਲੋਚਾ ਗੁਰਮੁਖੇ ਰਾਮ ਰਾਜਿਆ ਹਰਿ ਸਰਪਾ
ਸੇਜ ਵਿਛਾਈ ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਪ੍ਰਭ
ਭਾਣੀਆ ਰਾਮ ਰਾਜਿਆ ਮਿਲਿਆ ਸਹਜਿ
ਸੁਭਾਈ ॥ ੩ ॥ ਇਕਤੁ ਸੇਜੈ ਹਰਿ ਪ੍ਰਭੇ ਰਾਮ
ਰਾਜਿਆ ਗੁਰੁ ਦਸੇ ਹਰਿ ਮੇਲੇਈ ॥ ਮੈ ਮਨਿ
ਤਨਿ ਪ੍ਰੇਮ ਬੈਰਾਗੁ ਹੈ ਰਾਮ ਰਾਜਿਆ ਗੁਰੁ ਮੇਲੇ
ਕਿਰਪਾ ਕਰੇਈ ॥ ਹਉ ਗੁਰ ਵਿਟਹੁ ਘੋਲਿ
ਘੁਮਾਇਆ ਰਾਮ ਰਾਜਿਆ ਜੀਉ ਸਤਿਗੁਰੁ
ਆਗੈ ਦੇਈ ॥ ਗੁਰੁ ਤੁਠਾ ਜੀਉ ਰਾਮ ਰਾਜਿਆ
ਜਨ ਨਾਨਕ ਹਰਿ ਮੇਲੇਈ ॥ ੪ ॥ ੨ ॥ ੬ ॥
੫ ॥ ੭ ॥ ੬ ॥ ੧੮ ॥

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੫ ਘਰੁ ੧
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੁਣਿ ਬਾਵਰੇ ਤੂ ਕਾਏ ਦੇਖਿ ਭੁਲਾਨਾ ॥ ਸੁਣਿ
ਬਾਵਰੇ ਨੇਹੁ ਕੂੜਾ ਲਾਇਓ ਕੁਸੰਭ ਰੰਗਾਨਾ ॥
ਕੂੜੀ ਭੇਖਿ ਭੁਲੇ ਅਢੁ ਲਹੈ ਨ ਮੁਲੇ ਗੋਵਿੰਦ
ਨਾਮੁ ਮਜੀਠਾ ॥ ਥੀਵਹਿ ਲਾਲਾ ਅਤਿ ਗੁਲਾਲਾ
ਸਬਦੁ ਚੀਨਿ ਗੁਰ ਮੀਠਾ ॥ ਮਿਥਿਆ ਮੋਹਿ
ਮਗਨੁ ਥੀ ਰਹਿਆ ਝੂਠ ਸੰਗਿ ਲਪਟਾਨਾ ॥
ਨਾਨਕ ਦੀਨ ਸਰਣਿ ਕਿਰਪਾ ਨਿਧਿ ਰਾਖੁ ਲਾਜ
ਭਗਤਾਨਾ ॥ ੧ ॥ ਸੁਣਿ ਬਾਵਰੇ ਸੇਵਿ ਠਾਕੁਰੁ
ਨਾਥੁ ਪਰਾਣਾ ॥ ਸੁਣਿ ਬਾਵਰੇ ਜੋ ਆਇਆ
ਤਿਸੁ ਜਾਣਾ ॥ ਨਿਹਚਲੁ ਹਭ ਵੈਸੀ ਸੁਣਿ

the joy of reciting True Name. O True Master ! May You bestow me with the same teachings as given to the saints, who enjoy the bliss of True Name ridding themselves of worldly hopes and desires! May You bless me with the thinking of discarding my worries and spending this life in remembrance of the Lord ! (2)

O Brother ! The (Sikh) disciple hopes to meet the Lord-spouse within himself just like the wedded woman waiting for her spouse. O Brother ! My Master is unapproachable and a great benefactor and I would pray for His Grace to unite us with Himself. There is a great craving within my body and soul for unity with the Lord, so that I have prepared myself for a unison with the Lord.

O Nanak ! I have been able to unite with the True Master by developing love for Him, as the Lord has accepted my prayers. (3)

O Brother ! Both the human being and the Lord abide in the same setting and they could unite with each other provided the Guru makes this point clear. I have discarded the desire for worldly possessions and have developed love for the Lord. O Nanak ! I offer myself as a sacrifice to the Lord, having surrendered my body and soul to the Guru, rendering all service to Him. The Lord would unite this man with Himself when it pleases Him. (4-2 - 6 - 18)

Rag Suhi Chhant Mahala - 5 Ghar - 1 Ik onkar satgur prasad (Sunn ba'vrai tu ka'ie dekh bhulana....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O foolish Man ! Listen to me carefully. Why have you forgotten the Lord by seeing the worldly pleasures and getting absorbed in worldly joy ?

O fool ! You are only interested in the false and temporary colour of kusumbh, in the form of worldly pleasures, whereas Lord's True Name is fast and true like majeeth colour. However O fool ! You have lost the right path by being involved in worldly falsehood and pleasures, which are transient, and are not worth (two pence) anything even.

O Man ! If you were to accept and appreciate the Guru's message, you will get absorbed in True Name, finding it most sweet and lovable. O Nanak ! Now the human being is only interested in worldly falsehood and is grabbing worldly possessions which are temporary. O Lord ! I have sought refuge at Your door like a humble disciple. O Lord, the ocean of benedictions ! May You protect me as You have always protected Your saints ! (1)

O foolish Man ! Listen to me carefully ! Try to serve the

ਪਰਦੇਸੀ ਸੰਤਸੰਗਿ ਮਿਲਿ ਰਹੀਐ ॥ ਹਰਿ
ਪਾਈਐ ਭਾਰੀ ਸੁਣਿ ਬੈਰਾਗੀ ਚਰਣ ਪ੍ਰਭੁ ਗਹਿ
ਰਹੀਐ ॥ ਏਹੁ ਮਨੁ ਦੀਜੈ ਸੰਕ ਨ ਕੀਜੈ
ਗੁਰਮੁਖਿ ਤਜਿ ਬਹੁ ਮਾਣਾ ॥ ਨਾਨਕ ਦੀਨ
ਭਗਤ ਭਵ ਤਾਰਣ ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ
ਵਖਾਣਾ ॥ ੨ ॥ ਸੁਣਿ ਬਾਵਰੇ ਕਿਆ ਕੀਚੈ
ਕੂੜਾ ਮਾਨੇ ॥ ਸੁਣਿ ਬਾਵਰੇ ਹਭੁ ਵੈਸੀ ਗਰਬੁ
ਗੁਮਾਨੇ ॥ ਨਿਹਚਲੁ ਹਭ ਜਾਣਾ ਮਿਥਿਆ ਮਾਣਾ
ਸੰਤ ਪ੍ਰਭੁ ਹੋਇ ਦਾਸਾ ॥ ਜੀਵਤ ਮਰੀਐ
ਭਉਜਲੁ ਤਰੀਐ ਜੇ ਥੀਵੈ ਕਰਮਿ ਲਿਖਿਆਸਾ
॥ ਗੁਰੁ ਸੇਵੀਜੈ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ਜਿਸੁ ਲਾਵਹਿ
ਸਹਜਿ ਧਿਆਨੇ ॥ ਨਾਨਕੁ ਸਰਣਿ ਪਇਆ
ਹਰਿ ਦੁਆਰੈ ਹਉ ਬਲਿ ਬਲਿ ਸਦ ਕੁਰਬਾਨੇ
॥ ੩ ॥ ਸੁਣਿ ਬਾਵਰੇ ਮਤੁ ਜਾਣਹਿ ਪ੍ਰਭੁ ਮੈ
ਪਾਇਆ ॥ ਸੁਣਿ ਬਾਵਰੇ ਥੀਉ ਰੇਣੁ ਜਿਨੀ
ਪ੍ਰਭੁ ਧਿਆਇਆ ॥ ਜਿਨਿ ਪ੍ਰਭੁ ਧਿਆਇਆ
ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ਵਡਭਾਗੀ ਦਰਸਨੁ
ਪਾਈਐ ॥ ਥੀਉ ਨਿਮਾਣਾ ਸਦ ਕੁਰਬਾਣਾ
ਸਗਲਾ ਆਪੁ ਮਿਟਾਈਐ ॥ ਓਹੁ ਧਨੁ ਭਾਗ
ਸੁਧਾ ਜਿਨਿ ਪ੍ਰਭੁ ਲਧਾ ਹਮ ਤਿਸੁ ਪਹਿ ਆਪੁ
ਵੇਚਾਇਆ ॥ ਨਾਨਕ ਦੀਨ ਸਰਣਿ ਸੁਖ ਸਾਗਰ
ਰਾਖੁ ਲਾਜ ਅਪਨਾਇਆ ॥ ੪ ॥ ੧ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਚਰਣ ਕਮਲ ਕੀ ਟੇਕ ਸਤਿਗੁਰਿ ਦਿਤੀ
ਤੁਸਿ ਕੈ ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਹਰਿ ਅੰਮ੍ਰਿਤਿ

Lord, who is the Master of Your life ! O fool ! Listen to me carefully ! Whosoever is born in this world has to die one day ! O Man, with foreign attachments ! The worldly possessions which you consider as permanent and fully established (stable) are infact perishable and would vanish one day so you should spend this life by serving the saints only, and in their company.

O detached being ! Listen to me ! It is with great fortune that one attains the Lord, so it is worthwhile taking Lord's support and taking refuge at His holy feet. O Nanak ! Let us surrender this mind to the Lord without any doubts or second thoughts ! Let us forget about the wealth we possess, just as the Guru-minded persons have discarded their ego and charm of worldly possessions. O Lord-benefactor ! O Lord, bestower of the boon of salvation to Your saints ! You are full of so many virtues. Which virtue (of Yours) should I mention and praise You for ? (2)

O fool ! Why are you so proud of your worldly possessions ? Listen to me, O foolish Mind ! Your pride for having wealth or education and its ego will not last long, as it is all temporary; you have taken this world as permanent whereas it is purely temporary and perishable, so it is no use being proud of such falsehood; better live this life in the service of the saints. Listen to me with attention. It is only if you are pre-destined by Lord's Will, that you could live a life of complete detachment (like a dead person in life itself, having humility by giving up egoism) thus earning salvation from this world ! O Nanak ! Let us serve the Guru and drink the nectar of True Name; whosoever is bestowed with the boon of meeting the Lord and remembering Him, gets such a chance. I would offer myself as a sacrifice to such a person, who takes the support of holy congregations. (3)

O foolish being ! Do not be under the wrong impression of having attained the Lord ! Listen, O fool ! You should become the dust of the holy feet of the saints, who have recited Lord's True Name. It is not easy, rather only fortunate persons meet personally such Guru-minded persons, as they have enjoyed the bliss of life by remembering the Lord. O fool ! You should serve the holy saints by being humble and rid yourself of all egoism. O Nanak ! The Guru-minded person, who has attained the Lord, deserves our greetings and is truly fortunate. We should surrender ourselves to such persons. O True Master, ocean of all comforts ! Pray save our honour by accepting us as Your devoted disciples. (4 - 1)

Suhi Mahala - 5 (Har charan kamal ki tek satgur diti....)

O Brother ! The True Guru has bestowed on me the support of the lotus-feet of the Lord through His Grace and pleasure. The holy saints are possessed of the wealth of the nectar of Lord's True

ਭਰੇ ਭੰਡਾਰ ਸਭੁ ਕਿਛੁ ਹੈ ਘਰਿ ਤਿਸ ਕੈ ਬਲਿ
ਰਾਮ ਜੀਉ ॥ ਬਾਬੁਲੁ ਮੇਰਾ ਵਡ ਸਮਰਥਾ
ਕਰਣ ਕਾਰਣ ਪ੍ਰਭ ਹਾਰਾ ॥ ਜਿਸੁ ਸਿਮਰਤ
ਦੁਖੁ ਕੋਈ ਨ ਲਾਗੈ ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰਾ
॥ ਆਦਿ ਜੁਗਾਦਿ ਭਗਤਨ ਕਾ ਰਾਖਾ ਉਸਤਤਿ
ਕਰਿ ਕਰਿ ਜੀਵਾ ॥ ਨਾਨਕ ਨਾਮੁ ਮਹਾ ਰਸੁ
ਮੀਠਾ ਅਨਦਿਨੁ ਮਨਿ ਤਨਿ ਪੀਵਾ ॥ ੧ ॥
ਹਰਿ ਆਪੇ ਲਏ ਮਿਲਾਇ ਕਿਉ ਵੇਛੋੜਾ ਥੀਵਈ
ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਜਿਸ ਨੋ ਤੇਰੀ ਟੇਕ ਸੇ
ਸਦਾ ਸਦ ਜੀਵਈ ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਤੇਰੀ
ਟੇਕ ਤੁਝੈ ਤੇ ਪਾਈ ਸਾਚੇ ਸਿਰਜਣਹਾਰਾ ॥
ਜਿਸ ਤੇ ਖਾਲੀ ਕੋਈ ਨਾਹੀ ਐਸਾ ਪ੍ਰਭੁ ਹਮਾਰਾ
॥ ਸੰਤ ਜਨਾ ਮਿਲਿ ਮੰਗਲੁ ਗਾਇਆ ਦਿਨੁ
ਰੈਨਿ ਆਸ ਤੁਮ੍ਹਾਰੀ ॥ ਸਫਲੁ ਦਰਸੁ ਭੋਟਿਆ
ਗੁਰੁ ਪੂਰਾ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੀ ॥ ੨ ॥
ਸੰਮੁਲਿਆ ਸਚੁ ਥਾਨੁ ਮਾਨੁ ਮਹਤੁ ਸਚੁ
ਪਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਸਤਿਗੁਰੁ
ਮਿਲਿਆ ਦਇਆਲੁ ਗੁਣ ਅਬਿਨਾਸੀ
ਗਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਗੁਣ ਗੋਵਿੰਦ
ਗਾਉ ਨਿਤ ਨਿਤ ਪ੍ਰਾਣ ਪ੍ਰੀਤਮ ਸੁਆਮੀਆ ॥
ਸੁਭ ਦਿਵਸ ਆਏ ਗਹਿ ਕੰਠਿ ਲਾਏ ਮਿਲੇ
ਅੰਤਰਜਾਮੀਆ ॥ ਸਤੁ ਸੰਤੋਖੁ ਵਜਹਿ ਵਾਜੇ
ਅਨਹਦਾ ਝੁਣਕਾਰੇ ॥ ਸੁਣਿ ਤੈ ਬਿਨਾਸੇ ਸਗਲ
ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਕਰਣੈਹਾਰੇ ॥ ੩ ॥
ਉਪਜਿਆ ਤਤੁ ਗਿਆਨੁ ਸਾਹੁਰੈ ਪੇਈਐ ਇਕੁ
ਹਰਿ ਬਲਿ ਰਾਮ ਜੀਉ ॥ ਬ੍ਰਹਮੈ ਬ੍ਰਹਮੁ
ਮਿਲਿਆ ਕੋਇ ਨ ਸਾਕੈ ਭਿੰਨ ਕਰਿ ਬਲਿ

Name, while the True Master has everything under His control. The Lord is (very) all powerful, possessing all the powers in the world, who has created this universe from the five elements. By reciting the True Name of the Lord, we could get rid of all our ills and sufferings and cross this ocean of life successfully. I am always singing the praises of the Lord, who is protecting the honour of His saints from the very beginning (of ages). O Nanak ! I am always partaking the nectar of True Name in the company of holy saints, with love and devotion, (day and night). (1)

O Brother ? Why should the person, who is united by the Lord Himself (with Himself) face separation again ! O Lord ! The person who depends on You for support, becomes immortal and lives for ever. O Lord-Creator ! I have taken this support (of Yours) from You only. Our Lord-benefactor is so beautiful that no one remains devoid of His benedictions ! O Nanak ! I am always singing the praises of the Lord in the company of the holy saints and live this life by taking the support of the Lord by day and night (all the time). I am always offering myself as a sacrifice to such a Lord, whose glimpse we have been offered through the Guru's guidance by uniting with the Guru. (2)

O Lord ! Since the time I have taken care of the True Name or the company of the holy saints. I have attained the Greatness of the highest order and acclaim, including the attainment of the Lord or Truth. Since I have met the Guru- Benefactor, I am singing the praises of the imperishable Lord. Even our days have changed since we have started singing the praises of the True Master, our fortune has changed with pleasant times ahead and the True Master has taken us in His embrace and we have attained the omni-scient Lord. Now we hear the all pervasive (unstrung Music) music of Nature along with peace of mind and Truth engrained within us. O Nanak ! We have got rid of the fear-complex by listening to the unstrung music of Nature in praise of the Lord, who is the cause and effect of everything, and we have been united with the True Master. (3)

O Brother ! We have attained the real light of knowledge having perceived the Lord pervading both in this world and the next. O Lord (Balram ji) No one could separate man from the True Master once he gets united with the Lord. Now we perceive the same wonderful Lord everywhere, and hear the songs of His

ਰਾਮ ਜੀਉ ॥ ਬਿਸਮੁ ਪੈਥੈ ਬਿਸਮੁ ਸੁਣੀਐ
ਬਿਸਮਾਦੁ ਨਦਰੀ ਆਇਆ ॥ ਜਲਿ ਥਲਿ
ਮਹੀਅਲਿ ਪੂਰਨ ਸੁਆਮੀ ਘਟਿ ਘਟਿ ਰਹਿਆ
ਸਮਾਇਆ ॥ ਜਿਸ ਤੇ ਉਪਜਿਆ ਤਿਸੁ ਮਾਰਿ
ਸਮਾਇਆ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਏ ॥ ਜਿਸ
ਕੇ ਚਲਤ ਨ ਜਾਹੀ ਲਖਣੇ ਨਾਨਕ ਤਿਸਹਿ
ਧਿਆਏ ॥ ੪ ॥ ੨ ॥

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੫ ਘਰੁ ੨
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੋਬਿੰਦ ਗੁਣ ਗਾਵਣ ਲਾਗੇ ॥ ਹਰਿ ਰੰਗਿ
ਅਨਦਿਨੁ ਜਾਗੇ ॥ ਹਰਿ ਰੰਗਿ ਜਾਗੇ ਪਾਪ
ਭਾਗੇ ਮਿਲੇ ਸੰਤ ਪਿਆਰਿਆ ॥ ਗੁਰ ਚਰਣ
ਲਾਗੇ ਭਰਮ ਭਾਗੇ ਕਾਜ ਸਗਲ ਸਵਾਰਿਆ
॥ ਸੁਣਿ ਸ੍ਰਵਣ ਬਾਣੀ ਸਹਜਿ ਜਾਣੀ ਹਰਿ
ਨਾਮੁ ਜਪਿ ਵਡਭਾਗੈ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ
ਸਰਣਿ ਸੁਆਮੀ ਜੀਉ ਪਿੰਡੁ ਪ੍ਰਭ ਆਗੈ ॥ ੧
॥ ਅਨਹਤ ਸਬਦੁ ਸੁਹਾਵਾ ॥ ਸਚੁ ਮੰਗਲੁ
ਹਰਿ ਜਸੁ ਗਾਵਾ ॥ ਗੁਣ ਗਾਇ ਹਰਿ ਹਰਿ
ਦੂਖ ਨਾਸੇ ਰਹਸੁ ਉਪਜੈ ਮਨਿ ਘਣਾ ॥ ਮਨੁ
ਤੰਨੁ ਨਿਰਮਲੁ ਦੇਖਿ ਦਰਸਨੁ ਨਾਮੁ ਪ੍ਰਭ ਕਾ
ਮੁਖਿ ਭਣਾ ॥ ਹੋਇ ਰੇਣ ਸਾਧੂ ਪ੍ਰਭ ਅਰਾਧੂ
ਆਪਣੇ ਪ੍ਰਭ ਭਾਵਾ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ
ਦਇਆ ਧਾਰਹੁ ਸਦਾ ਹਰਿ ਗੁਣ ਗਾਵਾ ॥ ੨
॥ ਗੁਰ ਮਿਲਿ ਸਾਗਰੁ ਤਰਿਆ ॥ ਹਰਿ ਚਰਣ
ਜਪਤ ਨਿਸਤਰਿਆ ॥ ਹਰਿ ਚਰਣ ਧਿਆਏ
ਸਭਿ ਫਲ ਪਾਏ ਮਿਟੇ ਆਵਣ ਜਾਣਾ ॥ ਭਾਇ

praises (being sung all-over) and we perceive and listen to Him only on all sides. The True Master is prevailing all over the place including lands, oceans, Earth and the sky, pervading everywhere in perfection, just as the sun's shade is seen in all the water pitchers, similarly the Lord is seen all over.

O Nanak ! This man gets united with the Lord from whom he had sprung up earlier, but none could evaluate the Greatness or Vastness of the Lord, as He is beyond our comprehension. We are singing the praises of the Lord who is limitless and whose (limits) depth none has been able to gauge. (4 - 2)

Rag Suhi Chhant Mahala - 5 Ghar - 2 Ik onkar satgur prasad (Gobind gunn gavan lagai har rung andin jagai....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! The persons, who are engaged in singing the praises of the Lord, are active and alive in developing love of the Lord day and night. When they have united with the beloved saints, they remain alert and active in the love of the Lord, thus ridding themselves of their sins and sufferings. When they took refuge at the lotus feet of the Guru, they had cast away all their misgivings and dual-mindedness, thus the Guru helped them to complete all their functions. They have realised Truth by listening to the Guru's Word (Gurbani) in the state of Equipose and those persons, who were fortunate, recited the True Name of the Lord. O Nanak ! My prayer to the Lord is that we have sought refuge at the lotus-feet of the Lord, and have surrendered our body and mind to the Lord, so that we could seek His protection ! (1)

Now I sing the praises of the Lord through the Guru's Word, thus finding pleasure and joy in it. With the singing of the Lord's Praises, all my sufferings have ended and there is eternal bliss and joy within me. The body and mind has been purified by having a glimpse of the Lord's Vision and by reciting True Name. Now we have won the pleasure of the Lord by taking the support of the dust of the Guru's lotus-feet and meditating on His True Name. O Nanak ! May You grant me the boon of singing Your Praises all the time ! (2)

O Brother ! We could cross this ocean of life by keeping company with the holy saints and then by developing love and devotion for the Lord and reciting His True Name, we may attain salvation, and gain all the fruits of our labour, getting clear of the cycle of births and deaths. Now the Lord's acceptance and pleasure

ਭਗਤਿ ਸੁਭਾਇ ਹਰਿ ਜਪਿ ਆਪਣੇ ਪ੍ਰਭ ਭਾਵਾ
॥ ਜਪਿ ਏਕੁ ਅਲਖ ਅਪਾਰ ਪੂਰਨ ਤਿਸੁ ਬਿਨਾ
ਨਹੀ ਕੋਈ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ
ਖੋਇਆ ਜਤ ਦੇਖਾ ਤਤ ਸੋਈ ॥ ੩ ॥ ਪਤਿਤ
ਪਾਵਨ ਹਰਿ ਨਾਮਾ ॥ ਪੂਰਨ ਸੰਤ ਜਨਾ ਕੇ
ਕਾਮਾ ॥ ਗੁਰੁ ਸੰਤੁ ਪਾਇਆ ਪ੍ਰਭੁ ਧਿਆਇਆ
ਸਗਲ ਇਛਾ ਪੁੰਨੀਆ ॥ ਹਉ ਤਾਪ ਬਿਨਸੇ
ਸਦਾ ਸਰਸੇ ਪ੍ਰਭ ਮਿਲੇ ਚਿਰੀ ਵਿਛੁੰਨਿਆ ॥
ਮਨਿ ਸਾਤਿ ਆਈ ਵਜੀ ਵਧਾਈ ਮਨਹੁ ਕਦੇ
ਨ ਵੀਸਰੈ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਤਿਗੁਰਿ
ਦ੍ਰਿੜਾਇਆ ਸਦਾ ਭਜੁ ਜਗਦੀਸਰੈ ॥ ੪ ॥
੧ ॥ ੩ ॥

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੫ ਘਰੁ ੩
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਤੂੰ ਠਾਕੁਰੋ ਬੈਰਾਗਰੋ ਮੈ ਜੇਹੀ ਘਣ ਚੇਰੀ ਰਾਮ
॥ ਤੂੰ ਸਾਗਰੋ ਰਤਨਾਗਰੋ ਹਉ ਸਾਰ ਨ ਜਾਣਾ
ਤੇਰੀ ਰਾਮ ॥ ਸਾਰ ਨ ਜਾਣਾ ਤੂੰ ਵਡ ਦਾਣਾ
ਕਰਿ ਮਿਹਰੀਮਤਿ ਸਾਂਈ ॥ ਕਿਰਪਾ ਕੀਜੈ ਸਾ
ਮਤਿ ਦੀਜੈ ਆਨ ਪਹਰ ਤੁਧੁ ਧਿਆਈ ॥ ਗਰਬੁ
ਨ ਕੀਜੈ ਰੇਣ ਹੋਵੀਜੈ ਤਾ ਗਤਿ ਜੀਅਰੇ ਤੇਰੀ
॥ ਸਭ ਉਪਰਿ ਨਾਨਕ ਕਾ ਠਾਕੁਰੁ ਮੈ ਜੇਹੀ
ਘਣ ਚੇਰੀ ਰਾਮ ॥ ੧ ॥ ਤੁਮ੍ਹ ਗਉਹਰ ਅਤਿ
ਗਹਿਰ ਗੰਭੀਰਾ ਤੁਮ ਪਿਰ ਹਮ ਬਹੁਰੀਆ
ਰਾਮ ॥ ਤੁਮ ਵਡੇ ਵਡੇ ਵਡ ਉਚੇ ਹਉ ਇਤਨੀਕ
ਲਹੁਰੀਆ ਰਾਮ ॥ ਹਉ ਕਿਛੁ ਨਾਹੀ ਏਕੋ ਤੁਹੈ
ਆਪੇ ਆਪਿ ਸੁਜਾਨਾ ॥ ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਨਿਮਖ

has been won by us reciting the True Name in the state of Equipose. O Nanak ! There is none greater than the Lord and we have worshipped (remembered) the Lord, the True and Perfect Master, so that the Guru has helped us remove all our misgivings. Now we perceive the Lord everywhere, as He pervades all over. May I be given the boon of Your worship all the time, O Lord ! (3)

The Lord's True Name, has purified even the sinners, and has helped the saints to gain success in all their efforts. Whosoever has been associated with the True Guru, has got all his jobs completed fully and desires fulfilled by reciting True Name. We could curb our egoism and worldly desires by developing love of the Lord and the persons, separated from the Lord for so long, finally get united with the Lord and enjoy the eternal bliss through the Guru's guidance. O Nanak ! By uniting with the Lord, we have gained peace and tranquillity of mind and the bliss of life so that we would never forget the Lord any more. My only prayer to the Lord is that I may remember Him always and recite True Name of the Lord which the Guru has inculcated in our hearts. (4 - 1- 3)

Rag Suhi Chhant Mahala - 5 Ghar - 3 Ik onkar satgur prasad (Tu thakro bairagro mein jehi ghancheri Ram....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O True Master ! You are like a mountain of diamonds or an ocean of virtues, and my only support, though there are many slaves (devotees) of Yours like me. You are a mine of gems or an ocean (of good qualities) but I have not realised Your Greatness. O my True Master ! You are the Greatest and wisest of all though I have not known Your value or vastness. O Lord ! May I be favoured with Your Grace so that I could sing Your praises all the twenty four hours whereas You are too Great and deep for a probe by us ! O Nanak ! We should be humble, like the dust of others' feet and should not be full of egoism. O Man ! You will thus attain salvation (from this bondage). My Lord is the greatest power on Earth and the highest authority. Whereas there are many devotees of His like me. (1)

O Lord ! You are our True Master, we are like Your spouses like a deep river or pearls in a deep ocean. O Lord ! I am a humble slave of Yours, whereas You are the Greatest and the highest power on Earth. O Lord ! I am nothing before Your Great power, being the wisest and cleverest. O True Master ! I am living (feel alive)

ਪ੍ਰਭ ਜੀਵਾ ਸਰਬ ਰੰਗ ਰਸ ਮਾਨਾ ॥ ਚਰਣਨ
ਸਰਨੀ ਦਾਸਹ ਦਾਸੀ ਮਨਿ ਮਉਲੈ ਤਨੁ ਹਰੀਆ
॥ ਨਾਨਕ ਠਾਕੁਰੁ ਸਰਬ ਸਮਾਣਾ ਆਪਨ ਭਾਵਨ
ਕਰੀਆ ॥ ੨ ॥ ਤੁਝ ਊਪਰਿ ਮੇਰਾ ਹੈ ਮਾਣਾ
ਤੂੰਹੈ ਮੇਰਾ ਤਾਣਾ ਰਾਮ ॥ ਸੁਰਤਿ ਮਤਿ ਚਤੁਰਾਈ
ਤੇਰੀ ਤੂੰ ਜਾਣਾਇਹਿ ਜਾਣਾ ਰਾਮ ॥ ਸੋਈ ਜਾਣੈ
ਸੋਈ ਪਛਾਣੈ ਜਾ ਕਉ ਨਦਰਿ ਸਿਰੰਦੇ ॥
ਮਨਮੁਖਿ ਭੂਲੀ ਬਹੁਤੀ ਰਾਹੀ ਫਾਥੀ ਮਾਇਆ
ਫੰਦੇ ॥ ਠਾਕੁਰ ਭਾਣੀ ਸਾ ਗੁਣਵੰਤੀ ਤਿਨ ਹੀ
ਸਭ ਰੰਗ ਮਾਣਾ ॥ ਨਾਨਕ ਕੀ ਧਰ ਤੂੰਹੈ ਠਾਕੁਰ
ਤੂੰ ਨਾਨਕ ਕਾ ਮਾਣਾ ॥ ੩ ॥ ਹਉ ਵਾਰੀ ਵੰਞਾ
ਘੋਲੀ ਵੰਞਾ ਤੂੰ ਪਰਬਤੁ ਮੇਰਾ ਓਲਾ ਰਾਮ ॥
ਹਉ ਬਲਿ ਜਾਈ ਲਖ ਲਖ ਲਖ ਬਰੀਆ ਜਿਨਿ
ਭ੍ਰਮੁ ਪਰਦਾ ਖੋਲ੍ਹਾ ਰਾਮ ॥ ਮਿਟੇ ਅੰਧਾਰੇ ਤਜੇ
ਬਿਕਾਰੇ ਠਾਕੁਰ ਸਿਉ ਮਨ ਮਾਨਾ ॥ ਪ੍ਰਭ ਜੀ
ਭਾਣੀ ਭਈ ਨਿਕਾਣੀ ਸਫਲ ਜਨਮੁ ਪਰਵਾਨਾ
॥ ਭਈ ਅਮੋਲੀ ਭਾਰਾ ਤੋਲੀ ਮੁਕਤਿ ਜੁਗਤਿ
ਦਰੁ ਖੋਲ੍ਹਾ ॥ ਕਹੁ ਨਾਨਕ ਹਉ ਨਿਰਭਉ
ਹੋਈ ਸੇ ਪ੍ਰਭ ਮੇਰਾ ਓਲਾ ॥ ੪ ॥ ੧ ॥ ੪ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਸਾਜਨੁ ਪੁਰਖੁ ਸਤਿਗੁਰੁ ਮੇਰਾ ਪੂਰਾ ਤਿਸੁ ਬਿਨੁ
ਅਵਰੁ ਨ ਜਾਣਾ ਰਾਮ ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ
ਸੁਤ ਬੰਧਪ ਜੀਅ ਪ੍ਰਾਣ ਮਨਿ ਭਾਣਾ ਰਾਮ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਦੀਆ ਸਰਬ ਗੁਣਾ
ਭਰਪੂਰੇ ॥ ਅੰਤਰਜਾਮੀ ਸੇ ਪ੍ਰਭ ਮੇਰਾ ਸਰਬ
ਰਹਿਆ ਭਰਪੂਰੇ ॥ ਤਾ ਕੀ ਸਰਣਿ ਸਰਬ ਸੁਖ

with Your Grace and am always trying to enjoy the bliss of life through Your Grace and wish to enjoy the worldly pleasures as others do. O Nanak ! I would like to serve the Lord, being the slave of His slaves, so as to purify myself, and enable my body to flourish. O True Master ! You are pervading the whole world in equal measure and whatever pleases You, comes to pass. (2)

O Nanak ! I am proud of the Lord, who is my only strength in life. All the virtues like good understanding and intelligence in worldly chores, cleverness and wisdom in studies are all Your blessings on us. I always follow the same path as dictated by the Lord. O Lord ! The person, who is blessed with Your Grace, is enabled to realise You and attain You. The faithless person is always lost in wilderness being engrossed in the worldly bondage and worldly falsehood. O Nanak ! The persons, who have won the favour and pleasure of the Lord, have been bestowed with all the virtues, and are enjoying the eternal bliss. O True Master ! You are my only support and my pride and honour even rests on Your Grace. (3)

O Lord ! You are my greatest support like a rock (mountain) and I offer myself as a sacrifice to You. You have made me realise all Your secrets (Nature's secrets) by removing all my doubts and misgivings as such I would sacrifice myself a million times to Your Greatness. O Lord ! All my sins and vices have disappeared since the time I have imbibed Your love in my heart and the darkness of ignorance has also disappeared. Once the Lord-spouse approved of me and was pleased with me I was accepted by the Lord (as His devotee). Now my life has become fruitful and there is no need to beseech anyone else. O Nanak ! I have become invaluable with the virtues bestowed by the Lord on me, who has opened the gates to salvation by giving me the enlightenment of His knowledge. Now I have got rid of my fear (of death) having escaped the cycle of births and deaths. O Lord ! You are my only support ! (4 - 1 - 1)

Suhi Mahala - 5 (Sajan purkh satgur mera poora tis bin....)

(O Lord) O Ram ! I do not recognise anybody else except the Perfect Guru, who is my friend also. Out of all the relations like mother, father, brother, son and other relatives including this body and soul, the Guru's form is the most lovable and acceptable. This body and soul and other gifts have been granted by the Lord as His benedictions.

The omni-present Lord pervades everywhere with His virtues and He knows everything happening around Him, being omni-

ਪਾਏ ਹੋਏ ਸਰਬ ਕਲਿਆਣਾ ॥ ਸਦਾ ਸਦਾ
ਪ੍ਰਭ ਕਉ ਬਲਿਹਾਰੈ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣਾ ॥
੧ ॥ ਐਸਾ ਗੁਰੁ ਵਡਭਾਗੀ ਪਾਈਐ ਜਿਤੁ
ਮਿਲਿਐ ਪ੍ਰਭੁ ਜਾਪੈ ਰਾਮ ॥ ਜਨਮ ਜਨਮ ਕੇ
ਕਿਲਵਿਖ ਉਤਰਹਿ ਹਰਿ ਸੰਤ ਧੂੜੀ ਨਿਤ ਨਾਪੈ
ਰਾਮ ॥ ਹਰਿ ਧੂੜੀ ਨਾਈਐ ਪ੍ਰਭੁ ਧਿਆਈਐ
ਬਾਹੁੜਿ ਜੋਨਿ ਨ ਆਈਐ ॥ ਗੁਰ ਚਰਣੀ ਲਾਗੇ
ਭ੍ਰਮ ਭਉ ਭਾਗੇ ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਈਐ
॥ ਹਰਿ ਗੁਣ ਨਿਤ ਗਾਏ ਨਾਮੁ ਧਿਆਏ ਫਿਰਿ
ਸੋਗੁ ਨਾਹੀ ਸੰਤਾਪੈ ॥ ਨਾਨਕ ਸੇ ਪ੍ਰਭੁ ਜੀਅ
ਕਾ ਦਾਤਾ ਪੂਰਾ ਜਿਸੁ ਪਰਤਾਪੈ ॥ ੨ ॥ ਹਰਿ
ਹਰੇ ਹਰਿ ਗੁਣ ਨਿਧੇ ਹਰਿ ਸੰਤਨ ਕੈ ਵਸਿ
ਆਏ ਰਾਮ ॥ ਸੰਤ ਚਰਣ ਗੁਰ ਸੇਵਾ ਲਾਗੇ
ਤਿਨੀ ਪਰਮ ਪਦ ਪਾਏ ਰਾਮ ॥ ਪਰਮ ਪਦੁ
ਪਾਇਆ ਆਪੁ ਮਿਟਾਇਆ ਹਰਿ ਪੂਰਨ ਕਿਰਪਾ
ਧਾਰੀ ॥ ਸਫਲ ਜਨਮੁ ਹੋਆ ਭਉ ਭਾਗਾ ਹਰਿ
ਭੇਟਿਆ ਏਕੁ ਮੁਰਾਰੀ ॥ ਜਿਸ ਕਾ ਸਾ ਤਿਨ ਹੀ
ਮੇਲਿ ਲੀਆ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇਆ ॥ ਨਾਨਕ
ਨਾਮੁ ਨਿਰੰਜਨ ਜਪੀਐ ਮਿਲਿ ਸਤਿਗੁਰ ਸੁਖੁ
ਪਾਇਆ ॥ ੩ ॥ ਗਾਉ ਮੰਗਲੇ ਨਿਤ ਹਰਿ
ਜਨਹੁ ਪੁੰਨੀ ਇਛ ਸਬਾਈ ਰਾਮ ॥ ਰੰਗਿ ਰਤੇ
ਅਪੁਨੇ ਸੁਆਮੀ ਸੇਤੀ ਮਰੈ ਨ ਆਵੈ ਜਾਈ ਰਾਮ
॥ ਅਭਿਨਾਸੀ ਪਾਇਆ ਨਾਮੁ ਧਿਆਇਆ
ਸਗਲ ਮਨੋਰਥ ਪਾਏ ॥ ਸਾਂਤਿ ਸਹਜ ਆਨੰਦ
ਘਨੇਰੇ ਗੁਰ ਚਰਣੀ ਮਨੁ ਲਾਏ ॥ ਪੂਰਿ ਰਹਿਆ

scient. We could get all the comforts and joy by taking refuge at His lotus-feet and all our relatives have also gained emancipation. O Nanak ! I would offer myself as a sacrifice to the Lord always and serve Him. (1)

O Brother ! It is through great fortune alone that one could get the company of the Guru and sing the Lord's Praises in His company. It we were to take the dust of the holy feet of the saints of the Lord and apply it to our foreheads (or take bath with it) we could shed all our sins and filth of body and mind. Infact, we could gain salvation by serving the Lord and reciting His True Name, thus we could get rid of the cycle of Rebirths. Moreover, we could get over all our misgivings and the fear complex by serving the Guru, thus fulfilling our desires fully.

O Nanak ! The persons, who have sung the Lord's Praises daily and recited the True Name, never come across any afflictions or shortcomings. The Lord is the benefactor of all beings, whose Greatness and Grandeur is beyond our imagination. (2)

O Brother ! The persons, who have recited the True Name of the Lord, (who is) the ocean of virtues, have got control over the True Master even; and the persons, who are engaged in the service of the holy saints by remaining at their lotus-feet, have attained salvation, thus merging with the Lord.

The persons, blessed by the Lord's Grace, who have cast away their egoism, have finally attained the fourth stage of Lord's unison. Now they have got over their fear complex and their life has been worthwhile, as they have united with the Lord-Murari. (Killer of demon Mur)

O Nanak ! The Lord has merged this being with Himself, who was created by the Lord, and his soul has mingled with the Prime-soul. The persons, who have remembered the Lord in the company of the Guru, have attained the bliss and joy of life. (3)

O Lord's beloved ones ! Let us sing the praises of the Lord daily, with the help of the Guru's Word, which would fulfil all our desires ! The persons, who are imbued with the love of the Lord, get freed from the cycle of Rebirths.

O Lord ! The persons, who have meditated on the Lord, have attained the ever-existent Lord and fulfilled all their desires and aim of life. They also attain peace of mind by serving the Guru and enjoy the bliss of life.

ਘਟਿ ਘਟਿ ਅਥਿਨਾਸੀ ਥਾਨ ਥਨੰਤਰਿ ਸਾਈ
॥ ਕਹੁ ਨਾਨਕ ਕਾਰਜ ਸਗਲੇ ਪੂਰੇ ਗੁਰ ਚਰਣੀ
ਮਨੁ ਲਾਈ ॥ ੪ ॥ ੨ ॥ ੫ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਕਰਿ ਕਿਰਪਾ ਮੇਰੇ ਪ੍ਰੀਤਮ ਸੁਆਮੀ ਨੇਤ੍ਰ
ਦੇਖਿ ਦਰਸੁ ਤੇਰਾ ਰਾਮ ॥ ਲਾਖ ਜਿਹਵਾ
ਦੇਹੁ ਮੇਰੇ ਪਿਆਰੇ ਮੁਖੁ ਹਰਿ ਆਰਾਧੇ ਮੇਰਾ
ਰਾਮ ॥ ਹਰਿ ਆਰਾਧੇ ਜਮ ਪੰਥੁ ਸਾਧੇ ਦੂਖੁ ਨ
ਵਿਆਪੈ ਕੋਈ ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਨ
ਸੁਆਮੀ ਜਤ ਦੇਖਾ ਤਤ ਸੋਈ ॥ ਭਰਮ ਮੋਹ
ਬਿਕਾਰ ਨਾਠੇ ਪ੍ਰਭੁ ਨੇਰਹੂ ਤੇ ਨੇਰਾ ॥ ਨਾਨਕ
ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ ਕੀਜੈ ਨੇਤ੍ਰ ਦੇਖਿ ਦਰਸੁ
ਤੇਰਾ ॥ ੧ ॥ ਕੋਟਿ ਕਰਨ ਦੀਜਹਿ ਪ੍ਰਭ ਪ੍ਰੀਤਮ
ਹਰਿ ਗੁਣ ਸੁਣੀਅਹਿ ਅਥਿਨਾਸੀ ਰਾਮ ॥ ਸੁਣਿ
ਸੁਣਿ ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਕਟੀਐ ਕਾਲ
ਕੀ ਫਾਸੀ ਰਾਮ ॥ ਕਟੀਐ ਜਮ ਫਾਸੀ ਸਿਮਰਿ
ਅਥਿਨਾਸੀ ਸਗਲ ਮੰਗਲ ਸੁਗਿਆਨਾ ॥ ਹਰਿ
ਹਰਿ ਜਪੁ ਜਪੀਐ ਦਿਨੁ ਰਾਤੀ ਲਾਗੈ ਸਹਜਿ
ਧਿਆਨਾ ॥ ਕਲਮਲ ਦੁਖ ਜਾਰੇ ਪ੍ਰਭੁ ਚਿਤਾਰੇ
ਮਨ ਕੀ ਦੁਰਮਤਿ ਨਾਸੀ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ
ਕਿਰਪਾ ਕੀਜੈ ਹਰਿ ਗੁਣ ਸੁਣੀਅਹਿ ਅਥਿਨਾਸੀ
॥ ੨ ॥ ਕਰੋੜਿ ਹਸਤ ਤੇਰੀ ਟਹਲ ਕਮਾਵਹਿ
ਚਰਣ ਚਲਹਿ ਪ੍ਰਭ ਮਾਰਗਿ ਰਾਮ ॥ ਭਵ
ਸਾਗਰ ਨਾਵ ਹਰਿ ਸੇਵਾ ਜੋ ਚੜੈ ਤਿਸੁ ਤਾਰਗਿ
ਰਾਮ ॥ ਭਵਜਲੁ ਤਰਿਆ ਹਰਿ ਹਰਿ ਸਿਮਰਿਆ
ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥ ਮਹਾ ਬਿਕਾਰ ਗਏ
ਸੁਖ ਉਪਜੇ ਬਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥ ਮਨ ਬਾਛਤ

O Nanak ! The Lord pervades all beings equally and is also omni-present. The saints, who have worshipped the Lord in the service and company of the Guru, have got all their desires fulfilled and their functions completed successfully. (4 - 2 - 5)

Suhi Mahala - 5 (Kar kirpa merai pritam soami.....)

O my beloved True Master ! May I be blessed with Your Grace so as to perceive Your glimpse only with my eyes ! O dear Lord ! May I be given a million tongues so as to recite only Your True Name all the time ! By reciting the Lord's True Name, we could win the battle against the Yama (god of death) and then we will not be pestered by any afflictions.

The Lord is pervading everywhere including all the lands, oceans, Earth, skies and the atmosphere (ethereal space) in between. The Lord is present wherever I look around. O Nanak ! Once I perceived the Lord as very close to me, all my doubts and whimsical beliefs were set at rest, and the vices eliminated. O True Master ! May I be blessed with Your Grace so as to (perceive You) have Your glimpse with my eyes all the time. (1)

O beloved Lord ! May I be given millions of ears so as to listen to the praises of the imperishable Lord ! By listening to Your praises, the mind (heart) gets purified, which will help us to rid ourselves of the worldly bondage and spiritual death, which is constantly hanging over the head. By reciting the Lord's True Name, the noose of Yama (god of death) is cut off, and we get enlightenend within, which brings joy and bliss to us. Now there is only one urge within the heart that we should sing the praises of the Lord day and night so as to enjoy peace of mind and bliss of life by reciting True Name in a state of Equipoise. O Nanak ! The persons, who sing the praises of the Lord and recite True Name, have cast away their vicious thoughts alongwith their sins and sufferings. O True Master ! May I be bestowed with Your Grace so that I could always sing and listen to Your praises all the time! (2)

O True Master ! May we be bestowed with millions of hands so as to serve You and millions of feet so as to tread Your path of Truth. O Lord ! Your service functions like (takes the place of) a boat of safety to cross this ocean of life successfully, and whosoever boards this boat, attains salvation. The persons, who have worshipped the Lord (by reciting True Name) have crossed this ocean successfully and have got their desires fulfilled. Now they enjoy the eternal bliss having cast away their sinful actions, and they listen to the Unstrung Music (all-pervasive music) of Nature.

ਫਲ ਪਾਏ ਸਗਲੇ ਕੁਦਰਤਿ ਕੀਮ ਅਪਾਰਗਿ
॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਕਿਰਪਾ ਕੀਜੈ ਮਨੁ ਸਦਾ
ਚਲੈ ਤੇਰੈ ਮਾਰਗਿ ॥ ੩ ॥ ਏਹੋ ਵਰੁ ਏਹਾ
ਵਡਿਆਈ ਇਹੁ ਧਨੁ ਹੋਇ ਵਡਭਾਗਾ ਰਾਮ
॥ ਏਹੋ ਰੰਗੁ ਏਹੋ ਰਸ ਭੋਗਾ ਹਰਿ ਚਰਣੀ ਮਨੁ
ਲਾਗਾ ਰਾਮ ॥ ਮਨੁ ਲਾਗਾ ਚਰਣੇ ਪ੍ਰਭ ਕੀ
ਸਰਣੇ ਕਰਣ ਕਾਰਣ ਗੋਪਾਲਾ ॥ ਸਭੁ ਕਿਛੁ
ਤੋਰਾ ਤੂ ਪ੍ਰਭੁ ਮੇਰਾ ਮੇਰੇ ਠਾਕੁਰ ਦੀਨ ਦਇਆਲਾ
॥ ਮੋਹਿ ਨਿਰਗੁਣ ਪ੍ਰੀਤਮ ਸੁਖ ਸਾਗਰ
ਸੰਤਸੰਗਿ ਮਨੁ ਜਾਗਾ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ
ਕਿਰਪਾ ਕੀਨੀ ਚਰਣ ਕਮਲ ਮਨੁ ਲਾਗਾ ॥
੪ ॥ ੩ ॥ ੬ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਜਪੇ ਹਰਿ ਮੰਦਰੁ ਸਾਜਿਆ ਸੰਤ ਭਗਤ
ਗੁਣ ਗਾਵਹਿ ਰਾਮ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ
ਪ੍ਰਭੁ ਅਪਨਾ ਸਗਲੇ ਪਾਪ ਤਜਾਵਹਿ ਰਾਮ ॥
ਹਰਿ ਗੁਣ ਗਾਇ ਪਰਮ ਪਦੁ ਪਾਇਆ ਪ੍ਰਭ
ਕੀ ਉਤਮ ਬਾਣੀ ॥ ਸਹਜ ਕਥਾ ਪ੍ਰਭ ਕੀ
ਅਤਿ ਮੀਠੀ ਕਥੀ ਅਕਥ ਕਹਾਣੀ ॥ ਭਲਾ
ਸੰਜੋਗੁ ਮੂਰਤੁ ਪਲੁ ਸਾਚਾ ਅਬਿਚਲ ਨੀਵ
ਰਖਾਈ ॥ ਜਨ ਨਾਨਕ ਪ੍ਰਭ ਭਏ ਦਇਆਲਾ
ਸਰਬ ਕਲਾ ਬਣਿ ਆਈ ॥ ੧ ॥ ਆਨੰਦਾ
ਵਜਹਿ ਨਿਤ ਵਾਜੇ ਪਾਰਬ੍ਰਹਮੁ ਮਨਿ ਵੂਠਾ ਰਾਮ
॥ ਗੁਰਮੁਖੇ ਸਚੁ ਕਰਣੀ ਸਾਰੀ ਬਿਨਸੇ ਕ੍ਰਮ ਭੈ
ਝੂਠਾ ਰਾਮ ॥ ਅਨਹਦ ਬਾਣੀ ਗੁਰਮੁਖਿ ਵਖਾਣੀ
ਜਸੁ ਸੁਣਿ ਸੁਣਿ ਮਨੁ ਤਨੁ ਹਰਿਆ ॥ ਸਰਬ
ਸੁਖਾ ਤਿਸ ਹੀ ਬਣਿ ਆਏ ਜੋ ਪ੍ਰਭਿ ਅਪਨਾ
ਕਰਿਆ ॥ ਘਰ ਮਹਿ ਨਵ ਨਿਧਿ ਭਰੇ ਭੰਡਾਰਾ

O Nanak ! We have attained all our cherished goals. O Lord ! We cannot evaluate the expanse of Your Nature, which is beyond our comprehension and too great and deep for us. O True Master ! May we be blessed with Your Grace so as to always follow Your True path ! (3)

O True Master ! May I be bestowed with the boon of inculcating the love of Your lotus-feet in my heart alongwith the wealth of True Name and bless me with this honour, which is available to few fortunate ones only ! (I do not deserve it yet, though) O Lord ! This status is attained only by concentrating one's mind at Your lotus-feet and one enjoys the worldly pleasures even, through the Grace of True Name only. O Lord-Creator ! The Master of the Earth ! May I be blessed with the love of Your lotus-feet and recitation of True Name with devotion ! O Lord-benefactor of the poor and helpless (people) ! Everything belongs to You and I have Your support only, being my benefactor. O Nanak ! When I joined in the service of the holy saints, the Lord-ocean of bliss, blessed me with His True Name and I attained self-realisation. O True Master ! May You bless me with Your Grace so that my mind remains imbued with the love of Your lotus-feet. (4 - 3 - 6)

Suhi Mahala - 5 (*Har japai har mandir sajia' sant bhagat...*)

O Brother ! This human body is the abode of the Lord, created for the recitation of True Name, wherein the holy saints recite the Lord's True Name, and sing His praises. They cast away all their sins by reciting Lord's True Name. The Guru-minded persons recite the Lord's True Name and read the Guru's Word, which is of the highest purity, enabling them to attain salvation. The discourses on the Lord's Greatness are really beautiful and sweet and they try to describe the indescribable story of the True Master through the human body, the abode of the Lord. Blessed is the moment when the foundation (of human body) of the Lord's abode was laid and this chance was availed (to worship Him). O Nanak ! When the Lord bestowed His Grace on me, all the occult powers were generated within me. (1)

Now I have inculcated the love of the Lord in my heart resulting in the bliss of life enjoyed by me alongwith the all pervasive music of Nature being heard, and I am imbued with the love of the Lord's worship, following the right path in life. As such all my fear complex, whims and ills have been cast away. Now we have listened to the Guru's Word in the company of the Guru-minded persons which results in hearing the Unstrung Music

ਰਾਮ ਨਾਮਿ ਰੰਗੁ ਲਾਗਾ ॥ ਨਾਨਕ ਜਨ ਪ੍ਰਭੁ
ਕਦੇ ਨ ਵਿਸਰੈ ਪੂਰਨ ਜਾ ਕੇ ਭਾਗਾ ॥ ੨ ॥
ਛਾਇਆ ਪ੍ਰਭਿ ਛਤ੍ਰਪਤਿ ਕੀਨੀ ਸਗਲੀ ਤਪਤਿ
ਬਿਨਾਸੀ ਰਾਮ ॥ ਦੂਖ ਪਾਪ ਕਾ ਡੇਰਾ ਢਾਠਾ
ਕਾਰਜੁ ਆਇਆ ਰਾਸੀ ਰਾਮ ॥ ਹਰਿ ਪ੍ਰਭਿ
ਫੁਰਮਾਇਆ ਮਿਟੀ ਬਲਾਇਆ ਸਾਚੁ ਧਰਮੁ
ਪੁੰਨੁ ਫਲਿਆ ॥ ਸੋ ਪ੍ਰਭੁ ਅਪੁਨਾ ਸਦਾ
ਧਿਆਈਐ ਸੇਵਤ ਬੈਸਤ ਖਲਿਆ ॥ ਗੁਣ
ਨਿਧਾਨ ਸੁਖ ਸਾਗਰ ਸੁਆਮੀ ਜਲਿ ਥਲਿ
ਮਹੀਅਲਿ ਸੋਈ ॥ ਜਨ ਨਾਨਕ ਪ੍ਰਭੁ ਕੀ
ਸਰਣਾਈ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥ ੩ ॥
ਮੇਰਾ ਘਰੁ ਬਨਿਆ ਬਨੁ ਤਾਲੁ ਬਨਿਆ ਪ੍ਰਭੁ
ਪਰਸੇ ਹਰਿ ਰਾਇਆ ਰਾਮ ॥ ਮੇਰਾ ਮਨੁ ਸੋਹਿਆ
ਮੀਤ ਸਾਜਨ ਸਰਸੇ ਗੁਣ ਮੰਗਲ ਹਰਿ
ਗਾਇਆ ਰਾਮ ॥ ਗੁਣ ਗਾਇ ਪ੍ਰਭੁ ਧਿਆਇ
ਸਾਚਾ ਸਗਲ ਇਛਾ ਪਾਈਆ ॥ ਗੁਰ ਚਰਣ
ਲਾਗੇ ਸਦਾ ਜਾਗੇ ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ
॥ ਕਰੀ ਨਦਰਿ ਸੁਆਮੀ ਸੁਖਹ ਗਾਮੀ ਹਲਤੁ
ਪਲਤੁ ਸਵਾਰਿਆ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਨਿਤ
ਨਾਮੁ ਜਪੀਐ ਜੀਉ ਪਿੰਡੁ ਜਿਨਿ ਧਾਰਿਆ ॥ ੪
॥ ੪ ॥ ੭ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਭੈ ਸਾਗਰੇ ਭੈ ਸਾਗਰੁ ਤਰਿਆ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਏ ਰਾਮ ॥ ਬੋਹਿਥੜਾ ਹਰਿ ਚਰਣ ਅਰਾਧੇ
ਮਿਲਿ ਸਤਿਗੁਰ ਪਾਰਿ ਲਘਾਏ ਰਾਮ ॥ ਗੁਰ
ਸਬਦੀ ਤਰੀਐ ਬਹੁੜਿ ਨ ਮਰੀਐ ਚੂਕੈ ਆਵਣ
ਜਾਣਾ ॥ ਜੇ ਕਿਛੁ ਕਰੈ ਸੋਈ ਭਲ ਮਾਨਉ ਤਾ

of Nature, and enjoyed the eternal bliss, thus never getting separated from the Lord. O Nanak ! The person, who has realised the efficacy of the True Name and the virtues of the Lord-spouse, is really fortunate (and ever-existent) like the wedded woman in the company of her spouse.

Such Guru-minded persons are imbued with the love of the Lord by reciting True Name, and are always immersed in His love and devotion. (2)

The Lord has provided the shade (by blessing us with) of His support, which has cast away all our vicious thoughts (heat of vices) and we were successful in uniting with the Lord by getting rid of all our afflictions and sins. We got our ignorance eliminated by following the Lord's Will as a reward for our virtuous deeds and our religious functions (Lord's worship). Let us, therefore, always recite the Lord's True Name, whether in sitting, standing or sleeping postures. The Lord, treasure of virtues and ocean of eternal bliss, is pervading all over the world including all lands, oceans and the ethereal space. O Nanak ! We have taken refuge at the lotus-feet of the Lord (the support of the Lord) as we have no other support except Him to rely on. (3)

When I got united with the Lord, the destroyer of all our sins, I got this abode of the Lord (in the form of this body) built alongwith the tank of the heart and the greenery of virtues engrained therein. I enjoyed the bliss of singing the praises of the Lord and was thrilled alongwith my friends and companions. By reciting the Lord's True Name and singing His praises, all our desires were fulfilled when we sought refuge at the lotus-feet of the Lord, we got enlightened (got awakened from the slumber of ignorance) and there were rejoicings all around. The Lord thus blessed us with all His benign Grace, which enabled us to improve our (life) stay both here and hereafter. O Nanak ! Let us always recite the True Name of the Lord, who has created this human body and soul. (4-4-7)

Suhi Mahala - 5 (*Bhei sagro bhei sagar taria har har naam..*)

O Brother ! We could cross this tortuous ocean of life by reciting the True and pure Name of the Lord. Infact, the meditation at the lotus-feet of the Lord and reciting the True Name in the company of the holy saints, is just like boarding a ship of safety, which enables us to attain salvation by crossing this ocean successfully. O Brother ! We could cross this ocean of life successfully by following the Guru's teachings and guidance and

ਮਨੁ ਸਹਜਿ ਸਮਾਣਾ ॥ ਦੂਖ ਨ ਭੂਖ ਨ ਰੋਗੁ
ਨ ਬਿਆਪੈ ਸੁਖ ਸਾਗਰ ਸਰਣੀ ਪਾਏ ॥ ਹਰਿ
ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਰੰਗਿ ਰਾਤਾ ਮਨ ਕੀ
ਚਿੰਤ ਮਿਟਾਏ ॥ ੧ ॥ ਸੰਤ ਜਨਾ ਹਰਿ ਮੰਤ੍ਰੁ
ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਸਾਜਨ ਵਸਗਤਿ ਕੀਨੇ ਰਾਮ
॥ ਆਪਨੜਾ ਮਨੁ ਆਗੈ ਧਰਿਆ ਸਰਬਸੁ
ਠਾਕੁਰਿ ਦੀਨੇ ਰਾਮ ॥ ਕਰਿ ਅਪੁਨੀ ਦਾਸੀ
ਮਿਟੀ ਉਦਾਸੀ ਹਰਿ ਮੰਦਰਿ ਥਿਤਿ ਪਾਈ ॥
ਅਨਦ ਬਿਨੋਦ ਸਿਮਰਹੁ ਪ੍ਰਭੁ ਸਾਚਾ ਵਿਛੁੜਿ
ਕਬਹੂ ਨ ਜਾਈ ॥ ਸਾ ਵਡਭਾਗਣਿ ਸਦਾ
ਸੋਹਾਗਣਿ ਰਾਮ ਨਾਮ ਗੁਣ ਚੀਨੇ ॥ ਕਹੁ
ਨਾਨਕ ਰਵਹਿ ਰੰਗਿ ਰਾਤੇ ਪ੍ਰੇਮ ਮਹਾ ਰਸਿ
ਭੀਨੇ ॥ ੨ ॥ ਅਨਦ ਬਿਨੋਦ ਭਏ ਨਿਤ ਸਖੀਏ
ਮੰਗਲ ਸਦਾ ਹਮਾਰੈ ਰਾਮ ॥ ਆਪਨੜੈ ਪ੍ਰਭਿ
ਆਪਿ ਸੀਗਾਰੀ ਸੋਭਾਵੰਤੀ ਨਾਰੇ ਰਾਮ ॥ ਸਹਜ
ਸੁਭਾਇ ਭਏ ਕਿਰਪਾਲਾ ਗੁਣ ਅਵਗਣ ਨ
ਬੀਚਾਰਿਆ ॥ ਕੰਨਿ ਲਗਾਇ ਲੀਏ ਜਨ ਅਪੁਨੇ
ਰਾਮ ਨਾਮ ਉਰਿ ਧਾਰਿਆ ॥ ਮਾਨ ਮੋਹ ਮਦ
ਸਗਲ ਬਿਆਪੀ ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਨਿਵਾਰੇ
॥ ਕਹੁ ਨਾਨਕ ਭੈ ਸਾਗਰੁ ਤਰਿਆ ਪੂਰਨ ਕਾਜ
ਹਮਾਰੇ ॥ ੩ ॥ ਗੁਣ ਗੋਪਾਲ ਗਾਵਹੁ ਨਿਤ
ਸਖੀਹੋ ਸਗਲ ਮਨੋਰਥ ਪਾਏ ਰਾਮ ॥ ਸਫਲ
ਜਨਮੁ ਹੋਆ ਮਿਲਿ ਸਾਧੂ ਏਕੰਕਾਰੁ ਧਿਆਏ
ਰਾਮ ॥ ਜਪਿ ਏਕ ਪ੍ਰਭੁ ਅਨੇਕ ਰਵਿਆ ਸਰਬ
ਮੰਡਲਿ ਛਾਇਆ ॥ ਬ੍ਰਹਮੇ ਪਸਾਰਾ ਬ੍ਰਹਮੁ
ਪਸਰਿਆ ਸਭੁ ਬ੍ਰਹਮੁ ਦ੍ਰਿਸਟੀ ਆਇਆ ॥

the cycle of births and deaths also (ceases) comes to an end. I have attained peace and tranquillity of mind alongwith enjoying the eternal bliss in the state of equipoise as I have always accepted the Lord's Will with pleasure. Since the time the Guru has helped us to take the (shelter) support of the Lord's lotus-feet, the ocean of all bliss, we have got rid of all our ills, sins, hunger (for worldly possessions) and sufferings including the fear (of death) and all these worries do not bother us any more. O Nanak ! Now I enjoy the bliss of life, having got rid of all the worries, by reciting Lord's True Name. (1)

O Brother ! We have concentrated on the meditation of Lord's True Name in the company of the holy saints, as such we have got united (controlled by) with the saintly Lord now. The Lord has then bestowed all the worldly possessions end comforts on us, as we have resorted to complete self-surrender. We have cast away all our disappointment or despondency as the Lord has accepted us as His (slaves) devotees, and our status has been established in His presence. Now I always recite the True Name of the Lord and enjoy the eternal bliss with an urge for His unison, as such the Lord never deserts us. The person, (like the wedded woman) who has realised the virtues of the Lord's True Name is fortunate and enjoys the ever-existent presence of the Lord. O Nanak ! Such Guru-minded persons are always immersed in the True Name of the Lord and recite the True Name through His Grace. (2)

O dear friend ! Now there is perfect joy and bliss within us, as the blissful Lord abides within us. The person, who is embellished with all the beauty aids by the Lord Himself, has acquired status and honour in the world. The Lord has never bothered about our virtues or disqualifications (failings) as the Lord is like the ocean of Grace and is in a state of forgiveness. Thus the Lord has embraced His (slaves) devotees, who have inculcated the love of the Lord in the heart by reciting True Name. O Nanak ! The whole world is engrossed in egoism, worldly attachments, and pride but the Lord has protected us against all these maladies and completed our functions successfully and we have been enabled to cross this horrible ocean of life. (3)

O dear friend ! Let us sing the praises of the Lord-benefactor so as to get our desires fulfilled (by singing His praises). We have made a success of this life by reciting True Name in the company of the holy saints. Let us meditate on the Lord, who is pervading all lands, being omni-present and His praises are being sung

ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਪੂਰਿ ਪੂਰਨ ਤਿਸੁ ਬਿਨਾ
ਨਹੀ ਜਾਏ ॥ ਪੇਖਿ ਦਰਸਨੁ ਨਾਨਕ ਬਿਗਸੇ
ਆਪਿ ਲਏ ਮਿਲਾਏ ॥ ੪ ॥ ੫ ॥ ੮ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਅਬਿਚਲ ਨਗਰੁ ਗੋਬਿੰਦ ਗੁਰੂ ਕਾ ਨਾਮੁ ਜਪਤ
ਸੁਖੁ ਪਾਇਆ ਰਾਮ ॥ ਮਨ ਇਛੇ ਸੇਈ ਫਲ
ਪਾਏ ਕਰਤੈ ਆਪਿ ਵਸਾਇਆ ਰਾਮ ॥ ਕਰਤੈ
ਆਪਿ ਵਸਾਇਆ ਸਰਬ ਸੁਖ ਪਾਇਆ ਪੁਤ
ਭਾਈ ਸਿਖ ਬਿਗਸੇ ॥ ਗੁਣ ਗਾਵਹਿ ਪੂਰਨ
ਪਰਮੇਸੁਰ ਕਾਰਜੁ ਆਇਆ ਰਾਸੇ ॥ ਪ੍ਰਭੁ ਆਪਿ
ਸੁਆਮੀ ਆਪੇ ਰਖਾ ਆਪਿ ਪਿਤਾ ਆਪਿ
ਮਾਇਆ ॥ ਕਹੁ ਨਾਨਕ ਸਤਿਗੁਰ ਬਲਿਹਾਰੀ
ਜਿਨਿ ਏਹੁ ਥਾਨੁ ਸੁਹਾਇਆ ॥ ੧ ॥ ਘਰ
ਮੰਦਰ ਹਟਨਾਲੇ ਸੋਹੇ ਜਿਸੁ ਵਿਚਿ ਨਾਮੁ ਨਿਵਾਸੀ
ਰਾਮ ॥ ਸੰਤ ਭਗਤ ਹਰਿ ਨਾਮੁ ਅਰਧਹਿ
ਕਟੀਐ ਜਮ ਕੀ ਫਾਸੀ ਰਾਮ ॥ ਕਾਟੀ ਜਮ
ਫਾਸੀ ਪ੍ਰਭਿ ਅਬਿਨਾਸੀ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਏ ॥ ਸਗਲ ਸਮਗ੍ਰੀ ਪੂਰਨ ਹੋਈ ਮਨ
ਇਛੇ ਫਲ ਪਾਏ ॥ ਸੰਤ ਸਜਨ ਸੁਖਿ ਮਾਣਹਿ
ਰਲੀਆ ਦੂਖ ਦਰਦ ਭ੍ਰਮ ਨਾਸੀ ॥ ਸਬਦਿ
ਸਵਾਰੇ ਸਤਿਗੁਰਿ ਪੂਰੈ ਨਾਨਕ ਸਦ ਬਲਿ ਜਾਸੀ
॥ ੨ ॥ ਦਾਤਿ ਖਸਮ ਕੀ ਪੂਰੀ ਹੋਈ ਨਿਤ
ਨਿਤ ਚੜੈ ਸਵਾਈ ਰਾਮ ॥ ਪਾਰਬ੍ਰਹਮਿ
ਖਸਮਾਨਾ ਕੀਆ ਜਿਸ ਦੀ ਵਡੀ ਵਡਿਆਈ
ਰਾਮ ॥ ਆਦਿ ਜੁਗਾਦਿ ਭਗਤਨ ਕਾ ਰਾਖਾ
ਸੇ ਪ੍ਰਭੁ ਭਇਆ ਦਇਆਲਾ ॥ ਜੀਅ ਜੰਤ
ਸਭਿ ਸੁਖੀ ਵਸਾਏ ਪ੍ਰਭਿ ਆਪੇ ਕਰਿ ਪ੍ਰਤਿਪਾਲਾ

everywhere. Infact, this worldly stage of drama is enacted by Him, being present within all the drama, and is perceived everywhere. O Nanak ! The Lord is pervading everywhere including all lands, oceans, the earth and sky in perfection and no place exists without Him. We are beyond ourselves with joy on seeing a glimpse of the Lord as He has united us with Himself. (4 - 5 - 8)

Suhi Mahala - 5 (Abchal nagar Gobind Guru ka)

O Brother ! The company of the holy saints is like the peaceful and stabilised town of the "Lord's Abode", where the Guru-minded persons have always enjoyed peace and bliss by reciting True Name. This place (town) has been established by the True Master Himself and the people abiding there always get their desires fulfilled and attain whatever they have wished for. Since this town has been created by the Lord Himself as such people living there enjoy all the worldly comforts, and the Guru's sons, brothers or Sikhs find all the (worldly) joy and bliss there. They sing the praises of the perfect Lord, so they get their jobs (functions) completed successfully. The owner of this town of holy saints is the True Lord Himself who is its protector as well, and protects everyone like the mother and father. O Nanak ! I would offer myself as a sacrifice to the Guru, who has made this place of holy saints (holy congregations) so beautiful and charming. (The Lord has created this human body as a beautiful abode for Himself and the persons, who have made this place worth while for the Lord to live in, enjoy the eternal bliss and the Guru's Sikhs make this life purposeful.) (1)

The company of holy saints, where the Lord's saints abide, singing Lord's praises, have enjoyed peace of body, mind and soul. The saints recite Lord's True Name in such a place, which helps them to cut off the bondage of Yama (god of death). Such persons who abide in the company of holy saints, recite True Name all the time, thus cutting away the Yama's noose. They have made good use of this human life (capital investment) and all their worldly desires have also been fulfilled, thus getting all the cherished fruits of their labour. Thus the holy saints, having cast away their afflictions and sufferings including dual-mindedness, enjoy the eternal bliss and worldly comforts. O Nanak ! I offer myself as a sacrifice to such holy congregations (of holy saints) wherein the Guru has purified all the persons with His teachings and guidance.(2)

O Brother ! We have attained the boon of Lord's Grace which goes on increasing day by day. The True Master, whose greatness is beyond words or our comprehension, has protected our honour

॥ ਦਹ ਦਿਸ ਪੂਰਿ ਰਹਿਆ ਜਸੁ ਸੁਆਮੀ
ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥ ਕਹੁ ਨਾਨਕ
ਸਤਿਗੁਰ ਬਲਿਹਾਰੀ ਜਿਨਿ ਅਬਿਚਲ ਨੀਵ
ਰਖਾਈ ॥ ੩ ॥ ਗਿਆਨ ਧਿਆਨ ਪੂਰਨ ਪਰਮੇ
ਸੁਰ ਹਰਿ ਹਰਿ ਕਥਾ ਨਿਤ ਸੁਣੀਐ ਰਾਮ ॥
ਅਨਹਦ ਚੋਜ ਭਗਤ ਭਵ ਭੰਜਨ ਅਨਹਦ
ਵਾਜੇ ਧੁਨੀਐ ਰਾਮ ॥ ਅਨਹਦ ਝੁਣਕਾਰੇ ਤਤੁ
ਬੀਚਾਰੇ ਸੰਤ ਗੋਸਟਿ ਨਿਤ ਹੋਵੈ ॥ ਹਰਿ ਨਾਮੁ
ਅਰਧਹਿ ਮੈਲੁ ਸਭ ਕਾਟਹਿ ਕਿਲਵਿਖ ਸਗਲੇ
ਖੋਵੈ ॥ ਤਹ ਜਨਮ ਨ ਮਰਣਾ ਆਵਣ ਜਾਣਾ
ਬਹੁੜਿ ਨ ਪਾਈਐ ਜੁਨੀਐ ॥ ਨਾਨਕ ਗੁਰੁ
ਪਰਮੇਸਰੁ ਪਾਇਆ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਇਛੁ ਪੁਨੀਐ
॥ ੪ ॥ ੬ ॥ ੯ ॥

ਸੂਹੀ ਮਹਲਾ ੫ ॥

ਸੰਤਾ ਕੇ ਕਾਰਜਿ ਆਪਿ ਖਲੋਇਆ ਹਰਿ ਕੰਮੁ
ਕਰਾਵਣਿ ਆਇਆ ਰਾਮ ॥ ਧਰਤਿ ਸੁਹਾਵੀ
ਤਾਲੁ ਸੁਹਾਵਾ ਵਿਚਿ ਅੰਮ੍ਰਿਤ ਜਲੁ ਛਾਇਆ
ਰਾਮ ॥ ਅੰਮ੍ਰਿਤ ਜਲੁ ਛਾਇਆ ਪੂਰਨ ਸਾਜੁ
ਕਰਾਇਆ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥ ਜੈ ਜੈ ਕਾਰੁ
ਭਇਆ ਜਗ ਅੰਤਰਿ ਲਾਥੇ ਸਗਲ ਵਿਸੂਰੇ ॥
ਪੂਰਨ ਪੁਰਖ ਅਚੁਤ ਅਬਿਨਾਸੀ ਜਸੁ ਵੇਦ
ਪੁਰਾਣੀ ਗਾਇਆ ॥ ਅਪਨਾ ਬਿਰਦੁ ਰਖਿਆ
ਪਰਮੇਸਰਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥ ੧ ॥
ਨਵ ਨਿਧਿ ਸਿਧਿ ਰਿਧਿ ਦੀਨੇ ਕਰਤੇ ਤੋਟਿ ਨ
ਆਵੈ ਕਾਈ ਰਾਮ ॥ ਖਾਤ ਖਰਚਤ ਬਿਲਛਤ
ਸੁਖੁ ਪਾਇਆ ਕਰਤੇ ਕੀ ਦਾਤਿ ਸਵਾਈ ਰਾਮ
॥ ਦਾਤਿ ਸਵਾਈ ਨਿਖੁਟਿ ਨ ਜਾਈ ਅੰਤਰਜਾਮੀ

during, all the four ages. The Lord, who is the protector of the saints, has bestowed His blessings and benedictions on us. All the beings, big and small, have been sustained by the Lord. O Nanak! The praises and Greatness of the Lord is spread out in all the ten directions of the world and we fail to assess His Greatness or depth. I am a sacrifice to such a Guru, who has laid the foundation of the holy congregations so strongly and solidly. (3)

O Lord (Ram) ! The saints always listen to the discourses of Lord's True Name in the company of holy saints, which makes the company of holy saints as perfect through the knowledge gained from the Guru's guidance by listening to the Guru's teachings. They enjoy the bliss of the Lord, the worldly drama of the True Master which casts away the fear-complex and the Guru's Word. They hear the Unstrung Music of Nature, like the singing of Lord's praises (kirtan). There one hears the discourses of the holy saints on Truth daily. By reciting True Name, we could cast away all our sins and impurities. O Nanak ! We have attained the Lord in the company of holy saints through the Guru's guidance which saves us from the cycle of births and deaths. Thus through the Guru's Grace we get all our desires fulfilled by attaining the Lord-sublime. (4 - 6 - 9)

Suhi Mahala -5 (*Santa (n) ke karaj aap khaloya'*)

O Brother ! The Lord has Himself appeared in the form of the Guru for causing and performing good actions in the company of the holy saints. The body of the saints is made beautiful like the Earth, wherein the heart is created like a beautiful tank filled with the nectar-like True Name. The True Master has made all the arrangements perfect so as to bestow us with the nectar of True Name, resulting in all our desires being fulfilled. With all these preparations, the holy saints get honoured and acclaimed all over the world and all our ills and sufferings are cast away in the company of the holy saints. O Nanak ! The True Master is perfect in all respects and is neither subjected to the cycle of births and deaths nor perishes, infact, His praises have been sung by the Vedas and Puranas even. Now we have recited the Lord's True Name who has protected our honour by accepting us as His devotees (slaves). (1)

O Ram (Lord) ! The Lord Creator has bestowed on us all the nine treasures and occult powers (Ridhis and Sidhis) so that now we are not wanting (short of) in anything, and we have enjoyed the eternal bliss by blessing us with True Name which we are utilising and sharing with others through the Guru's Word, which

ਪਾਇਆ ॥ ਕੋਟਿ ਬਿਘਨ ਸਗਲੇ ਉਠਿ ਨਾਏ
ਦੁਖੁ ਨ ਨੇੜੈ ਆਇਆ ॥ ਸਾਂਤਿ ਸਹਜ ਆਨੰਦ
ਘਨੇਰੇ ਬਿਨਸੀ ਭੂਖ ਸਬਾਈ ॥ ਨਾਨਕ ਗੁਣ
ਗਾਵਹਿ ਸੁਆਮੀ ਕੇ ਅਚਰਜੁ ਜਿਸੁ ਵਡਿਆਈ
ਰਾਮ ॥ ੨ ॥ ਜਿਸ ਕਾ ਕਾਰਜੁ ਤਿਨ ਹੀ ਕੀਆ
ਮਾਣਸੁ ਕਿਆ ਵੇਚਾਰਾ ਰਾਮ ॥ ਭਗਤ ਸੋਹਨਿ
ਹਰਿ ਕੇ ਗੁਣ ਗਾਵਹਿ ਸਦਾ ਕਰਹਿ ਜੈਕਾਰਾ
ਰਾਮ ॥ ਗੁਣ ਗਾਇ ਗੋਬਿੰਦ ਅਨਦ ਉਪਜੇ
ਸਾਧਸੰਗਤਿ ਸੰਗਿ ਬਨੀ ॥ ਜਿਨਿ ਉਦਮੁ ਕੀਆ
ਤਾਲ ਕੇਰਾ ਤਿਸ ਕੀ ਉਪਮਾ ਕਿਆ ਗਨੀ ॥
ਅਠਸਠਿ ਤੀਰਥ ਪੁੰਨ ਕਿਰਿਆ ਮਹਾ ਨਿਰਮਲ
ਚਾਰਾ ॥ ਪਤਿਤ ਪਾਵਨੁ ਬਿਰਦੁ ਸੁਆਮੀ ਨਾਨਕ
ਸਬਦ ਅਧਾਰਾ ॥ ੩ ॥ ਗੁਣ ਨਿਧਾਨ ਮੇਰਾ
ਪ੍ਰਭੁ ਕਰਤਾ ਉਸਤਤਿ ਕਉਨੁ ਕਰੀਜੈ ਰਾਮ ॥
ਸੰਤਾ ਕੀ ਬੇਨੰਤੀ ਸੁਆਮੀ ਨਾਮੁ ਮਹਾ ਰਸੁ
ਦੀਜੈ ਰਾਮ ॥ ਨਾਮੁ ਦੀਜੈ ਦਾਨੁ ਕੀਜੈ ਬਿਸਰੁ
ਨਾਹੀ ਇਕ ਖਿਨੋ ॥ ਗੁਣ ਗੋਪਾਲ ਉਚਰੁ
ਰਸਨਾ ਸਦਾ ਗਾਈਐ ਅਨਦਿਨੋ ॥ ਜਿਸੁ ਪ੍ਰੀਤਿ
ਲਾਗੀ ਨਾਮ ਸੇਤੀ ਮਨੁ ਤਨੁ ਅੰਮ੍ਰਿਤ ਭੀਜੈ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਇਛੁ ਪੁੰਨੀ ਪੇਖਿ ਦਰਸਨੁ
ਜੀਜੈ ॥ ੪ ॥ ੭ ॥ ੧੦ ॥

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਛੰਤ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਿਠ ਬੋਲੜਾ ਜੀ ਹਰਿ ਸਜਣੁ ਸੁਆਮੀ ਮੇਰਾ ॥
ਹਉ ਸੀਮਲਿ ਥਕੀ ਜੀ ਓਹੁ ਕਦੇ ਨ ਬੋਲੈ ਕਉਰਾ
॥ ਕਉੜਾ ਬੋਲਿ ਨ ਜਾਨੈ ਪੂਰਨ ਭਗਵਾਨੈ

goes on increasing day by day. Now we have attained the omniscient Lord and His benedictions (of True Name) are ever-increasing which never cease to exist (come to an end). The millions of our ills and sufferings including trouble-some and sinful actions have taken to wings and no afflictions pester us any more. Now we enjoy the bliss of life in a state of Equipose along with peace and tranquillity of mind and all our hunger for worldly desires has been satiated and there are no more worldly requirements. O Nanak ! We sing the praises of the Lord, who is wonderful, with His Greatness and Vastness being acclaimed all over. (2)

The Lord has arranged everything perfectly, as it is all controlled by Him and the helpless human being has no control over anything. The holy saints appear worthy and beautiful by singing the praises of the Lord and are always thankful to the Lord for His favours and benedictions. They have developed love for the company of the holy saints who enjoy the bliss of life by singing the Lord's praises. How could we evaluate the Greatness and acclaim of the Guru who has managed to build the tank of holy congregations (wherein we could bathe) as He is an embodiment of the Lord ? O Nanak ! Whosoever joins the company of holy saints, has in fact bathed at all the sixty-eight holy places of (Hindu) pilgrimage and is (more than) worth all the penance of Yoga or any other acts of puritanism and religious worship. We have taken the support of the Lord's True Name by listening to the Guru's Word and Guru's guidance while the Lord has purified all the sinners. (3)

O Lord ! My True Master is the fountain-head of all virtues, how could I sing His praises and evaluate Him ? O True Master ! May You accept the prayers of the saints ! May You bestow the greatest bliss of the nectar of True Name on Your saints ! O Lord ! Kindly bless us with the boon of True Name, which we may not forsake even for a moment, and continue reciting it all the time. May we sing the praises of the Lord day and night and recite True Name. O Nanak ! The Guru-minded persons, who are imbued with the love of True Name, are always enjoying the spiritual bliss of reciting True Name. O Lord ! All my desires are fulfilled and I live only by perceiving Your glimpse and singing Your praises ! (4- 7 - 10)

Rag Suhi Mahala - 5 Chhant Ik onkar satgur prasad (Mith bolr'a ji har sajan soami mera.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

My beloved Lord is always soft spoken with a sweet language, in fact, I am (tired of) constantly watching Him speak but He never speaks crude language. The perfect Lord never speaks a crude or unsavoury language; and He never keeps an account of the flaws

ਅਉਗਣੁ ਕੇ ਨ ਚਿਤਾਰੇ ॥ ਪਤਿਤ ਪਾਵਨੁ
ਹਰਿ ਬਿਰਦੁ ਸਦਾਏ ਇਕੁ ਤਿਲੁ ਨਹੀ ਭੰਨੈ
ਘਾਲੇ ॥ ਘਟ ਘਟ ਵਾਸੀ ਸਰਬ ਨਿਵਾਸੀ
ਨੇਰੈ ਹੀ ਤੇ ਨੇਰਾ ॥ ਨਾਨਕ ਦਾਸੁ ਸਦਾ
ਸਰਣਾਗਤਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਸਜਣੁ ਮੇਰਾ ॥ ੧
॥ ਹਉ ਬਿਸਮੁ ਭਈ ਜੀ ਹਰਿ ਦਰਸਨੁ ਦੇਖਿ
ਅਪਾਰਾ ॥ ਮੇਰਾ ਸੁੰਦਰੁ ਸੁਆਮੀ ਜੀ ਹਉ ਚਰਨ
ਕਮਲ ਪਗ ਛਾਰਾ ॥ ਪ੍ਰਭ ਪੇਖਤ ਜੀਵਾ ਠੰਢੀ
ਬੀਵਾ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥ ਆਦਿ
ਅੰਤਿ ਮਧਿ ਪ੍ਰਭੁ ਰਵਿਆ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ
ਸੋਈ ॥ ਚਰਨ ਕਮਲ ਜਪਿ ਸਾਗਰੁ ਤਰਿਆ
ਭਵਜਲ ਉਤਰੇ ਪਾਰਾ ॥ ਨਾਨਕ ਸਰਣਿ ਪੂਰਨ
ਪਰਮੇਸੁਰ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ ॥ ੨ ॥
ਹਉ ਨਿਮਖ ਨ ਛੋਡਾ ਜੀ ਹਰਿ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ
ਅਧਾਰੇ ॥ ਗੁਰਿ ਸਤਿਗੁਰ ਕਹਿਆ ਜੀ ਸਾਰਾ
ਅਰਾਮ ਬੀਚਾਰੇ ॥ ਮਿਲਿ ਸਾਧੂ ਦੀਨਾ ਤਾ ਨਾਮੁ
ਲੀਨਾ ਜਨਮ ਮਰਣ ਦੁਖ ਨਾਠੇ ॥ ਸਹਜ ਸੁਖ
ਆਨੰਦ ਘਨੇਰੇ ਹਉਮੈ ਬਿਨਠੀ ਗਾਠੇ ॥ ਸਭ
ਕੈ ਮਧਿ ਸਭ ਹੂ ਤੇ ਬਾਹਰਿ ਰਾਗ ਦੇਖ ਤੇ
ਨਿਆਰੇ ॥ ਨਾਨਕ ਦਾਸ ਗੋਬਿੰਦ ਸਰਣਾਈ
ਹਰਿ ਪ੍ਰੀਤਮੁ ਮਨਹਿ ਸਧਾਰੇ ॥ ੩ ॥ ਮੈ ਖੋਜਤ
ਖੋਜਤ ਜੀ ਹਰਿ ਨਿਹਚਲੁ ਸੁ ਘਰੁ ਪਾਇਆ ॥
ਸਭਿ ਅਪ੍ਰਵ ਡਿਠੇ ਜੀਉ ਤਾ ਚਰਨ ਕਮਲ
ਚਿਤੁ ਲਾਇਆ ॥ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਹਉ ਤਿਸ

or short-comings of His devotees. Moreover the Lord never discredits us, keeping full note of our efforts and hard labour at reciting True Name as such He is known as the purifier of the sinners (like us) being an embodiment of (principle) Truth.

O Nanak ! The Lord is pervading all the human beings and prevails all over the world and is closest to us (being within us). I have always sought refuge at His lotus-feet as He is my beloved friend, sweeter than nectar, and makes us immortal. (1)

O Brother ! I am wonder - struck by having a glimpse of the True Master, as the Lord-spouse is extremely beautiful whereas I am not worth the dust of His holy-feet even. I feel thrilled and alive by perceiving my Lord and I get peace and tranquillity of mind. Moreover, there is no other power as great or even equal to Him. The Lord is ever-existent, being in position in the beginning of time, during various ages and even in the end and is pervading everywhere including all lands, oceans, earth and the sky.

O Nanak ! We could cross this ocean of life successfully by inculcating His love in the heart and by reciting True Name through His Grace have attained salvation. O Perfect Lord ! There is no end to the extent (limits) of Your Greatness and vastness, whereas I have sought Your support only, so kindly protect my honour. (2)

O Brother ! I cannot forsake the Lord or be away from the Lord for a moment even as the Guru has enlightened me with the Greatness of the limitless and unapproachable Lord. I have attained the nectar of True Name from the Guru, when I approached Him through the company of the holy saints, with complete self-surrender, as such all the ills and afflictions of the cycle of births and deaths have been cast away. Now I have enjoyed the peace and bliss of life by getting rid of my egoistic tendencies. O Nanak ! My True Lord is pervading within and without the various beings and His presence (existence) is above all sorts of joy, sorrow, and sufferings and completely aloof and distinct from all others. I have sought refuge at the lotus-feet of the beloved Lord, who is my mainstay in life. (3)

O dear friend ! I have attained the beloved Lord, who is ever-existent and established in one position, and have found Him after wandering all over the world. I have realised that all other worldly possessions or things are perishable, so I have inculcated the love of the lotus-feet of the Lord in my heart. The True Master is ever

ਕੀ ਦਾਸੀ ਮਰੈ ਨ ਆਵੈ ਜਾਏ ॥ ਧਰਮ ਅਰਥ
ਕਾਮ ਸਭਿ ਪੂਰਨ ਮਨਿ ਚਿੰਦੀ ਇਛ ਪੁਜਾਏ ॥
ਸੂਤਿ ਸਿਮ੍ਰਿਤਿ ਗੁਨ ਗਾਵਹਿ ਕਰਤੇ ਸਿਧ
ਸਾਧਿਕ ਮੁਨਿ ਜਨ ਧਿਆਇਆ ॥ ਨਾਨਕ
ਸਰਨਿ ਕ੍ਰਿਪਾ ਨਿਧਿ ਸੁਆਮੀ ਵਡਭਾਰੀ ਹਰਿ
ਹਰਿ ਗਾਇਆ ॥ ੪ ॥ ੧ ॥ ੧੧ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਵਾਰ ਸੂਹੀ ਕੀ ਸਲੋਕਾ ਨਾਲਿ ਮਹਲਾ ੩ ॥
ਸਲੋਕੁ ਮ: ੩ ॥

ਸੂਹੈ ਵੇਸਿ ਦੋਹਾਗਣੀ ਪਰ ਪਿਰੁ ਰਾਵਣ ਜਾਇ
॥ ਪਿਰੁ ਛੋਡਿਆ ਘਰਿ ਆਪਣੈ ਮੋਹੀ ਦੂਜੈ
ਭਾਇ ॥ ਮਿਠਾ ਕਰਿ ਕੈ ਖਾਇਆ ਬਹੁ ਸਾਦਹੁ
ਵਧਿਆ ਰੋਗੁ ॥ ਸੁਧੁ ਭਤਾਰੁ ਹਰਿ ਛੋਡਿਆ
ਫਿਰਿ ਲਗਾ ਜਾਇ ਵਿਜੋਗੁ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ
ਸੁ ਪਲਟਿਆ ਹਰਿ ਰਾਤੀ ਸਾਜਿ ਸੀਗਾਰਿ ॥
ਸਹਜਿ ਸਚੁ ਪਿਰੁ ਰਾਵਿਆ ਹਰਿ ਨਾਮਾ ਉਰ
ਧਾਰਿ ॥ ਆਗਿਆਕਾਰੀ ਸਦਾ ਸੋਹਾਗਣਿ
ਆਪਿ ਮੇਲੀ ਕਰਤਾਰਿ ॥ ਨਾਨਕ ਪਿਰੁ ਪਾਇਆ
ਹਰਿ ਸਾਚਾ ਸਦਾ ਸੋਹਾਗਣਿ ਨਾਰਿ ॥ ੧ ॥

ਮ: ੩ ॥ ਸੂਹਵੀਏ ਨਿਮਾਣੀਏ ਸੋ ਸਹੁ ਸਦਾ
ਸਮ੍ਰਲਿ ॥ ਨਾਨਕ ਜਨਮੁ ਸਵਾਰਹਿ ਆਪਣਾ
ਕੁਲੁ ਭੀ ਛੁਟੀ ਨਾਲਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਆਪੇ ਤਖਤੁ ਰਚਾਇਓਨੁ ਆਕਾਸ
ਪਤਾਲਾ ॥ ਹੁਕਮੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਸਚੀ
ਧਰਮ ਸਾਲਾ ॥ ਆਪਿ ਉਪਾਇ ਖਪਾਇਦਾ

-existent and I belong to Him being even now His slave, while He is not subjected to the cycle of Rebirths. The Lord is full (replete with) of all virtues like dharam, kam, arth and mokh (duty, wealth, pleasure and salvation) and we fulfil all our worldly desires in no time (as we think about it). O Nanak ! Even the Vedas, Shastras and Smritis (and surtis) also sing His praises and all the sidhas, sadiks (mendicants) Munis and other devotees have recited His True Name. The fortunate Guru-minded persons, pre-destined by the Lord's Will, have sung the (Lord's) praises by reciting True Name of the Lord, the ocean of bliss and Grace. (4 - 1 - 11)

Ik onkar satgur prasad

Varr Suhi ki Slokan Naal Mahala - 3 Slok M - 3 (*Suhai vais dohagni par pir ra'van jaie.....*)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

The separated wife, who is discredited and discarded by her own spouse, goes out dressed up nicely to enjoy the company of other men, is being robbed of her youth due to her dual-mindedness, having left her spouse at home, and is always immersed in the love of others. (Similarly the self-willed person imbued with the love of worldly falsehood (Maya), wastes his life due to dual-mindedness). Such a discredited woman enjoys the vicious and sinful life, considering it as a source of joy, which has resulted in lot of sufferings to her. Thus the self-willed person, like the separated woman, has forsaken the Lord-spouse, which has resulted in his separation from the Lord, and goes through the cycle of births and deaths. But on being converted into a Guru-minded person, he has changed his approach and embellished himself with the Lord's worship (and True Name) he is engaged in the love of the Lord's True Name. Thus the True Master has enabled such a person to merge with the Lord by reciting True Name in the state of equipoise and enjoy the conjugal bliss of the Lord. The Lord has united such a Guru-minded person with Himself when he follows the Lord's Will with pleasure, like the wedded woman winning the love of her spouse. Thus such a person enjoys the conjugal bliss of the Lord-spouse like the (suhagan) wedded woman. (1)

M - 3 : O self-willed person, enamoured by the worldly falsehood (Maya) and love of worldly pleasures ! You should also take care to develop the love of the Lord like the Guru-minded persons who are imbued with the love of the Lord. O Nanak ! One could make one's life fruitful with the Lord's worship, thus helping the whole clan (family members) to escape from the worldly bondage. (2)

Pour'i : The Lord has created this universe including the sky and nether lands; and the whole world (His kingdom), alongwith this Earth is created by Him, through His Will, as the holy place of

ਸਚੇ ਦੀਨ ਦਇਆਲਾ ॥ ਸਭਨਾ ਰਿਜਰੁ
ਸੰਬਾਹਿਦਾ ਤੇਰਾ ਹੁਕਮੁ ਨਿਰਾਲਾ ॥ ਆਪੇ ਆਪਿ
ਵਰਤਦਾ ਆਪੇ ਪ੍ਰਤਿਪਾਲਾ ॥ ੧ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਸੂਹਬ ਤਾ ਸੋਹਾਗਣੀ ਜਾ ਮੰਨਿ ਲੈਹਿ ਸਚੁ
ਨਾਉ ॥ ਸਤਿਗੁਰੁ ਅਪਣਾ ਮਨਾਹਿ ਲੈ ਰੂਪੁ
ਚੜੀ ਤਾ ਅਗਲਾ ਦੂਜਾ ਨਾਹੀ ਥਾਉ ॥ ਐਸਾ
ਸੀਗਾਰੁ ਬਣਾਇ ਤੂ ਮੈਲਾ ਕਦੇ ਨ ਹੋਵਈ
ਅਹਿਨਿਸਿ ਲਾਗੈ ਭਾਉ ॥ ਨਾਨਕ ਸੋਹਾਗਣਿ
ਕਾ ਕਿਆ ਚਿਹਨੁ ਹੈ ਅੰਦਰਿ ਸਚੁ ਮੁਖੁ ਉਜਲਾ
ਖਸਮੈ ਮਾਹਿ ਸਮਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਲੋਕਾ ਵੇ ਹਉ ਸੂਹਵੀ ਸੂਹਾ ਵੇਸੁ
ਕਰੀ ॥ ਵੇਸੀ ਸਹੁ ਨ ਪਾਈਐ ਕਰਿ ਕਰਿ ਵੇਸੁ
ਰਹੀ ॥ ਨਾਨਕ ਤਿਨੀ ਸਹੁ ਪਾਇਆ ਜਿਨੀ
ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੇ ਬੀਐ
ਇਨ ਬਿਧਿ ਕੰਤ ਮਿਲੀ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹੁਕਮੀ ਸ੍ਰਿਸਟਿ ਸਾਜੀਅਨੁ ਬਹੁ
ਭਿਤਿ ਸੰਸਾਰਾ ॥ ਤੇਰਾ ਹੁਕਮੁ ਨ ਜਾਪੀ
ਕੇਤੜਾ ਸਚੇ ਅਲਖ ਅਪਾਰਾ ॥ ਇਕਨਾ ਨੋ ਤੂ
ਮੇਲਿ ਲੈਹਿ ਗੁਰ ਸਬਦਿ ਬੀਚਾਰਾ ॥ ਸਚਿ
ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਹਉਮੈ ਤਜਿ ਵਿਕਾਰਾ ॥
ਜਿਸੁ ਤੂ ਮੇਲਹਿ ਸੇ ਤੁਧੁ ਮਿਲੈ ਸੋਈ ਸਚਿਆਰਾ
॥ ੨ ॥

worship of the Lord. O Lord-benefactor of the helpless! You have created this universe and managed to destroy it as well, as it pleases You, and You alone arrange to sustain all the beings. Your Will is really wonderful, being quite distinct from others. O True Master! You are pervading all the beings in equal measure and then arrange to maintain and sustain them all. (1)

Slok M - 3 (*Suhab ta sohagni ja ma'n lehai*)

O human being, imbued with the love of the Lord-spouse ! If you were to accept and recite Lord's True Name, you will ever enjoy a blissful life in the company of Your Lord-spouse like the wedded woman enjoying the conjugal bliss in the company of her spouse, having won his love. Since you have no other support except the Lord-spouse, you should win the love of the Guru by following His dictates (Will), then only you could enjoy the blissful life availing His conjugal love. O Man ! You could enjoy the love of the Lord-spouse all the time (day and night) in case you embellish yourself with the nectar of True Name, which will purify you completely so as not to be besmirched with the filth of vices again. O Nanak ! What are the signs of a person, enamoured with the love of the Lord-spouse, who is ever-existent ? (like the wedded woman having the company of her spouse-"sohagni"). Such a person is always following a Truthful life, and proceeds to the Lord's presence with flying colours, as he is always immersed in the true love of the Lord - spouse. (1)

M - 3 : O human beings ! I am imbued with the false love of the Lord-spouse just for showing off but such a love does not help us to win the favour and unison of the Lord-spouse, as such the whole world is fed up with having this false love (as a formal show) without achieving any thing fruitful in life. O Nanak ! The Lord-spouse has been attained only by such Guru-minded persons, who have listened to and followed the Guru's guidance (teachings) and whatever pleases the Lord, comes to pass in this world. If we accept this fact, then only we could enjoy unison with the Lord. (2)

Pour'i : O Lord ! You have created this universe as per Your Will, and then sustain it by providing many dainty foods (eatables) of various types. O True, (limitless) Lord ! It is rather difficult to realise the Greatness of Your Will as it is too vast to be easily realised and comprehended by us. You have united some fortunate persons with Yourself, who have followed the Guru's Word (sabad) by deliberating over it. Infact, such Guru-minded persons, who are imbued with the love of the True Lord, have been purified by casting away their egoism and sinful actions. O True Master ! The persons blessed with Your Grace, are united with You and realise Truth in the end. (2)

ਸਲੋਕੁ ਮ: ੩ ॥

ਸੂਹਵੀਏ ਸੂਹਾ ਸਭੁ ਸੰਸਾਰੁ ਹੈ ਜਿਨ ਦੁਰਮਤਿ
ਦੂਜਾ ਭਾਉ ॥ ਖਿਨ ਮਹਿ ਝੂਠੁ ਸਭੁ ਬਿਨਸਿ
ਜਾਇ ਜਿਉ ਟਿਕੈ ਨ ਬਿਰਖ ਕੀ ਛਾਉ ॥
ਗੁਰਮੁਖਿ ਲਾਲੇ ਲਾਲੁ ਹੈ ਜਿਉ ਰੰਗਿ ਮਜੀਨ
ਸਚੜਾਉ ॥ ਉਲਟੀ ਸਕਤਿ ਸਿਵੈ ਘਰਿ ਆਈ
ਮਨਿ ਵਸਿਆ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਉ ॥ ਨਾਨਕ
ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਜਿਤੁ ਮਿਲਿਐ ਹਰਿ
ਗੁਣ ਗਾਉ ॥ ੧ ॥

ਮ: ੩ ॥ ਸੂਹਾ ਰੰਗੁ ਵਿਕਾਰੁ ਹੈ ਕੰਤੁ ਨ
ਪਾਇਆ ਜਾਇ ॥ ਇਸੁ ਲਹਦੇ ਬਿਲਮੁ ਨ
ਹੋਵਈ ਰੰਡ ਬੈਠੀ ਦੂਜੈ ਭਾਇ ॥ ਮੁੰਧ ਇਆਣੀ
ਦੁਮਣੀ ਸੂਹੈ ਵੇਸਿ ਲੋਭਾਇ ॥ ਸਬਦਿ ਸਚੈ
ਰੰਗੁ ਲਾਲੁ ਕਰਿ ਭੈ ਭਾਇ ਸੀਗਾਰੁ ਬਣਾਇ
॥ ਨਾਨਕ ਸਦਾ ਸੋਹਾਗਣੀ ਜਿ ਚਲਨਿ
ਸਤਿਗੁਰ ਭਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਆਪੇ ਆਪਿ ਉਪਾਇਅਨੁ ਆਪਿ
ਕੀਮਤਿ ਪਾਈ ॥ ਤਿਸ ਕਾ ਅੰਤੁ ਨ ਜਾਪਈ
ਗੁਰ ਸਬਦਿ ਬੁਝਾਈ ॥ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ
ਹੈ ਦੂਜੈ ਭਰਮਾਈ ॥ ਮਨਮੁਖ ਠਹੁਰਿ ਨ ਪਾਇਨ੍ਹੀ
ਫਿਰਿ ਆਵੈ ਜਾਈ ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇ ਥੀਐ
ਸਭ ਚਲੈ ਰਜਾਈ ॥ ੩ ॥

Slok M - 3 (*Suhviai suha sabh sansar hai....*)

O human-being, imbued with the false love of the Lord-spouse ! The whole world is engaged and immersed in the false love of the Lord-spouse due to its dual-mindedness by following its own self-willed decisions. (Instead of the Guru's Will). All the worldly pleasures are temporary and last for a short while, just as the shade of a tree is not permanent and shifts slowly (with Time). However, the Guru-minded persons always enjoy the conjugal bliss of the Lord-spouse all the time just like the fast colour of maejeeth, which never fades, and they have attained the True Lord. Now the person has turned his face away from (Maya) worldly falsehood, and gained worldly power and embodiment of bliss through his love and devotion, having inculcated the love of True Name in his heart. O Nanak ! I would offer myself as a sacrifice to the Guru in whose company (and through His guidance) I have sung the praises of the True Lord. (1)

M - 3 : The worldly pleasures (of sinful actions) are false and transient which last for a short time, and do not lead to a unison with the Lord-spouse (as such we sing the Lord's praises in the company of the Guru). This love is false and does not take long to vanish (like the false, temporary colour) as such the human being suffers the pangs of separation from the Lord-spouse (like a widow) due to his dual-mindedness. This ignorant person, always in two minds, gets immersed in the false love of worldly pleasures. (like the temporary colour) O Nanak ! The persons, who have inculcated the true love of the Lord in the heart with the message of Truth, through the Guru's guidance, are always imbued with the love and devotion of the True Lord and have beautified (purified) themselves. Such Guru-minded persons always enjoy the love of the ever-existent Lord, as they follow the Lord's Will implicitly. (2)

Pour'i : The Lord had created this universe by Himself and He alone could evaluate it. We cannot gauge the depth or extent of this creation, as it is only through the Guru's guidance that we could realise its expanse and (Nature's) secrets. The whole world is lost in the darkness of ignorance due to the effect of worldly falsehood (Maya) and dual-mindedness, (of the human being), as such the faithless person does not gain anything fruitful. However, the persons who follow the Lord's Will, do not suffer the pangs of the cycle of births and deaths as they realise that everything functions and happens as per the Lord's dictates. (Lord's Will). (3)

ਸਲੋਕੁ ਮ: ੩ ॥

Slok M - 3 (*Suhai vais ka'man kulakhani jo prabh.....*)

O Brother ! The faithless (self-willed) person, who develops love of the other gods and goddesses, leaving aside the love of the Lord, is known as a person of low character or base lineage. Such a faithless person, performing actions as per his own self-willed decisions, suffers desperation as neither he has a peaceful and cool demeanour nor he performs any actions with a disciplined mind (behaviour) and goes on telling lies. However, a Guru-minded person, with good fortune and pre-destined by Lord's Will, finds (realises) the beloved Lord-spouse like the True Guru. Such a person casting away his love for worldly falsehood (Maya) alongwith his egoism, and embellishing himself with the beauty of seeking pardon and forgiveness finds favour with this world or the next winning honour and acclaim everywhere and the whole world worships him. (Just as a wedded woman winning the love of her spouse by ridding herself of egoism and wearing the robe of forgiveness, wins laurels both here and the next world and is respected everywhere) Such a Guru-minded person, bestowed with the love of the Lord-Creator, enjoys the conjugal bliss of the Lord-spouse , and is proclaimed the world over as the highest and purest (person) devotee of the Lord and stands out as praise-worthy, quite distinct from the common man. O Nanak ! Such a Guru-minded person, has won the acceptance and love of the Lord-spouse, who is ever existent and is (not subject to death) imperishable, and always enjoys the conjugal bliss. (like the wedded woman enjoying the conjugal love of her spouse for all times.) (1)

ਸੂਹੈ ਵੇਸਿ ਕਾਮਣਿ ਕੁਲਖਣੀ ਜੋ ਪ੍ਰਭ ਛੇਡਿ
ਪਰ ਪੁਰਖ ਧਰੇ ਪਿਆਰੁ ॥ ਓਸੁ ਸੀਲੁ ਨ ਸੰਜਮੁ
ਸਦਾ ਬੂਠੁ ਬੋਲੈ ਮਨਮੁਖਿ ਕਰਮ ਖੁਆਰੁ ॥
ਜਿਸੁ ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਤਿਸੁ ਸਤਿਗੁਰੁ
ਮਿਲੈ ਭਤਾਰੁ ॥ ਸੁਹਾ ਵੇਸੁ ਸਭੁ ਉਤਾਰਿ ਧਰੇ
ਗਲਿ ਪਹਿਰੈ ਖਿਮਾ ਸੀਗਾਰੁ ॥ ਪੇਈਐ ਸਾਹੁਰੈ
ਬਹੁ ਸੋਭਾ ਪਾਏ ਤਿਸੁ ਪੂਜ ਕਰੇ ਸਭੁ ਸੈਸਾਰੁ ॥
ਓਹ ਰਲਾਈ ਕਿਸੈ ਦੀ ਨਾ ਰਲੈ ਜਿਸੁ ਰਾਵੈ
ਸਿਰਜਨਹਾਰੁ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਦਾ
ਸੁਹਾਗਣੀ ਜਿਸੁ ਅਵਿਨਾਸੀ ਪੁਰਖੁ ਭਰਤਾਰੁ
॥ ੧ ॥

ਮ: ੧ ॥ ਸੁਹਾ ਰੰਗੁ ਸੁਪਨੈ ਨਿਸੀ ਬਿਨੁ ਤਾਰੇ
ਗਲਿ ਹਾਰੁ ॥ ਸਚਾ ਰੰਗੁ ਮਜੀਠ ਕਾ ਗੁਰਮੁਖਿ
ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥ ਨਾਨਕ ਪ੍ਰੇਮ ਮਹਾ ਰਸੀ ਸਭਿ
ਬੁਰਿਆਈਆ ਛਾਰੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਇਹੁ ਜਗੁ ਆਪਿ ਉਪਾਇਓਨੁ ਕਰਿ
ਚੋਜ ਵਿਡਾਨੁ ॥ ਪੰਚ ਧਾਤੁ ਵਿਚਿ ਪਾਈਅਨੁ
ਮੋਹੁ ਬੂਠੁ ਗੁਮਾਨੁ ॥ ਆਵੈ ਜਾਇ ਭਵਾਈਐ
ਮਨਮੁਖੁ ਅਗਿਆਨੁ ॥ ਇਕਨਾ ਆਪਿ
ਬੁਝਾਇਓਨੁ ਗੁਰਮੁਖਿ ਹਰਿ ਗਿਆਨੁ ॥ ਭਗਤਿ

M -1 : The love of worldly pleasures is temporary, lasting for a while, like the kusumbha flower and is totally unreal (false) like the night's dream and is (hung) kept around the neck like the beads without a thread or support. On the contrary, a Guru-minded person, who sings the praises of the Lord by following the Guru's guidance (teachings), is always imbued with the love and acceptance of the Lord-spouse (like the fast colour of majeeth) for all times to come. O Nanak ! The Guru-minded person, who enjoys the bliss of the conjugal love of the Lord-Spouse, casts away his short-comings or flaws, if any, in no time and finally wins His love by purifying himself of all his sins. (2)

Pour'i : The Lord Himself has created this universe enacting this worldly drama as a big show, creating the human beings out of the five elements (like air, fire and water) alongwith the five vices like sexual desires and anger. Then the self-willed (faithless) persons, due to the darkness of their ignorance, are engrossed in vicious thoughts and sinful actions thus forsaking the Lord completely and then are passed through various forms of life in the cycle of births and deaths. However, the Guru-minded persons are made to realise the Truth and Lord's secrets through the light of knowledge, gained by the Guru's guidance through His Grace. Thus the Lord blesses the Guru-minded persons with the treasure

ਖਜਾਨਾ ਬਖਸਿਓਨੁ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ॥੪॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਸੁਹਵੀਏ ਸੂਹਾ ਵੇਸੁ ਛਡਿ ਤੂ ਤਾ ਪਿਰ ਲਗੀ
ਪਿਆਰੁ ॥ ਸੂਹੈ ਵੇਸਿ ਪਿਰੁ ਕਿਨੈ ਨ ਪਾਇਓ
ਮਨਮੁਖਿ ਦਝਿ ਮੁਈ ਗਾਵਾਰਿ ॥ ਸਤਿਗੁਰਿ
ਮਿਲਿਐ ਸੂਹਾ ਵੇਸੁ ਗਇਆ ਹਉਮੈ ਵਿਚਰੁ
ਮਾਰਿ ॥ ਮਨੁ ਤਨੁ ਰਤਾ ਲਾਲੁ ਹੋਆ ਰਸਨਾ
ਰਤੀ ਗੁਣ ਸਾਰਿ ॥ ਸਦਾ ਸੋਹਾਗਣਿ ਸਬਦੁ
ਮਨਿ ਭੈ ਭਾਇ ਕਰੇ ਸੀਗਾਰੁ ॥ ਨਾਨਕ ਕਰਮੀ
ਮਹਲੁ ਪਾਇਆ ਪਿਰੁ ਰਾਖਿਆ ਉਰ ਧਾਰਿ ॥
੧ ॥

ਮ: ੩ ॥ ਮੁੰਧੇ ਸੂਹਾ ਪਰਹਰਹੁ ਲਾਲੁ ਕਰਹੁ
ਸੀਗਾਰੁ ॥ ਆਵਣ ਜਾਣਾ ਵੀਸਰੈ ਗੁਰ ਸਬਦੀ
ਵੀਚਾਰੁ ॥ ਮੁੰਧ ਸੁਹਾਵੀ ਸੋਹਣੀ ਜਿਸੁ ਘਰਿ
ਸਹਜਿ ਭਤਾਰੁ ॥ ਨਾਨਕ ਸਾ ਧਨ ਰਾਵੀਐ
ਰਾਵੇ ਰਾਵਣਹਾਰੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਮੋਹੁ ਕੂੜੁ ਕੁਟੰਬੁ ਹੈ ਮਨਮੁਖ ਮੁਗਧੁ
ਰਤਾ ॥ ਹਉਮੈ ਮੇਰਾ ਕਰਿ ਮੁਏ ਕਿਛੁ ਸਾਥਿ ਨ
ਲਿਤਾ ॥ ਸਿਰ ਉਪਰਿ ਜਮਕਾਲੁ ਨ ਸੁਝਈ
ਦੂਜੈ ਭਰਮਿਤਾ ॥ ਫਿਰਿ ਵੇਲਾ ਹਥਿ ਨ ਆਵਈ
ਜਮਕਾਲਿ ਵਸਿ ਕਿਤਾ ॥ ਜੇਹਾ ਧੁਰਿ ਲਿਖਿ
ਪਾਇਓਨੁ ਸੇ ਕਰਮ ਕਮਿਤਾ ॥ ੫ ॥

of Lord's worship and the nectar of True Name which is like the worldly (nine) treasures and enables them to cross this ocean of life successfully. (4)

Slok M - 3 (Suhviai suha vais chhad tu ta pir.....)

O faithless person, enamoured by Maya (worldly falsehood)! You could develop the love of the Lord-spouse only when you give up this formal life of showmanship by getting rid of your vicious thoughts and sinful actions. Infact, such a faithless person is burning in the fire of sins and vices due to his foolishness, as with the temporary love of worldly pleasures, no one has ever attained the Lord-spouse. (No one attains the love of the spouse by being dyed in the temporary and false (colour) love of the Lord). But this life of unreal love of worldly pleasures (like the temporary hue) gets faded (spent) in no time, by getting into the company of the True Guru and ridding himself of the vicious egoism and worldly attachments. Then such a person gets imbued with the (fast colour) love of the Lord-spouse with (body and soul) devotion and his tongue gets busy in singing the praises of the Lord. Thus he enjoys the bliss of life by imbibing the love of the True Lord. By inculcating the love of the True Name of the Lord in the heart, such a person meditates on the Guru's Word and His teachings by embellishing himself with the love and wonder-awe (love and fear) of the Lord. (Thus getting united with the Lord). O Nanak! The fortunate person, pre-destined by the Lord's Will, has attained the Lord by imbibing His love in the heart, as such he enjoys permanent unison with the Lord. (1)

M - 3 : O foolish faithless and self-willed person! Why do you not beautify yourself with the love of the Lord-spouse (like the fast colour of maeeth) by ridding yourself of the temporary love (hue of) of the worldly pleasures and sinful actions? You could get out of the cycle of births and deaths by meditating on the Guru's teachings through the Guru Word. Such a person becomes beautiful and praise-worthy who is imbued with the love of the Lord, when the Lord-spouse abides within his heart. O Nanak! The person, who recites Lord's True Name, enjoys the eternal bliss by gaining the boon of the acceptance and love of the Lord-spouse. (Just as the wedded woman enjoys the conjugal bliss of her spouse). (2)

Pour'i : The foolish faithless person is always engrossed in the false and unreal love of his family (wife and children) and finally faces death, being completely occupied by his egoism and I-am-ness and leaves this world empty-handed, without achieving anything fruitful. Such a person is wandering all over the world, completely lost in his dual-mindedness and does not perceive the Yama, god of death, hanging over his head all the time (to take away his life). When the god of death takes control of (pounces on) the faithless foolish person, then the time for any fruitful action is lost and never comes back again as such nothing could be done (achieved) now. In fact, this human being is made to lead this life and perform such action as are predestined for him by the Lord's Will. (and his fortune cannot be altered). (5)

ਸਲੋਕੁ ਮ: ੩ ॥

ਸਤੀਆ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜੋ ਮੜਿਆ ਲਾਗਿ
ਜਲੀਨ੍ਹ ॥ ਨਾਨਕ ਸਤੀਆ ਜਾਣੀਅਨ੍ਹ ਜਿ
ਬਿਰਹੇ ਚੋਟ ਮਰੀਨ੍ਹ ॥ ੧ ॥

ਮ: ੩ ॥ ਭੀ ਸੋ ਸਤੀਆ ਜਾਣੀਅਨਿ ਸੀਲ
ਸੰਤੋਖਿ ਰਹੀਨ੍ਹ ॥ ਸੇਵਨਿ ਸਾਈ ਆਪਣਾ ਨਿਤ
ਉਨਿ ਸੰਮੁਲੀਨ੍ਹ ॥ ੨ ॥

ਮ: ੩ ॥ ਕੰਤਾ ਨਾਲਿ ਮਹੇਲੀਆ ਸੇਤੀ ਅਗਿ
ਜਲਾਹਿ ॥ ਜੇ ਜਾਣਹਿ ਪਿਰੁ ਆਪਣਾ ਤਾ ਤਨਿ
ਦੁਖ ਸਹਾਹਿ ॥ ਨਾਨਕ ਕੰਤ ਨ ਜਾਣਨੀ ਸੇ
ਕਿਉ ਅਗਿ ਜਲਾਹਿ ॥ ਭਾਵੈ ਜੀਵਉ ਕੈ ਮਰਉ
ਦੂਰਹੁ ਹੀ ਭਜਿ ਜਾਹਿ ॥ ੩ ॥

ਪਉੜੀ ॥ ਤੁਧੁ ਦੁਖੁ ਸੁਖੁ ਨਾਲਿ ਉਪਾਇਆ
ਲੇਖੁ ਕਰਤੈ ਲਿਖਿਆ ॥ ਨਾਵੈ ਜੇਵਡ ਹੋਰ ਦਾਤਿ
ਨਾਹੀ ਤਿਸੁ ਰੂਪੁ ਨ ਰਿਖਿਆ ॥ ਨਾਮੁ ਅਖੁਟੁ
ਨਿਧਾਨੁ ਹੈ ਗੁਰਮੁਖਿ ਮਨਿ ਵਸਿਆ ॥ ਕਰਿ
ਕਿਰਪਾ ਨਾਮੁ ਦੇਵਸੀ ਫਿਰਿ ਲੇਖੁ ਨ ਲਿਖਿਆ
॥ ਸੇਵਕ ਭਾਇ ਸੇ ਜਨ ਮਿਲੇ ਜਿਨ ਹਰਿ ਜਪੁ
ਜਪਿਆ ॥ ੬ ॥

ਸਲੋਕੁ ਮ: ੨ ॥

ਜਿਨੀ ਚਲਣੁ ਜਾਣਿਆ ਸੇ ਕਿਉ ਕਰਹਿ ਵਿਥਾਰ
॥ ਚਲਣੁ ਸਾਰ ਨ ਜਾਣਨੀ ਕਾਜ ਸਵਾਰਣਹਾਰ
॥ ੧ ॥

ਮ: ੨ ॥ ਰਾਤਿ ਕਾਰਣਿ ਧਨੁ ਸੰਚੀਐ ਭਲਕੇ
ਚਲਣੁ ਹੋਇ ॥ ਨਾਨਕ ਨਾਲਿ ਨ ਚਲਈ ਫਿਰਿ
ਪਛੁਤਾਵਾ ਹੋਇ ॥ ੨ ॥

Slok M - 3 (*Satian eh na akhian jo mar'ian lag.....*)

O Nanak ! The faithful wedded wife (sati) is one who (dies) lays down her life with the shock of his death and not the woman who burns herself on the pyre of the dead spouse (husband).

(Similarly the person in true love of the Lord lays down his life and cannot bear his separation even for a moment). (1)

M - 3 : Even such persons are known (sati) to have sacrificed themselves for the Lord-spouse who lead this life by imbibing the qualities of Truthfulness, contentment and satisfaction and serve the Lord-spouse by reciting His True Name in the (early) ambrosial hours of the morning. (2)

M - 3 : O Nanak ! The wedded women, who burn themselves alongwith the pyre of their spouse, suffer the pangs of death, considering the mortal remains (dust) only as the spouse. (and not the soul). Should such women burn themselves on the pyre, as they have not realised the true nature of the spouse ? Such faithless persons would always shun the Lord-spouse, whether He abides within (is alive) their innerselves or is far away (aloof being dead) from them.

Pour'i : O Lord-Creator ! After creating the human being, You also bestow certain fortune including joy and sorrow (comforts or suffering) to each individual as per his earlier actions. But there is no other boon or favour of the Lord, on par with the True Name of the Lord, which has no physical form or symbol. The Guru-minded persons are blessed with the invaluable and limitless treasure of the True Name by the Lord. The person, who is bestowed with the boon of True Name of the Lord through His Grace, is not pre-destined by Lord's Will with any fortune (based on his actions), as such persons get merged with the True Lord, having recited Lord's True Name and served the Lord accordingly. (6)

Slok M - 2 (*Jini chalan jania se kiun kareh vithar.....*)

O Brother ! The persons, who have realised the art of facing death (humility), are not engrossed in expanding their worldly chores only, whereas those persons who are always busy in performing their normal household functions only (based on worldly falsehood-Maya) do not realise the value or importance of death. (1)

M - 2 : O Nanak ! Just as a traveller, who is likely to stop for the night at a place, amasses lot of wealth for the purpose, whereas he is bound to move away from the place of stopover during the next morning. He does not realise that the wealth (amassed) will not accompany him for the next journey and then repents (for

ਮ: ੨ ॥ ਬਧਾ ਚਟੀ ਜੋ ਭਰੇ ਨਾ ਗੁਣੁ ਨਾ
ਉਪਕਾਰੁ ॥ ਸੇਤੀ ਖੁਸੀ ਸਵਾਰੀਐ ਨਾਨਕ

ਕਾਰਜੁ ਸਾਰੁ ॥ ੩ ॥

ਮ: ੨ ॥ ਮਨਹਨਿ ਤਰਫ ਨ ਜਿਪਈ ਜੇ ਬਹੁਤਾ
ਘਾਲੇ ॥ ਤਰਫ ਜਿਣੈ ਸਤ ਭਾਉ ਦੇ ਜਨ ਨਾਨਕ
ਸਬਦੁ ਵੀਚਾਰੇ ॥ ੪ ॥

ਪਉੜੀ ॥ ਕਰਤੈ ਕਾਰਣੁ ਜਿਨਿ ਕੀਆ ਸੇ
ਜਾਣੈ ਸੇਈ ॥ ਆਪੇ ਸ੍ਰਿਸਟਿ ਉਪਾਈਅਨੁ ਆਪੇ
ਫੁਨਿ ਗੋਈ ॥ ਜੁਗ ਚਾਰੇ ਸਭ ਭਵਿ ਥਕੀ
ਕਿਨਿ ਕੀਮਤਿ ਹੋਈ ॥ ਸਤਿਗੁਰਿ ਏਕੁ
ਵਿਖਾਲਿਆ ਮਨਿ ਤਨਿ ਸੁਖੁ ਹੋਈ ॥ ਗੁਰਮੁਖਿ
ਸਦਾ ਸਲਾਹੀਐ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਈ ॥ ੧ ॥

ਸਲੋਕ ਮਹਲਾ ੨ ॥

ਜਿਨਾ ਭਉ ਤਿਨ੍ ਨਾਹਿ ਭਉ ਮੁਚੁ ਭਉ
ਨਿਭਵਿਆਹ ॥ ਨਾਨਕ ਏਹੁ ਪਟੰਤਰਾ ਤਿਤੁ
ਦੀਬਾਣਿ ਗਇਆਹ ॥ ੧ ॥

ਮ: ੨ ॥ ਤੁਰਦੇ ਕਉ ਤੁਰਦਾ ਮਿਲੈ ਉਡਤੇ
ਕਉ ਉਡਤਾ ॥ ਜੀਵਤੇ ਕਉ ਜੀਵਤਾ ਮਿਲੈ
ਮੂਏ ਕਉ ਮੂਆ ॥ ਨਾਨਕ ਸੇ ਸਾਲਾਹੀਐ ਜਿਨਿ
ਕਾਰਣੁ ਕੀਆ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਚੁ ਧਿਆਇਨਿ ਸੇ ਸਚੇ ਗੁਰ
ਸਬਦਿ ਵੀਚਾਰੀ ॥ ਹਉਮੈ ਮਾਰਿ ਮਨੁ ਨਿਰਮਲਾ

carrying so much wealth). Similarly this man, having a short life span in this world, goes on amassing lot of wealth and possessions. What is the use of all these functions in this life ? (2)

M - 2 : A forced labourer (bonded labour) carries out his laborious work under the force of threat and bondage which has neither any value for him nor is an obligation on others (for whom he works). O Nanak ! It is only the functions, which we perform willingly and with our own pleasure, that would be worth-while and fruitful. (3)

M - 2 : If a person were to torture his body by performing penance, sitting around a burning fire, he cannot control or win over his vices like egoism. O Nanak ! The person, who meditates on the Guru's Word with love and devotion (of the Lord), could control his mind and lead a fruitful life. (4)

Pour'i : The Lord-Creator, who has created this universe, only knows the secret of life as it pleases Him. Even if someone were to wander around the whole world and tire himself out with his wanderings throughout the four ages, he would not be able to evaluate the Greatness and worth of the Lord-sublime. However the person, who has perceived the same Lord, pervading all the beings (and functioning within all the beings), would enjoy the bliss of life and peace of body and mind. Infact, the Guru-minded persons always sing the praises of the Lord and have realised fully that everything is happening vide the dictates of the Lord, as per His Will and as it pleases the Lord-Creator. (7)

Slok Mahala - 2 (*Jina bhou tin nahe bhou mu'ch bhou....*)

O Nanak ! The persons, who appreciate and inculcate the fear (regard) of the Lord in the heart, are never experiencing any fear of anybody else (any other power), whereas the fearless persons are always (worried) afraid of the Yama, the god of death. But all this will be finally decided in the Lord's presence (in the Lord's Court). (1)

M - 2 : O Brother ! Everyone finds the company of like-minded persons just as a person travelling on foot would meet only those walking on foot, whereas the flying bird would come across only those birds, flying alongwith him or a living person would join the company of living persons only, whereas the dead person will join only those persons who have faced death already. O Nanak ! We should always sing the praises of the Lord, who has created this universe. (2)

Pour'i : The persons, who always meditate on (worship) the True Lord by deliberating (following) on the Guru's Word, have

ਹਰਿ ਨਾਮੁ ਉਰਿ ਧਾਰੀ ॥ ਕੋਠੇ ਮੰਡਪ ਮਾਝੀਆ
ਲਗਿ ਪਏ ਗਾਵਾਰੀ ॥ ਜਿਨ੍ਹ ਕੀਏ ਤਿਸਹਿ
ਨ ਜਾਣਨੀ ਮਨਮੁਖਿ ਗੁਬਾਰੀ ॥ ਜਿਸੁ
ਬੁਝਾਇਹਿ ਸੋ ਬੁਝਸੀ ਸਚਿਆ ਕਿਆ ਜੰਤ
ਵਿਚਾਰੀ ॥ ੮ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਕਾਮਣਿ ਤਉ ਸੀਗਾਰੁ ਕਰਿ ਜਾ ਪਹਿਲਾਂ ਕੰਤੁ
ਮਨਾਇ ॥ ਮਤੁ ਸੇਜੈ ਕੰਤੁ ਨ ਆਵਈ ਏਵੈ
ਬਿਰਥਾ ਜਾਇ ॥ ਕਾਮਣਿ ਪਿਰ ਮਨੁ ਮਾਨਿਆ
ਤਉ ਬਣਿਆ ਸੀਗਾਰੁ ॥ ਕੀਆ ਤਉ ਪਰਵਾਣੁ
ਹੈ ਜਾ ਸਹੁ ਧਰੇ ਪਿਆਰੁ ॥ ਭਉ ਸੀਗਾਰੁ
ਤਬੋਲ ਰਸੁ ਭੋਜਨੁ ਭਾਉ ਕਰੇਇ ॥ ਤਨੁ ਮਨੁ
ਸਉਪੇ ਕੰਤ ਕਉ ਤਉ ਨਾਨਕ ਭੋਗੁ ਕਰੇਇ ॥
੧ ॥

ਮ: ੩ ॥ ਕਾਜਲ ਫੂਲ ਤਬੋਲ ਰਸੁ ਲੇ ਧਨ
ਕੀਆ ਸੀਗਾਰੁ ॥ ਸੇਜੈ ਕੰਤੁ ਨ ਆਇਓ ਏਵੈ
ਭਇਆ ਵਿਕਾਰੁ ॥ ੨ ॥

ਮ: ੩ ॥ ਧਨ ਪਿਰੁ ਏਹਿ ਨ ਆਖੀਅਨਿ ਬਹਨਿ
ਇਕਠੇ ਹੋਇ ॥ ਏਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ ਧਨ
ਪਿਰੁ ਕਹੀਐ ਸੋਇ ॥ ੩ ॥

ਪਉੜੀ ॥ ਭੈ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾਮਿ
ਨ ਲਗੈ ਪਿਆਰੁ ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਭਉ

purified their hearts by inculcating the love of the True Name of the Lord in the heart while ridding themselves of their egoism. However, the foolish self-willed (faithless) persons, always undergo sufferings being engrossed in the love of their worldly possessions like palatial buildings and palaces. Such foolish faithless persons have not realised or understood the (secrets of) Lord who had created this universe. O True Master ! These helpless ignorant persons cannot appreciate Your Greatness or secrets. Infact, only the person, blessed with Your Grace and wisdom, could appreciate and realise the value of the Lord's secrets or Greatness. (8)

Slok M - 3 (*Ka'man tou sigar kar ja pehlan kant mana'ie....*)

O human being ! Let us first win over the love of the Lord-spouse, the True Guru, and then try to inculcate all other virtues (or beauty aids) like the wedded woman pleasing her spouse first of all, before embellishing herself with the art of beautification. Infact, if your Lord - spouse does not enjoy your company through His conjugal love then all your efforts at beautification would be of no avail and go to waste. (like the wedded woman not getting any response of her spouse) If the Lord-spouse has accepted the love of the individual then only all his efforts at beautification (gaining virtues) would be worthwhile (just as the wedded woman winning the love and acceptance of her spouse before embellishing herself with ornaments). When the Lord-spouse accepts the love of the person (devotee), who has embellished himself with His worship or virtues and responds with His love towards the individual, then only all efforts of the person at beautification are worthwhile and fruitful. O Nanak ! The person, who has surrendered his body and mind (soul) to the Lord-spouse completely and embellishes himself with the (wonder-awe) fear and regard of the Lord and enjoys the bliss of His conjugal love (of her spouse) and partakes the knowledge of Lord's secrets, then only all his efforts at placating the Lord-spouse are fruitful and worthwhile. Then only such a person could enjoy the bliss of life in the company of the Lord-spouse. (1)

M - 3 : Just as a woman beautifies herself by using the collyrium for the eyes, using flowers for hair-dressing, and eating betel nuts, in trying to placate her spouse in an effort to win his love, whereas the spouse does not respond with love (does not appear on the scene) then all these efforts at beautification would be painful. (Similarly a person, in trying to please the Lord, does lot of formal rituals, but fails to win the love or response (acceptance) of the Lord, then all these efforts lead to pain and anguish). (2)

M - 3 : If two persons were sitting together, they cannot be termed as husband and wife infact when both the souls mingle with each other, then only they could be called true lovers and beloved ones even though they possess two different human forms but have one soul only. (3)

ਉਪਜੈ ਭੈ ਭਾਇ ਰੰਗੁ ਸਵਾਰਿ ॥ ਤਨੁ ਮਨੁ
ਰਤਾ ਰੰਗ ਸਿਉ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ॥ ਮਨੁ
ਤਨੁ ਨਿਰਮਲੁ ਅਤਿ ਸੋਹਣਾ ਭੋਟਿਆ ਕ੍ਰਿਸਨ
ਮੁਰਾਰਿ ॥ ਭਉ ਭਾਉ ਸਭੁ ਤਿਸ ਦਾ ਸੇ ਸਚੁ
ਵਰਤੈ ਸੰਸਾਰਿ ॥ ੯ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਵਾਹੁ ਖਸਮ ਤੂ ਵਾਹੁ ਜਿਨਿ ਰਚਿ ਰਚਨਾ ਹਮ
ਕੀਏ ॥ ਸਾਗਰ ਲਹਰਿ ਸਮੁੰਦ ਸਰ ਵੇਲਿ
ਵਰਸ ਵਰਾਹੁ ॥ ਆਪਿ ਖੜੋਵਹਿ ਆਪਿ ਕਰਿ
ਆਪੀਣੈ ਆਪਾਹੁ ॥ ਗੁਰਮੁਖਿ ਸੇਵਾ ਥਾਇ ਪਵੈ
ਉਨਮਨਿ ਤਤੁ ਕਮਾਹੁ ॥ ਮਸਕਤਿ ਲਹਹੁ
ਮਜੂਰੀਆ ਮੰਗਿ ਮੰਗਿ ਖਸਮ ਦਰਾਹੁ ॥ ਨਾਨਕ
ਪੁਰ ਦਰ ਵੇਪਰਵਾਹੁ ਤਉ ਦਰਿ ਚੁਣਾ ਨਾਹਿ
ਕੋ ਸਚਾ ਵੇਪਰਵਾਹੁ ॥ ੧ ॥

ਮਹਲਾ ੧ ॥ ਉਜਲ ਮੋਤੀ ਸੋਹਣੇ ਰਤਨਾ
ਨਾਲਿ ਜੁੜੀਨਿ ॥ ਤਿਨ ਜਰੂ ਵੈਰੀ ਨਾਨਕਾ ਜਿ
ਬੁਢੇ ਥੀਇ ਮਰੀਨਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਸਾਲਾਹੀ ਸਦਾ ਸਦਾ ਤਨੁ
ਮਨੁ ਸਉਪਿ ਸਰੀਰੁ ॥ ਗੁਰ ਸਬਦੀ ਸਚੁ
ਪਾਇਆ ਸਚਾ ਗਹਿਰ ਗੰਭੀਰੁ ॥ ਮਨਿ ਤਨਿ
ਹਿਰਦੈ ਰਵਿ ਰਹਿਆ ਹਰਿ ਹੀਰਾ ਹੀਰੁ ॥ ਜਨਮ
ਮਰਣ ਕਾ ਦੁਖੁ ਗਇਆ ਫਿਰਿ ਪਵੈ ਨ ਫੀਰੁ
॥ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਹਰਿ ਗੁਣੀ ਗਹੀਰੁ
॥ ੧੦ ॥

Pour'i : Without inculcating fear and regard for the Lord-spouse, one cannot perform true worship, and without the worship (prayers) one cannot develop love for the Lord. First of all one inculcates fear (regard) for the Lord through the Gurus' guidance, then this fear develops into love of the Lord with devotion, then with the body and mind imbued with the love of the Lord one casts away one's egoism and worldly desires. Then the person unites with the Lord, the killer of egoism and dual-mindedness and gets purified of heart. The True Lord, who is pervading the whole universe, spreads His love and fear (wonder-awe) throughout the world. (9)

Slok M - 1 (*Vaho khasam tu vaho jin rach rachna.....*)

O Lord ! How could I describe the beauty of Your Nature ? You are truly praiseworthy who has created this universe (alongwith Maya) through Your indescribable power, and created us, (beings) as well. Your Nature has created the oceans, the waves of oceans, lakes alongwith beautiful sights (banks), the rain-soaked clouds and the mighty mountains. You are standing aloof from all Your creation having created this world. O Lord ! You have appreciated the services of the Guru-minded persons, as they are engaged in fruitful functions, which produce useful results. O Lord ! There are some persons, who seek the fruits of their labour in the form of salvation or other results by putting in hard work in Your worship. O Nanak ! The True Master is really Great, True and care-free, from whose doors no one (beggar even) is turned away empty-handed. (1)

Mahala - 1 : O Nanak ! The Lord bestowed the milk-white teeth like pearls to this human being alongwith beautiful eyes like the emeralds. However, in the old age these things get destroyed. (disfigured).

Pour'i : The persons, who have sung the praises of the Lord always having surrendered their body and mind (soul) to Him, have attained the Lord through the Guru's Word who is too deep (for a probe), Truth personified and beyond our comprehension. They have inculcated the love of the Lord in their hearts who is the enlightenment of their life (nights) and pervades within their innerselves. O Nanak ! Such Guru-minded persons have cast away their sufferings of the cycle of births and deaths, and they are not passed through various (millions) forms of life (eighty-four lakhs) in this cycle. O Brother ! You could also amass this wealth of True Name, the ocean of virtues, by singing the praises of the Lord, and reciting True Name. (10)

ਸਲੋਕ ਮ: ੧ ॥

ਨਾਨਕ ਇਹੁ ਤਨੁ ਜਾਲਿ ਜਿਨਿ ਜਲਿਐ ਨਾਮੁ
ਵਿਸਾਰਿਆ ॥ ਪਉਦੀ ਜਾਇ ਪਰਾਲਿ ਪਿਛੈ
ਹਬੁ ਨ ਅੰਬੜੈ ਤਿਤੁ ਨਿਵੰਧੈ ਤਾਲਿ ॥ ੧ ॥

ਮ: ੧ ॥ ਨਾਨਕ ਮਨ ਕੇ ਕੰਮ ਛਿਟਿਆ ਗਣਤ
ਨ ਆਵਹੀ ॥ ਕਿਤੀ ਲਹਾ ਸਹੰਮ ਜਾ ਬਖਸੇ
ਤਾ ਧਕਾ ਨਹੀ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਚਾ ਅਮਰੁ ਚਲਾਇਓਨੁ ਕਰਿ
ਸਚੁ ਫੁਰਮਾਣੁ ॥ ਸਦਾ ਨਿਹਚਲੁ ਰਵਿ ਰਹਿਆ
ਸੇ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥ ਗੁਰ ਪਰਸਾਦੀ ਸੇਵੀਐ
ਸਚੁ ਸਬਦਿ ਨੀਸਾਣੁ ॥ ਪੂਰਾ ਬਾਟੁ ਬਣਾਇਆ
ਰੰਗੁ ਗੁਰਮਤਿ ਮਾਣੁ ॥ ਅਗਮ ਅਗੋਚਰੁ
ਅਲਖੁ ਹੈ ਗੁਰਮੁਖਿ ਹਰਿ ਜਾਣੁ ॥ ੧੧ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਨਾਨਕ ਬਦਰਾ ਮਾਲ ਕਾ ਭੀਤਰਿ ਧਰਿਆ
ਆਣਿ ॥ ਖੋਟੇ ਖਰੇ ਪਰਖੀਅਨਿ ਸਾਹਿਬ ਕੈ
ਦੀਬਾਣਿ ॥ ੧ ॥

ਮ: ੧ ॥ ਨਾਵਣ ਚਲੇ ਤੀਰਥੀ ਮਨਿ ਖੋਟੈ
ਤਨਿ ਚੋਰ ॥ ਇਕੁ ਭਾਉ ਲੁਥੀ ਨਾਤਿਆ ਦੁਇ
ਭਾ ਚੜੀਅਸੁ ਹੋਰ ॥ ਬਾਹਰਿ ਧੋਤੀ ਤੂਮੜੀ
ਅੰਦਰਿ ਵਿਸੁ ਨਿਕੋਰ ॥ ਸਾਧ ਭਲੇ
ਅਣਨਾਤਿਆ ਚੋਰ ਸਿ ਚੋਰਾ ਚੋਰ ॥ ੨ ॥

Slok M - 1 (*Nanak eh tan jaal jini jaliai naam visaria.....*)

O Nanak ! Let us burn away such an (human) unfortunate body, which has forsaken the (worship of) Lord and forgotten the True Name of the Lord . O Brother ! When your (sinful) body is filled with the filth of sins and vices, then this tank (mind) will be filled with Earth (dust) and your intelligence (wisdom) will be of no avail, and you will not be capable of doing anything. (1)

(This body, burning in the fire of worldly desires, has forsaken the True Name, so let us detach ourselves from its false love. This mind full of sins and vices, cannot be possibly to be purified at a later stage.) (1)

M - 1 : O Nanak ! This mind has been spoiled and discredited beyond any count and remains unstable (wandering) all the time. It is not known how much suffering will be caused by the filth of this evil mind, but if the True Master were to pardon us of our sins through His Grace, then the sufferings will disappear. (2)

Pour'i : The Lord is always established in a stable position and pervades everywhere and the whole world is being run and controlled by the Lord's dictates as per His Will. The True Lord is attained within the heart, provided we serve the Lord through the Guru's Grace. O Brother ! The True Master has enacted the whole worldly drama, which we could enjoy by following the Guru's guidance. The Lord is great and beyond our comprehension, and too deep to be probed, which is realised by the Guru-minded person only. (11)

Slok M - 1 (*Nanak badra maal ka bhitari dharia aan.....*)

O Nanak ! When the Yama produces each human being before the court of Dharam Raj alongwith his accounts of sins and virtues, the whole case is deliberated on the basis of false and true beings (impure and pure beings) or sinners and virtuous beings and every case is considered thread bare and decision taken on the merits of each case. (1)

M - 1 : O Brother ! The persons, who are vicious of thoughts and heart and are even thieves (involved in thefts) are always keen to visit holy places of pilgrimage (to wash away their sins). But they could wash away one part of the filth of their sins by bathing at holy places while adding (two more parts) double the filth due to their egoism (due to their bath at holy places). They do not realise that by washing the body (bathing), the poison and filth of the mind cannot be washed away just as Toombi cannot lose its bitter taste even by washing it from outside. Thus the saints are (virtuous) better off without visiting the holy places whereas the thieves continue to behave and function as thieves only even after

ਪਉੜੀ ॥ ਆਪੇ ਹੁਕਮੁ ਚਲਾਇਦਾ ਜਗੁ ਧੰਧੈ
ਲਾਇਆ ॥ ਇਕਿ ਆਪੇ ਹੀ ਆਪਿ ਲਾਇਅਨੁ
ਗੁਰ ਤੇ ਸੁਖੁ ਪਾਇਆ ॥ ਦਹ ਦਿਸ ਇਹੁ ਮਨੁ
ਧਾਵਦਾ ਗੁਰਿ ਠਾਕਿ ਰਹਾਇਆ ॥ ਨਾਵੈ ਨੋ
ਸਭ ਲੋਚਦੀ ਗੁਰਮਤੀ ਪਾਇਆ ॥ ਧੁਰਿ
ਲਿਖਿਆ ਮੇਟਿ ਨ ਸਕੀਐ ਜੋ ਹਰਿ ਲਿਖਿ
ਪਾਇਆ ॥ ੧੨ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਦੁਇ ਦੀਵੇ ਚਉਦਹ ਹਟਨਾਲੇ ॥ ਜੇਤੇ ਜੀਅ
ਤੇਤੇ ਵਣਜਾਰੇ ॥ ਖੁਲ੍ਹੇ ਹਟ ਹੋਆ ਵਾਪਾਰੁ ॥ ਜੋ
ਪਹੁਚੈ ਸੇ ਚਲਣਹਾਰੁ ॥ ਧਰਮੁ ਦਲਾਲੁ ਪਾਏ
ਨੀਸਾਣੁ ॥ ਨਾਨਕ ਨਾਮੁ ਲਾਹਾ ਪਰਵਾਣੁ ॥
ਘਰਿ ਆਏ ਵਜੀ ਵਾਧਾਈ ॥ ਸਚ ਨਾਮ ਕੀ
ਮਿਲੀ ਵਡਿਆਈ ॥ ੧ ॥

ਮ: ੧ ॥ ਰਾਤੀ ਹੋਵਨਿ ਕਾਲੀਆ ਸੁਪੇਦਾ ਸੇ
ਵੰਨ ॥ ਦਿਹੁ ਬਗਾ ਤਪੈ ਘਣਾ ਕਾਲਿਆ ਕਾਲੇ
ਵੰਨ ॥ ਅੰਧੇ ਅਕਲੀ ਬਾਹਰੇ ਮੂਰਖ ਅੰਧ
ਗਿਆਨੁ ॥ ਨਾਨਕ ਨਦਰੀ ਬਾਹਰੇ ਕਬਹਿ ਨ
ਪਾਵਹਿ ਮਾਨੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਕਾਇਆ ਕੋਟੁ ਰਚਾਇਆ ਹਰਿ
ਸਚੈ ਆਪੇ ॥ ਇਕਿ ਦੂਜੈ ਭਾਇ ਖੁਆਇਅਨੁ

bathing (at holy places). (2)

Pour'i : The Lord is managing and controlling the affairs of this world as per His Will. Thus He has engaged some Guru-minded persons in His service who enjoy the bliss of life through the Guru's guidance. They have attained peace and stability of mind, (which was wandering in all the ten directions earlier) by developing love of the Lord's True Name and reciting True Name always. It is only few (fortunate) persons, who have followed the Guru's teachings (Guru's Word), and have attained the Lord's True Name, though the whole world is keen to seek this (boon of) True Name. Let us, therefore, follow the dictates of the Lord as per His Will, since no one could alter his fortune or modify it by his efforts, as predestined by the Lord's Will. (12)

Slok M - 1 (Doiai deevai choudh hatnalai.....)

O Brother ! The Lord has created two (burning and shining) lamps of the Sun and the Moon in this world, while fourteen main countries are created alongwith the markets therein. The human beings, created by the Lord, may be considered as the traders who have come to this world for carrying out business (of life). When this world was fully created and completed, the human being started his business. All the beings, who are born (brought) in this world, finally have to leave this world (die) one day, as whosoever is born here has to die sooner or later. Moral duties or immoral functions of each individual are being recorded (by these intermediaries) to be produced (in the Lord's court) later. O Nanak! The persons, who have engaged themselves in the business of life, gaining the boon of True Name from this business in life, are accepted in the Lord's presence with honour and are received with praise and honour in the Lord's court, as they are blessed with the honour and Greatness of the True Name by the Lord. (1)

M - 1 : Just as during the dark nights, in spite of pitch darkness, the white articles still appear white, even in the dark whereas during the day with the bright sunshine even, the black articles would still appear black and dark. Similarly the self-willed (faithless) persons, who are blind due to the darkness of their ignorance, are always lost in the darkness of the wilderness due to lack of knowledge. O Nanak ! No person could ever get honoured or acclaimed without the Grace of the Lord. (2)

Pour'i : The True Lord has created this human body in the form of a fort. The self willed persons, engrossed in egoism due to their dual-mindedness, burn themselves in the fire of worldly desires though this human life was given as an invaluable asset to

ਹਉਮੈ ਵਿਚਿ ਵਿਆਪੇ ॥ ਇਹੁ ਮਾਨਸ ਜਨਮੁ
ਦੁਲੰਭੁ ਸਾ ਮਨਮੁਖ ਸੰਤਾਪੇ ॥ ਜਿਸੁ ਆਪਿ
ਬੁਝਾਏ ਸੇ ਬੁਝਸੀ ਜਿਸੁ ਸਤਿਗੁਰੁ ਥਾਪੇ ॥ ਸਭੁ
ਜਗੁ ਖੇਲੁ ਰਚਾਇਓਨੁ ਸਭ ਵਰਤੈ ਆਪੇ ॥

੧੩ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਚੋਰਾ ਜਾਰਾ ਰੰਡੀਆ ਕੁਟਨੀਆ ਦੀਬਾਣੁ ॥
ਵੇਦੀਨਾ ਕੀ ਦੋਸਤੀ ਵੇਦੀਨਾ ਕਾ ਖਾਣੁ ॥
ਸਿਫਤੀ ਸਾਰ ਨ ਜਾਣਨੀ ਸਦਾ ਵਸੈ ਸੈਤਾਨੁ
॥ ਗਦਹੁ ਚੰਦਨਿ ਖਉਲੀਐ ਭੀ ਸਾਹੂ ਸਿਉ
ਪਾਣੁ ॥ ਨਾਨਕ ਕੂੜੈ ਕਤਿਐ ਕੂੜਾ ਤਣੀਐ
ਤਾਣੁ ॥ ਕੂੜਾ ਕਪੜੁ ਕਛੀਐ ਕੂੜਾ ਪੈਨਣੁ
ਮਾਣੁ ॥੧॥

ਮ: ੧ ॥ ਬਾਂਗਾ ਬੁਰਗੁ ਸਿੰਫੀਆ ਨਾਲੇ ਮਿਲੀ
ਕਲਾਣ ॥ ਇਕਿ ਦਾਤੇ ਇਕਿ ਮੰਗਤੇ ਨਾਮੁ
ਤੇਰਾ ਪਰਵਾਣੁ ॥ ਨਾਨਕ ਜਿਨ੍ਹੀ ਸੁਣਿ ਕੈ
ਮੰਨਿਆ ਹਉ ਤਿਨਾ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ॥ ੨ ॥
ਪਉੜੀ ॥ ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਕੂੜੁ ਹੈ ਕੂੜੈ
ਹੋਇ ਗਇਆ ॥ ਹਉਮੈ ਝਗੜਾ ਪਾਇਓਨੁ
ਝਗੜੈ ਜਗੁ ਮੁਇਆ ॥ ਗੁਰਮੁਖਿ ਝਗੜੁ
ਚੁਕਾਇਓਨੁ ਇਕੋ ਰਵਿ ਰਹਿਆ ॥ ਸਭੁ ਆਤਮ

the individual. The person bestowed with the right thinking and guidance by the Lord, only realises the Truth and secret of this human life, as he is blessed with the Lord's Grace and accepted in His presence. This whole worldly drama has been enacted by the Lord and He Himself pervades in all the beings in equal measure, being omni-present. (But appreciated by few fortunate ones only.) (13)

Slok M - 1 (*Choran jara (n) randia (n) kutr'ian deba'n.....*)

O Brother ! In this age of Kal-Yug the ill (reputed) famed women, thieves and their accomplices (friends) alongwith deceitful woman hold meetings and consultations daily, since vicious and sinful persons have friendship with similar type of irreligious persons and they drink and dine also together. Such faithless (self-willed) persons have not realised the Greatness and Vastness of the limitless Lord, instead they are always engrossed in the love of the Satan of sexual and worldly pleasures. Just as an ass, even though smeared with the fragrance of chandan (sandal wood) would always love to throw ash on his body and would enjoy lying in dust. O Nanak ! The faithless persons always weave the warp and woof of falsehood (for the thread of life) and are always engrossed in false and unreal consultation or functions and prepare for the cloth of falsehood and are engrossed in egoism wearing the garb of falsehood. We could say that the faithless persons are always engrossed in a life of falsehood, feeling proud and egoistic of their unreal gain. (1)

M - 1 : O Nanak ! I would offer myself as a sacrifice to the Guru-minded persons, who have followed the Lord's True Name after listening to it (through the Guru's guidance). O Lord ! At Your door, some persons have been made benefactor of favours to the others while some others have become beggars (as per Your Will), but only those persons will be acceptable in Your Presence, who have recited the True Name. Apart from following the Lord's Will, which is the main thing in life, all other efforts are futile just like the mullah giving the (azan) Muslim call for prayer, or the Kazi (Muslim leader) helping others in saying prayers, or the Yogi sounding musical notes on his trumpet, including various other (Bhatts) mendicants and low-caste musicians trying to attain salvation through various means. (2)

Pour'i : O Brother ! The love of (Maya) worldly falsehood is all unreal and temporary, and the person, engrossed in Maya is proclaimed as a false and untrue person in the end. The whole world is engrossed in the love of (filth of) egoism and worldly attachment and gets lost in its confusion and bondage. However, the Guru-minded persons have cast-away this sort of confusion

ਰਾਮੁ ਪਛਾਣਿਆ ਭਉਜਲੁ ਤਰਿ ਗਇਆ ॥

ਜੋਤਿ ਸਮਾਣੀ ਜੋਤਿ ਵਿਚਿ ਹਰਿ ਨਾਮਿ

ਸਮਾਇਆ ॥ ੧੪ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਸਤਿਗੁਰ ਭੀਖਿਆ ਦੇਹਿ ਮੈ ਤੂੰ ਸੰਮੁਖ ਦਾਤਾਰੁ

॥ ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰੀਐ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ

॥ ਲਬੁ ਲੋਭੁ ਪਰਜਾਲੀਐ ਨਾਮੁ ਮਿਲੈ ਆਧਾਰੁ

॥ ਅਹਿਨਿਸਿ ਨਵਤਨ ਨਿਰਮਲਾ ਮੈਲਾ ਕਬਹੂੰ

ਨ ਹੋਇ ॥ ਨਾਨਕ ਇਹ ਬਿਧਿ ਛੁਟੀਐ ਨਦਰਿ

ਤੇਰੀ ਸੁਖੁ ਹੋਇ ॥ ੧ ॥

ਮ: ੧ ॥ ਇਕੋ ਕੰਤੁ ਸਬਾਈਆ ਜਿਤੀ ਦਰਿ

ਖੜੀਆਹ ॥ ਨਾਨਕ ਕੰਤੈ ਰਤੀਆ ਪੁਛਹਿ

ਬਾਤੜੀਆਹ ॥ ੨ ॥

ਮ: ੧ ॥ ਸਭੇ ਕੰਤੈ ਰਤੀਆ ਮੈ ਦੋਹਾਗਣਿ

ਕਿਤੁ ॥ ਮੈ ਤਨਿ ਅਵਗਣ ਏਤੜੇ ਖਸਮੁ ਨ

ਫੇਰੇ ਚਿਤੁ ॥ ੩ ॥

ਮ: ੧ ॥ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਸਿਫਤਿ

ਜਿਨਾ ਦੈ ਵਾਤਿ ॥ ਸਭਿ ਰਾਤੀ ਸੋਹਾਗਣੀ

ਇਕ ਮੈ ਦੋਹਾਗਣਿ ਰਾਤਿ ॥ ੪ ॥

ਪਉੜੀ ॥ ਦਰਿ ਮੰਗਤੁ ਜਾਚੈ ਦਾਨੁ ਹਰਿ ਦੀਜੈ

ਕ੍ਰਿਪਾ ਕਰਿ ॥ ਗੁਰਮੁਖਿ ਲੇਹੁ ਮਿਲਾਇ ਜਨੁ

ਪਾਵੈ ਨਾਮੁ ਹਰਿ ॥ ਅਨਹਦ ਸਬਦੁ ਵਜਾਇ

and squabble, and they perceive the same Lord pervading in all the beings. The Guru-minded persons have realised the Prime-soul, the Lord, as such they have crossed this ocean of life successfully. They have attained salvation as their heart is inculcated with the love of the Lord's True Name, and their soul has merged with the Prime-soul. (14)

Slok M - 1 (*Satgur bhikhia deh mein tu samrath datar.....*)

O True Guru ! You are the greatest benefactor, bestowing all Your benedictions and favours on us. My earnest prayer to You is to bless me also with the boon of True Name (as alms). O Nanak ! With the support of this True Name, we could get rid of the vices of egoism, sexual desires, anger and worldly attachment. If we were blessed with the support of True Name, then we could throw out and burn the vices of worldly attachment and greed from the human body. Then we could purify this heart (mind) with Your True Name and renew it with puritanism, so that it could never again be made impure by the filth of sinful actions.

O Nanak ! We could enjoy peace and bliss of mind and cast away all our ills and afflictions, provided we are bestowed with the Grace and benevolence of the Lord. (1)

M - 1 : O Nanak ! The Lord is the only spouse of all the human beings, and all the beings seen in the company of the holy saints in the world are the partners (spouses) of the Lord-spouse. All these Guru-minded persons are immersed in the Lord-spouse being imbued with the love of the Lord. Moreover, all other persons seek their advice in finding means of merging (uniting) with the Lord - spouse. (2)

M - 1 : All other Guru-minded persons are also seen as friends imbued with the Lord's love, whereas I am the only unfortunate person without the presence of my Lord-spouse (like a woman without her spouse) so where will I get enlisted or in which category will I be considered ? I have so many flaws and short - comings within me that even the Lord-spouse will not care to look at me. (3)

M - 1 : I would offer myself as a sacrifice to the Guru-minded persons, who are always busy in singing the praises of the Lord. (with their tongue). All others are the blessed spouses of the Lord, having imbibed His love, whereas I am unfortunate, being devoid of His love. O friend ! May the Lord make my life also fruitful by bestowing His love on this deserted and discredited person ! (like the deserted woman, winning the love of her spouse). (4)

Pour'i : O Lord ! May You bless me with Your Grace, who is seeking the favour of Your boon (of True Name) as I am waiting like a beggar at Your door. May You include this helpless and poor person amongst your holy saints, so that I may also attain Your True Name. The Guru-minded persons have already merged their

ਜੋਤੀ ਜੋਤਿ ਧਰਿ ॥ ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਗਾਇ
ਜੈ ਜੈ ਸਬਦੁ ਹਰਿ ॥ ਜਗ ਮਹਿ ਵਰਤੈ ਆਪਿ
ਹਰਿ ਸੇਤੀ ਪ੍ਰੀਤਿ ਕਰਿ ॥ ੧੫ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਜਿਨੀ ਨ ਪਾਇਓ ਪ੍ਰੇਮ ਰਸੁ ਕੰਤ ਨ ਪਾਇਓ
ਸਾਉ ॥ ਸੁੰਢੇ ਘਰ ਕਾ ਪਾਹੁਣਾ ਜਿਉ ਆਇਆ
ਤਿਉ ਜਾਉ ॥ ੧ ॥

ਮ: ੧ ॥ ਸਉ ਓਲਾਮੇ ਦਿਨੈ ਕੇ ਰਾਤੀ ਮਿਲਨਿ
ਸਹੰਸ ॥ ਸਿਫਤਿ ਸਲਾਹਣੁ ਛਡਿ ਕੈ ਕਰੰਗੀ
ਲਗਾ ਹੰਸੁ ॥ ਫਿਟੁ ਇਵੇਹਾ ਜੀਵਿਆ ਜਿਤੁ
ਖਾਇ ਵਧਾਇਆ ਪੇਟੁ ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ
ਵਿਣੁ ਸਭੇ ਦੁਸਮਨੁ ਹੇਤੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਢਾਢੀ ਗੁਣ ਗਾਵੈ ਨਿਤ ਜਨਮੁ
ਸਵਾਰਿਆ ॥ ਗੁਰਮੁਖਿ ਸੇਵਿ ਸਲਾਹਿ ਸਚਾ
ਉਰ ਧਾਰਿਆ ॥ ਘਰੁ ਦਰੁ ਪਾਵੈ ਮਹਲੁ ਨਾਮੁ
ਪਿਆਰਿਆ ॥ ਗੁਰਮੁਖਿ ਪਾਇਆ ਨਾਮੁ ਹਉ
ਗੁਰ ਕਉ ਵਾਰਿਆ ॥ ਤੂ ਆਪਿ ਸਵਾਰਹਿ
ਆਪਿ ਸਿਰਜਨਹਾਰਿਆ ॥ ੧੬ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਦੀਵਾ ਬਲੈ ਅੰਧੇਰਾ ਜਾਇ ॥ ਬੇਦ ਪਾਠ ਮਤਿ
ਪਾਪਾ ਖਾਇ ॥ ਉਗਵੈ ਸੂਰ ਨ ਜਾਪੈ ਚੰਦੁ ॥
ਜਹ ਗਿਆਨ ਪ੍ਰਗਾਸੁ ਅਗਿਆਨੁ ਮਿਟੈਤੁ ॥
ਬੇਦ ਪਾਠ ਸੰਸਾਰ ਕੀ ਕਾਰ ॥ ਪੜ੍ਹਿ ਪੜ੍ਹਿ
ਪੰਡਿਤ ਕਰਹਿ ਬੀਚਾਰ ॥ ਬਿਨੁ ਬੂਝੇ ਸਭ ਹੋਇ
ਖੁਆਰ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰਿ ॥

soul with the Prime-soul and are immersed in listening to Your all-pervasive (unstrung) music of Nature. (They are immersed in the love of Your True Name all the time) They sing the praises of the Lord (with devotion) and salute the Lord with recitation of True Name (with the tongue) O Lord ! You are pervading all over the world (through Your own Will) and the Guru-minded persons are always imbued with Your love. (15)

Slok M - 1: (*Jini na pa'yo prem ras kant na payo sa'ou.....*)

O Brother ! The persons, who have neither inculcated the love of the Lord in their heart nor have they gained the bliss of the Lord's True Name (worship) are like the guest in a deserted house from where they have to come back disappointed. (Without any welcome). (1)

M - 1: O Nanak ! The person, who has wasted his life (day and night) without the recitation of Lord's True Name, has to bear with millions of unsavoury comments from others (hundreds of comments during the day and thousands during the night), as he is exactly like the swan who partakes of the poison of sinful actions instead of drinking the nectar of True Name. O Brother ! Cursed be the life and worthy of condemnation is the person who has only eaten delicious foods to enlarge his belly. (instead of reciting True Name). O Nanak ! All the relatives and friends are like enemies without the support of Lord's True Name. (2)

Pour'i : The Guru-minded persons have inculcated the love of the Lord in the heart by serving and singing the praises of the Lord, and they daily serve the Lord by singing His praises like a bard. They have attained the love of the Lord within themselves through the bliss of Lord's True Name. I would offer myself as a sacrifice to the Guru from whom the beloved Guru-minded persons have gained the boon of True Name. O Lord ! You have created this universe Yourself and then sustain it also. (16)

Slok M - 1 (*Deeva balai andhera ja'ie.....*)

By reciting the Vedas in the praise of the Lord we dispel all our sins and vices from within us just as the lighting of a lamp makes the darkness disappear. Similarly the darkness of ignorance disappears with the enlightenment of knowledge just as with the appearance of the Sun, the moon's light is not to be seen. The study of the Vedas is the normal practice in the world and the pandits continue their discourses having read and studied various books of lore.

O Nanak ! Without realising the secrets of the Lord (without

੧ ॥

ਮ: ੧ ॥ ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਨਾਮਿ ਨ
ਲਗੇ ਪਿਆਰੁ ॥ ਰਸਨਾ ਫਿਕਾ ਬੋਲਣਾ ਨਿਤ
ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥ ਨਾਨਕ ਪਇਐ ਕਿਰਤਿ
ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੋਟਣਹਾਰੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜਿ ਪ੍ਰਭੁ ਸਾਲਾਹੇ ਆਪਣਾ ਸੋ ਸੋਭਾ
ਪਾਏ ॥ ਹਉਮੈ ਵਿਚਹੁ ਦੂਰਿ ਕਰਿ ਸਚੁ ਮੰਨਿ
ਵਸਾਏ ॥ ਸਚੁ ਬਾਣੀ ਗੁਣ ਉਚਰੈ ਸਚਾ ਸੁਖੁ
ਪਾਏ ॥ ਮੇਲੁ ਭਇਆ ਚਿਰੀ ਵਿਛੁੰਨਿਆ ਗੁਰ
ਪੁਰਖਿ ਮਿਲਾਏ ॥ ਮਨੁ ਮੈਲਾ ਇਵ ਸੁਪੁ ਹੈ
ਹਰਿ ਨਾਮੁ ਧਿਆਏ ॥ ੧੭ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਕਾਇਆ ਕੂਮਲ ਫੁਲ ਗੁਣ ਨਾਨਕ ਗੁਪਤਿ
ਮਾਲ ॥ ਏਨੀ ਫੁਲੀ ਰਉ ਕਰੇ ਅਵਰ ਕਿ
ਚੁਣੀਅਹਿ ਡਾਲ ॥ ੧ ॥

ਮਹਲਾ ੨ ॥ ਨਾਨਕ ਤਿਨਾ ਬਸੰਤੁ ਹੈ ਜਿਨ੍ਹ
ਘਰਿ ਵਸਿਆ ਕੰਤੁ ॥ ਜਿਨ ਕੇ ਕੰਤ ਦਿਸਾਪੁਰੀ
ਸੇ ਅਹਿਨਿਸਿ ਫਿਰਹਿ ਜਲੰਤ ॥ ੨ ॥

ਪਉੜੀ ॥ ਆਪੇ ਬਖਸੇ ਦਇਆ ਕਰਿ ਗੁਰ
ਸਤਿਗੁਰ ਬਚਨੀ ॥ ਅਨਦਿਨੁ ਸੇਵੀ ਗੁਣ ਰਵਾ
ਮਨੁ ਸਚੈ ਰਚਨੀ ॥ ਪ੍ਰਭੁ ਮੇਰਾ ਬੇਅੰਤੁ ਹੈ ਅੰਤੁ
ਕਿਨੈ ਨ ਲਖਨੀ ॥ ਸਤਿਗੁਰ ਚਰਣੀ ਲਗਿਆ
ਹਰਿ ਨਾਮੁ ਨਿਤ ਜਪਨੀ ॥ ਜੇ ਇਛੈ ਸੋ ਫਲੁ
ਪਾਇਸੀ ਸਭਿ ਘਰੈ ਵਿਚਿ ਜਚਨੀ ॥ ੧੮ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਪਹਿਲ ਬਸੰਤੈ ਆਗਮਨਿ ਪਹਿਲਾ ਮਉਲਿਓ

attaining the Lord) the whole world is suffering but the Guru-minded persons are enabled to cross this ocean of life successfully. (1)

M - 1: The faithless person has not developed the love of the True Name, without enjoying the bliss of the Guru's Word. By speaking crude and unsavoury language he undergoes all sorts of afflictions. O Nanak ! Infact, the man has to bear the fruit of his own (earlier) actions and no one could ever alter it. (2)

Pour'i : The person, who sings the praises of the Lord, gets honoured in the world as he gets imbued with the love of Truth (The Lord) by ridding himself of his egoism. He enjoys the real bliss of life by singing the praises of the Lord through the Guru's Word(ba'ni). The Guru has enabled us to unite with the Lord, from whom we were separated since long (since ages). Thus we could purify our heart, which had been made filthy with vicious thoughts. (17)

Slok - 1 (Kaya koomal phal gu'nn.....)

O Nanak ! let us make a (necklace) rosary of the Lord's love by reciting True Name with the tongue, by using the flowers of virtues, plucked from the plant of this body with the help of our intelligence. What is the use of removing the branches of the tree for making this rosary instead of using the rosary of flowers thus winning the pleasure and acceptance of the Lord. (1)

M - 2 : O Nanak ! The persons, who are immersed in the Lord's love, enjoy the bliss of the spring season, where as the persons, whose spouses have gone to distant lands, do not enjoy the bliss, and are burning in the fire of separation. (2)

Pour'i : The Lord bestows on us His Grace by following the Guru's Word (teachings), and blessing us with His benevolence. Let us therefore, serve the Lord day and night by singing His praises by inculcating His love in the heart. My Lord is truly great and limitless and no one has been able to decipher His limits. By serving the lotus-fee of the Lord we could always recite the Lord's True Name. By reciting True Name, we could get all our desires fulfilled and all the cherished hopes are realised through His love. (18)

Slok M - 1 (Pehal basantai agman pehla mouliou.....)

O Brother ! The name of basant season (spring) is the first and most pleasant of all seasons, and out of all the trees, the basant only blossoms first of all. Similarly the Lord is first and foremost

ਸੋਇ ॥ ਜਿਤੁ ਮਉਲਿਐ ਸਭ ਮਉਲੀਐ
ਤਿਸਹਿ ਨ ਮਉਲਿਹੁ ਕੋਇ ॥ ੧ ॥

ਮ : ੨ ॥ ਪਹਿਲ ਬਸੰਤੈ ਆਗਮਨਿ ਤਿਸ ਕਾ
ਕਰਹੁ ਬੀਚਾਰੁ ॥ ਨਾਨਕ ਸੋ ਸਾਲਾਹੀਐ ਜਿ
ਸਭਸੈ ਦੇ ਆਧਾਰੁ ॥ ੨ ॥

ਮ : ੨ ॥ ਮਿਲਿਐ ਮਿਲਿਆ ਨਾ ਮਿਲੈ ਮਿਲੈ
ਮਿਲਿਆ ਜੇ ਹੋਇ ॥ ਅੰਤਰ ਆਤਮੈ ਜੇ ਮਿਲੈ
ਮਿਲਿਆ ਕਹੀਐ ਸੋਇ ॥ ੩ ॥

ਪਉੜੀ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਲਾਹੀਐ ਸਚੁ
ਕਾਰ ਕਮਾਵੈ ॥ ਦੂਜੀ ਕਾਰੈ ਲਗਿਆ ਫਿਰਿ
ਜੋਨੀ ਪਾਵੈ ॥ ਨਾਮਿ ਰਤਿਆ ਨਾਮੁ ਪਾਈਐ
ਨਾਮੇ ਗੁਣ ਗਾਵੈ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਲਾਹੀਐ
ਹਰਿ ਨਾਮਿ ਸਮਾਵੈ ॥ ਸਤਿਗੁਰ ਸੇਵਾ ਸਫਲ
ਹੈ ਸੇਵੀਐ ਫਲ ਪਾਵੈ ॥ ੧੯ ॥

ਸਲੋਕ ਮ: ੨ ॥

ਕਿਸ ਹੀ ਕੋਈ ਕੋਇ ਮੰਝੁ ਨਿਮਾਣੀ ਇਕੁ ਤੂ ॥
ਕਿਉ ਨ ਮਰੀਜੈ ਰੋਇ ਜਾ ਲਗੁ ਚਿਤਿ ਨ
ਆਵਹੀ ॥ ੧ ॥

ਮ : ੨ ॥ ਜਾਂ ਸੁਖੁ ਤਾ ਸਹੁ ਰਾਵਿਓ ਦੁਖਿ ਭੀ
ਸੰਮਾਲਿਓਇ ॥ ਨਾਲਤੁ ਕਹੈ ਸਿਆਣੀਏ ਇਉ
ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਉ ਕਿਆ ਸਾਲਾਹੀ ਕਿਰਮੁ ਜੰਤੁ
ਵਡੀ ਤੇਰੀ ਵਡਿਆਈ ॥ ਤੂ ਅਗਮ ਦਇਆਲੁ

power to be (created) blossomed, which in turn arranges to blossom all other trees or plants. Who arranges or causes the plants to blossom ? (Infact, all are pleased, when the Lord accepts someone with pleasure, but no one manages to please Him through His worship.) (1)

M - 2 : O Nanak ! Let us (deliberate to) worship the Lord, who was present even before the advent of the spring season. We should sing the praises of the Lord and worship Him, who supports all of us. (2)

M - 2 : The person, who is engrossed in the worldly pleasures or even those who mingle with such a person, never get united with the True Lord. Similarly the Guru-minded persons are united with the Lord, who is pervading every where (being omni-present) and the persons, who are joining the company of such Guru-minded persons are also known to be merged with the Lord. (3)

Pour'i : O Brother ! The person, who recites Lord's True Name is supposed to be engaged in truthful chores (functions). However, by engaging oneself in other functions, they suffer through the cycle of births and deaths time and again. We should always sing the praises of True Name being immersed in it, as we could attain the Lord only by developing the love of the True Name of the Lord. If we were to sing the praises of the Lord by realising the true teachings of the Guru's Word, then we get immersed in True Name. Thus the service of the Guru leads us to a successful or fruitful life and whosoever serves the Guru makes a success of this life. (19)

Slok M - 2 (Kis hi ko'iee koiai manjh.....)

O Lord ! You are the only support of this helpless and humble (servant) devotee of Yours. Some people depend on someone, whereas some others have the support of somebody else. Why should we not accept (face) death, so long we do not remember the Lord by reciting True Name ? (without remembering the Lord, one is as good as dead) (1)

M - 2 : O Nanak ! Let us always remember the Lord and recite True Name whether we are enjoying all the comforts or suffering through great afflictions (hardships). O clever friend ! That is how one could unite with the Lord-spouse (just as a wedded woman wins the acceptance of her spouse). (2)

Pour'i : O Lord ! How could a person like me, who is no more than a worm, sing the praises of the Lord, who is the highest and the greatest power, worthy of all praise ? O Lord-benefactor !

ਅਰੰਮੁ ਹੈ ਆਪਿ ਲੈਹਿ ਮਿਲਾਈ ॥ ਮੈ ਤੁਝ
ਬਿਨੁ ਬੇਲੀ ਕੇ ਨਹੀ ਤੂ ਅੰਤਿ ਸਖਾਈ ॥ ਜੋ
ਤੇਰੀ ਸਰਣਾਗਤੀ ਤਿਨ ਲੈਹਿ ਛਡਾਈ ॥
ਨਾਨਕ ਵੇਪਰਵਾਹੁ ਹੈ ਤਿਸੁ ਤਿਲੁ ਨ ਤਮਾਈ
॥ ੨੦ ॥ ੧ ॥

ਰਾਗੁ ਸੂਹੀ ਬਾਣੀ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਤਥਾ
ਸਭਨਾ ਭਗਤਾ ਕੀ ॥ ਕਬੀਰ ਕੇ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਵਤਰਿ ਆਇ ਕਹਾ ਤੁਮ ਕੀਨਾ ॥ ਰਾਮ ਕੇ
ਨਾਮੁ ਨ ਕਬਹੂ ਲੀਨਾ ॥ ੧ ॥ ਰਾਮ ਨ ਜਪਹੁ
ਕਵਨ ਮਤਿ ਲਾਗੇ ॥ ਮਰਿ ਜਇਬੇ ਕਉ ਕਿਆ
ਕਰਹੁ ਅਭਾਗੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੁਖ ਸੁਖ
ਕਰਿ ਕੈ ਕੁਟੰਬੁ ਜੀਵਾਇਆ ॥ ਮਰਤੀ ਬਾਰ
ਇਕਸਰ ਦੁਖੁ ਪਾਇਆ ॥ ੨ ॥ ਕੰਠ ਗਹਨ
ਤਬ ਕਰਨ ਪੁਕਾਰਾ ॥ ਕਹਿ ਕਬੀਰ ਆਗੇ ਤੇ
ਨ ਸੰਮਾਰਾ ॥ ੩ ॥ ੧ ॥

ਸੂਹੀ ਕਬੀਰ ਜੀ ॥

ਬਰਹਰ ਕੰਪੈ ਬਾਲਾ ਜੀਉ ॥ ਨਾ ਜਾਨਉ ਕਿਆ
ਕਰਸੀ ਪੀਉ ॥ ਰੈਨਿ ਗਈ ਮਤ ਦਿਨੁ ਭੀ
ਜਾਇ ॥ ਭਵਰ ਗਏ ਬਗ ਬੈਠੇ ਆਇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਕਾਚੈ ਕਰਵੈ ਰਹੈ ਨ ਪਾਨੀ ॥ ਹੰਸੁ
ਚਲਿਆ ਕਾਇਆ ਕੁਮਲਾਨੀ ॥ ੨ ॥ ਕੁਆਰ
ਕੰਨਿਆ ਜੈਸੇ ਕਰਤ ਸੀਗਾਰਾ ॥ ਕਿਉ ਰਲੀਆ
ਮਾਨੈ ਬਾਝੁ ਭਤਾਰਾ ॥ ੩ ॥ ਕਾਗ ਉਡਾਵਤ
ਭੁਜਾ ਪਿਰਾਨੀ ॥ ਕਹਿ ਕਬੀਰ ਇਹ ਕਥਾ
ਸਿਰਾਨੀ ॥ ੪ ॥ ੨ ॥

You are too deep for a probe and beyond our comprehension, and You could unite us with Yourself on Your own. O Lord ! I have no other friend or supporter except You, as You are the only companion in the end. O Nanak ! Whosoever seeks refuge at the lotus-feet of the Lord, gets freed from the worldly bondage. O Lord ! You are the most care-free individual without any greed. (20 - 1)

Rag Suhi Bani Sri Kabir Jiu and other saints Kabir Ke Ik onkar satgur prasad (Avtar aie kaha tum kina.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O foolish and vicious person! What have you gained the world even on being bestowed with this most valuable human life? Infact, you have never bothered to recite True Name of the Lord. (1)

O Brother ! What vicious and bad advice you have taken and followed? O unfortunate Man ! Why are you engrossed in certain actions leading to death, which keep you wandering in the cycle of births and deaths ? (Pause - 1)

The persons, who have maintained and looked after the needs of their family members with lot of hardships and sufferings, have undergone greater suffering at the time of their death. (2)

O Kabir ! You will cry out when the Yama will pounce on you and catch hold of you. Then the Yama will say, " O mean and foolish Man ! Only the Lord's True Name could have saved you from this torture, which you have not bothered to recite earlier." (When it was possible). (3 - 1)

Suhi Kabir Ji (Thar har kampai bala jiu.....)

O Brother ! I am not aware as to what treatment (reception) I will get at the hands of my True Master? That is why this foolish human being, bereft of patience and contentment, is trembling with fear. (1)

The (night) period of youth has been spent without any fruitful purpose, and I am worried, lest this period (day) of old age may not be wasted similarly without achieving anything worthwhile, or without reciting True Name. Now all the black hair have vanished and grey hair have grown, with snow white head. (Pause - 1)

This human body also gets withered as soon as the soul leaves this body just as kacha (soft) pitcher cannot retain water and it oozes (leaks) out in slow time. (2)

How could a virgin, in spite of her beatification enjoy the conjugal bliss without the company of the spouse ? She cannot enjoy the bliss of a married woman, even though she may perform any formal rituals. (like trying to placate a crow)

O Kabir ! Similarly the ill-fated person spends his whole life in wasteful efforts and suffers the pangs of separation like the virgin or separated woman, without the unison of the Lord-spouse. (4 - 2)

ਸੂਹੀ ਕਬੀਰ ਜੀਉ ॥

ਅਮਲੁ ਸਿਰਾਨੋ ਲੇਖਾ ਦੇਨਾ ॥ ਆਏ ਕਠਿਨ
ਦੂਤ ਜਮ ਲੇਨਾ ॥ ਕਿਆ ਤੈ ਖਟਿਆ ਕਹਾ
ਗਵਾਇਆ ॥ ਚਲਹੁ ਸਿਤਾਬ ਦੀਬਾਨਿ
ਬੁਲਾਇਆ ॥ ੧ ॥ ਚਲੁ ਦਰਹਾਲੁ ਦੀਵਾਨਿ
ਬੁਲਾਇਆ ॥ ਹਰਿ ਫੁਰਮਾਨੁ ਦਰਗਹ ਕਾ
ਆਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰਉ ਅਰਦਾਸਿ
ਗਵਾ ਕਿਛੁ ਬਾਕੀ ॥ ਲੇਉ ਨਿਬੇਰਿ ਆਜੁ ਕੀ
ਰਾਤੀ ॥ ਕਿਛੁ ਭੀ ਖਰਚੁ ਤੁਮ੍ਹਾਰਾ ਸਾਰਉ ॥
ਸੁਬਹ ਨਿਵਾਜ ਸਰਾਇ ਗੁਜਾਰਉ ॥ ੨ ॥
ਸਾਧਸੰਗਿ ਜਾ ਕਉ ਹਰਿ ਰੰਗੁ ਲਾਗਾ ॥ ਧਨੁ
ਧਨੁ ਸੇ ਜਨੁ ਪੁਰਖੁ ਸਭਾਗਾ ॥ ਈਤ ਉਤ ਜਨ
ਸਦਾ ਸੁਹੇਲੇ ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤਿ ਅਮੋਲੇ
॥ ੩ ॥ ਜਾਗਤੁ ਸੋਇਆ ਜਨਮੁ ਗਵਾਇਆ
॥ ਮਾਲੁ ਧਨੁ ਜੋਰਿਆ ਭਇਆ ਪਰਾਇਆ ॥
ਕਹੁ ਕਬੀਰ ਤੇਈ ਨਰ ਭੂਲੇ ॥ ਖਸਮੁ ਬਿਸਾਰਿ
ਮਾਟੀ ਸੰਗਿ ਰੂਲੇ ॥ ੪ ॥ ੩ ॥

ਸੂਹੀ ਕਬੀਰ ਜੀਉ ਲਲਿਤ ॥

ਥਾਕੇ ਨੈਨ ਸ੍ਵਨ ਸੁਨਿ ਥਾਕੇ ਥਾਕੀ ਸੁੰਦਰਿ
ਕਾਇਆ ॥ ਜਰਾ ਹਾਕ ਦੀ ਸਭ ਮਤਿ ਥਾਕੀ
ਏਕ ਨ ਥਾਕਸਿ ਮਾਇਆ ॥ ੧ ॥ ਬਾਵਰੇ ਤੈ
ਗਿਆਨ ਬੀਚਾਰੁ ਨ ਪਾਇਆ ॥ ਬਿਰਥਾ ਜਨਮੁ
ਗਵਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਬ ਲਗੁ
ਪ੍ਰਾਨੀ ਤਿਸੈ ਸਰੇਵਹੁ ਜਬ ਲਗੁ ਘਟ ਮਹਿ
ਸਾਸਾ ॥ ਜੇ ਘਟੁ ਜਾਇ ਤ ਭਾਉ ਨ ਜਾਸੀ
ਹਰਿ ਕੇ ਚਰਨ ਨਿਵਾਸਾ ॥ ੨ ॥ ਜਿਸ ਕਉ

Suhi Kabir Jiu (*Amal sirano lekha dena.....*)

O Brother ! When the Yama (god of death) arrives to punish the individual after death, we will have to account for all our actions in life, as all our good actions have already come to an end. (We cannot perform any more actions to get away from this suffering).

O Man ! What have you gained in this life which was given to you (for a good cause) as you have to leave this world soon since the call of death from the god of justice (Dharam Raj) has come and there is no delay now. (1)

O Brother ! The call (of death) has come from the assistant of the Lord (god of justice) and you have to leave forthwith in whatever state you are, there could not be a minute's delay. It is not only a call of Dharam Raj but a direct (order) call from the Lord's court Himself, so you cannot brook any delay. (Pause - 1)

I could only make a request to the Lord to delay (postpone) it for a while as I have some action to perform to settle my account through this human body, so let me finish this job. O Lord, the originator of the call of death ! I will part with some of my doings (to You) and I will perform my morning prayers on the way to Lord's court. (2)

Blessed are the fortunate persons who are imbued with the love of the Lord in the company of the holy saints, as they enjoy the eternal bliss in this world and the next, having won the battle of life. (3)

O Brother ! The person, who has wasted this life in the sleep (slumber) of ignorance, has lost the battle and all the wealth amassed in life now belongs to others after death. O Kabir ! The persons, who have forsaken the Lord's worship, have mingled with dust and have lost this battle of life (4 - 3)

Suhi Kabir Jiu Lalit (*Thakai nain sarvan sunn tha'kai.....*)

O Brother ! Our eyes are also tired and the ears have (got tired) been fed up with listening to, alongwith the beautiful body, which is equally tired. The old age is approaching fast while the wisdom (mind), being engrossed in worldly pleasures, is also fed up. But alas! The greed of worldly falsehood has not been lessened in the mind. O foolish Man ! You have not gained yet the meditative and pensive mood which could enlighten you. So this human life has been wasted in fruitless efforts. (Pause - 1)

O Human being ! Try to serve the Lord so long this life exists. Even if this body ceases to exist, the important fact is that the love of the Lord should not vanish (lessen) and this mind should rest at the lotus-feet of the Lord. (2)

ਸਬਦੁ ਬਸਾਵੈ ਅੰਤਰਿ ਚੁਕੈ ਤਿਸਹਿ ਪਿਆਸਾ
॥ ਹੁਕਮੈ ਬੂਝੈ ਚਉਪੜਿ ਖੇਲੈ ਮਨੁ ਜਿਣਿ ਢਾਲੇ
ਪਾਸਾ ॥ ੩ ॥ ਜੋ ਜਨ ਜਾਨਿ ਭਜਹਿ ਅਬਿਗਤ
ਕਉ ਤਿਨ ਕਾ ਕਛੂ ਨ ਨਾਸਾ ॥ ਕਹੁ ਕਬੀਰ
ਤੇ ਜਨ ਕਬਹੁ ਨ ਹਾਰਹਿ ਢਾਲਿ ਜੁ ਜਾਨਹਿ
ਪਾਸਾ ॥ ੪ ॥ ੪ ॥

ਸੂਹੀ ਲਲਿਤ ਕਬੀਰ ਜੀਉ ॥

ਏਕੁ ਕੋਟੁ ਪੰਚ ਸਿਕਦਾਰਾ ਪੰਚੇ ਮਾਗਹਿ ਹਾਲਾ
॥ ਜਿਮੀ ਨਾਹੀ ਮੈ ਕਿਸੀ ਕੀ ਬੇਈ ਐਸਾ ਦੇਨੁ
ਦੁਖਾਲਾ ॥ ੧ ॥ ਹਰਿ ਕੇ ਲੋਗਾ ਮੇ ਕਉ ਨੀਤਿ
ਭਸੈ ਪਟਵਾਰੀ ॥ ਉਪਰਿ ਭੁਜਾ ਕਰਿ ਮੈ ਗੁਰ
ਪਹਿ ਪੁਕਾਰਿਆ ਤਿਨਿ ਹਉ ਲੀਆ ਉਬਾਰੀ
॥ ੧ ॥ ਰਹਾਉ ॥ ਨਉ ਡਾਡੀ ਦਸ ਮੁੰਸਫ
ਧਾਵਹਿ ਰਈਅਤਿ ਬਸਨ ਨ ਦੇਹੀ ॥ ਡੋਰੀ
ਪੂਰੀ ਮਾਪਹਿ ਨਾਹੀ ਬਹੁ ਬਿਸਟਾਲਾ ਲੇਹੀ ॥
੨ ॥ ਬਹਤਰਿ ਘਰ ਇਕੁ ਪੁਰਖੁ ਸਮਾਇਆ
ਉਨਿ ਦੀਆ ਨਾਮੁ ਲਿਖਾਈ ॥ ਧਰਮ ਰਾਇ
ਕਾ ਦਫਤਰੁ ਸੋਧਿਆ ਬਾਕੀ ਰਿਜਮ ਨ ਕਾਈ
॥ ੩ ॥ ਸੰਤਾ ਕਉ ਮਤਿ ਕੋਈ ਨਿੰਦਹੁ ਸੰਤ
ਰਾਮੁ ਹੈ ਏਕੋ ॥ ਕਹੁ ਕਬੀਰ ਮੈ ਸੇ ਗੁਰੁ ਪਾਇਆ
ਜਾ ਕਾ ਨਾਉ ਬਿਬੇਕੋ ॥ ੪ ॥ ੫ ॥

ਰਾਗੁ ਸੂਹੀ ਬਾਣੀ ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ
ੴ ਸਤਿਗੁਰੁ ਪ੍ਰਸਾਦਿ ॥

ਸਹ ਕੀ ਸਾਰ ਸੁਹਾਗਨਿ ਜਾਨੈ ॥ ਤਜਿ
ਅਭਿਮਾਨੁ ਸੁਖ ਰਲੀਆ ਮਾਨੈ ॥ ਤਨੁ ਮਨੁ

The Lord has inculcated His love in the heart of the person, and then his thirst of worldly possessions has died down and he follows the Lord's Will. Thus he wins the battle of life like winning the game of chess and controls his mind with clever moves. (3)

O Kabir ! The person, who worships and remembers the Lord, considering Him formless and detached, does not lose anything. However the person, who knows what moves to follow in this life, never loses the battle of life, and lead a life of success. (4 - 4)

Suhi Lalit Kabir Jiu (*Ek kot panch sikdara panche.....*)

O Brother ! This human body is like a fort, wherein there are five vices like sexual desires, which function as the leaders, and demand punitive tax from people, However, I have not given any importance to any of the vices and have not sowed the field of anyone so why should I pay the (land) revenue or punitive-tax ? To pay such a punitive-tax becomes very painful. (1)

O Men of the Lord ! I am daily bothered and troubled by Dharam Raj, like the Patwari (revenue assistant) but when I approached the Guru for help with arms raised up (being helpless) and taking the Guru's support I am enjoying all the bliss and comforts. So the Lord has protected my honour. (Pause - 1)

There are nine outlets (in this body) with ten senses working within for purposes of justice, and do not allow good qualities to prosper within the body, like the subjects under the control of mind. They do not evaluate all the factors and do not worry about (depend on) their actions and take lot of punitive fines and trouble us with their unholy (irreligious) actions. (2)

There is something good in the body of the Guru. The Guru minded persons, whose Name has been inculcated in my heart by the Guru, has helped me to settle my accounts with the god of justice, as such nothing is outstanding against me. O friend! The saints are an embodiment of the Lord and both are on equal footing. (3)

Let us not vilify the saints any more. O Kabir ! I have attained such a Guru, (teacher) who is fully enlightened, and has become one with the Lord. So my actions have now been settled through the Guru's Grace. (4 - 5)

Rag Suhi Bani Sri Ravidas Jiu Ki *Ik onkar satgur prasad.* (*Seh ki saar suhangam janai.....*)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! The person, imbued with the love of the Lord, alone knows the value (bliss) of the Lord's Presence and His unison.

ਦੇਇ ਨ ਅੰਤਰੁ ਰਾਖੈ ॥ ਅਵਰਾ ਦੇਖਿ ਨ ਸੁਨੈ
 ਅਭਾਖੈ ॥ ੧ ॥ ਸੋ ਕਤ ਜਾਨੈ ਪੀਰ ਪਰਾਈ ॥
 ਜਾ ਕੈ ਅੰਤਰਿ ਦਰਦੁ ਨ ਪਾਈ ॥ ੧ ॥ ਰਹਾਉ
 ॥ ਦੁਖੀ ਦੁਹਾਗਨਿ ਦੁਇ ਪਖ ਹੀਨੀ ॥ ਜਿਨਿ
 ਨਹ ਨਿਰੰਤਰਿ ਭਗਤਿ ਨ ਕੀਨੀ ॥ ਪੁਰ ਸਲਾਤ
 ਕਾ ਪੰਥੁ ਦੁਹੇਲਾ ॥ ਸੰਗਿ ਨ ਸਾਖੀ ਗਵਨੁ
 ਇਕੇਲਾ ॥ ੨ ॥ ਦੁਖੀਆ ਦਰਦਵੰਦੁ ਦਰਿ
 ਆਇਆ ॥ ਬਹੁਤੁ ਪਿਆਸ ਜਬਾਬੁ ਨ ਪਾਇਆ
 ॥ ਕਹਿ ਰਵਿਦਾਸ ਸਰਨਿ ਪ੍ਰਭ ਤੇਰੀ ॥ ਜਿਉ
 ਜਾਨਹੁ ਤਿਉ ਕਰੁ ਗਤਿ ਮੇਰੀ ॥ ੩ ॥ ੧ ॥
 ਸੂਹੀ ॥ ਜੇ ਦਿਨ ਆਵਹਿ ਸੇ ਦਿਨ ਜਾਹੀ ॥
 ਕਰਨਾ ਕੂਚੁ ਰਹਨੁ ਥਿਰੁ ਨਾਹੀ ॥ ਸੰਗੁ ਚਲਤ
 ਹੈ ਹਮ ਭੀ ਚਲਨਾ ॥ ਦੂਰਿ ਗਵਨੁ ਸਿਰ ਊਪਰਿ
 ਮਰਨਾ ॥ ੧ ॥ ਕਿਆ ਤੂ ਸੋਇਆ ਜਾਗੁ
 ਇਆਨਾ ॥ ਤੈ ਜੀਵਨੁ ਜਗਿ ਸਚੁ ਕਰਿ ਜਾਨਾ
 ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਨਿ ਜੀਉ ਦੀਆ ਸੁ
 ਰਿਜਕੁ ਅੰਬਰਾਵੈ ॥ ਸਭ ਘਟ ਭੀਤਰਿ ਹਾਟੁ
 ਚਲਾਵੈ ॥ ਕਰਿ ਬੰਦਿਗੀ ਛਾਡਿ ਮੈ ਮੇਰਾ ॥
 ਹਿਰਦੈ ਨਾਮੁ ਸਮੁਰਿ ਸਵੇਰਾ ॥ ੨ ॥ ਜਨਮੁ
 ਸਿਰਾਨੋ ਪੰਥੁ ਨ ਸਵਾਰਾ ॥ ਸਾਂਝ ਪਰੀ ਦਹ
 ਦਿਸ ਅੰਧਿਆਰਾ ॥ ਕਹਿ ਰਵਿਦਾਸ ਨਿਦਾਨਿ
 ਦਿਵਾਨੇ ॥ ਚੇਤਸਿ ਨਾਹੀ ਦੁਨੀਆ ਫਨ ਖਾਨੇ

(like the wedded woman who has enjoyed the conjugal bliss of her spouse). They have enjoyed the eternal bliss by following the Lord's Will, thus winning His acceptance, having cast away their egoism. Infact, with complete self-surrender they do not find any distinction between themselves and the Lord and have sacrificed the body and mind to the Lord-spouse. Such a person is immersed in himself, without saying anything to the friends or listening to their talk. (1)

O friend ! How could the person, without the love and pain in the heart for another person, appreciate the anguish of others ? (Pause - 1)

Such a separated person (from the Lord) will suffer both here and hereafter (in this world and next) without enjoying the bliss of the Lord. (like the separated woman missing the conjugal love of her spouse). In fact, such a person has neither served the Lord nor has worshipped the Lord and has not united with the Lord. The path to the Lord's presence (after death is very tough) and arduous and one has to tread it all alone, without any companion. (2)

O Lord, our well-wisher ! I have approached Your door, through the company of holy saints, with great pain and anguish. I am longing and pining to have Your glimpse, but I have had no response from You. O Ravidas ! I have sought the support of the Lord. O Lord ! May You protect my honour, as it pleases You, as I depend solely on Your support ! (3 - 1)

Suhi (Jo din aveh so din jahi.....)

O Brother ! The day dawns and passes away as a routine and we also will be subjected to death and pass away, as we will not last for ever. Infact, if we look around, we find many of our colleagues have already gone (facing death) and our turn has come. This death, which seemed to be very distant earlier, now seems to be approaching fast and almost at hand, as such we are to face death soon. (1)

O Man ! Why are you lying in the slumber of ignorance ? Why do you not wake up and act sensibly ? You have considered this transient life as true and permanent and have forsaken the Lord completely. (Pause - 1)

O Brother ! The True Master, who has bestowed this body, has blessed you with the soul inside, and provides you with full sustenance and wealth as support for this life. The True Master, who provides this human body with all requirements, and food for sustenance, is running (managing) the worldly business. O foolish Man ! Let us recite True Name of the Lord daily, both in the mornings and evenings, leaving aside I-am-ness and selfishness by inculcating His love in our heart. (2)

O Ravidas ! This invaluable human life has been wasted in egoism without any useful purpose, and we have not prepared the path for proceeding towards the next world. Now with the arrival of old age (the evening of life) there is total darkness in all the ten directions and death is staring us in the face. O fool ! Why do you

॥ ੩ ॥ ੨ ॥

ਸੂਹੀ ॥ ਉਚੇ ਮੰਦਰ ਸਾਲ ਰਸੋਈ ॥ ਏਕ
ਘਰੀ ਫੁਨਿ ਰਹਨੁ ਨ ਹੋਈ ॥ ੧ ॥ ਇਹੁ ਤਨੁ
ਐਸਾ ਜੈਸੇ ਘਾਸ ਕੀ ਟਾਟੀ ॥ ਜਲਿ ਗਇਓ
ਘਾਸੁ ਰਲਿ ਗਇਓ ਮਾਟੀ ॥ ੧ ॥ ਰਹਾਉ ॥
ਭਾਈ ਬੰਧ ਕੁਟੰਬ ਸਹੇਰਾ ॥ ਓਇ ਭੀ ਲਾਰੇ
ਕਾਢੁ ਸਵੇਰਾ ॥ ੨ ॥ ਘਰ ਕੀ ਨਾਰਿ ਉਰਹਿ
ਤਨ ਲਾਗੀ ॥ ਉਹ ਤਉ ਭੂਤੁ ਭੂਤੁ ਕਰਿ ਭਾਰੀ
॥ ੩ ॥ ਕਹਿ ਰਵਿਦਾਸ ਸਭੈ ਜਗੁ ਲੂਟਿਆ ॥
ਹਮ ਤਉ ਏਕ ਰਾਮੁ ਕਹਿ ਛੂਟਿਆ ॥ ੪ ॥੩॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਸੂਹੀ ਬਾਣੀ ਸੇਖ ਫਰੀਦ ਜੀ ਕੀ ॥
ਤਪਿ ਤਪਿ ਲੁਹਿ ਲੁਹਿ ਹਾਥ ਮਰੋਰਉ ॥
ਬਾਵਲਿ ਹੋਈ ਸੋ ਸਹੁ ਲੋਰਉ ॥ ਤੈ ਸਹਿ ਮਨ
ਮਹਿ ਕੀਆ ਰੋਸੁ ॥ ਮੁਝੁ ਅਵਗਨ ਸਹ ਨਾਹੀ
ਦੋਸੁ ॥ ੧ ॥ ਤੈ ਸਾਹਿਬ ਕੀ ਮੈ ਸਾਰ ਨ ਜਾਨੀ
॥ ਜੋਬਨੁ ਖੋਇ ਪਾਛੈ ਪਛੁਤਾਨੀ ॥ ੧ ॥ ਰਹਾਉ
॥ ਕਾਲੀ ਕੋਇਲ ਤੂ ਕਿਤ ਗੁਨ ਕਾਲੀ ॥
ਅਪਨੇ ਪ੍ਰੀਤਮ ਕੇ ਹਉ ਬਿਰਹੈ ਜਾਲੀ ॥ ਪਿਰਹਿ
ਬਿਹੂਨ ਕਤਹਿ ਸੁਖੁ ਪਾਏ ॥ ਜਾ ਹੋਇ ਕ੍ਰਿਪਾਲੁ
ਤਾ ਪ੍ਰਭੁ ਮਿਲਾਏ ॥ ੨ ॥ ਵਿਧਣ ਖੂਹੀ ਮੁੰਧ
ਇਕੋਲੀ ॥ ਨਾ ਕੋ ਸਾਥੀ ਨਾ ਕੋ ਬੇਲੀ ॥ ਕਰਿ

not recite True Name by worshipping the Lord, thus making a success of this life. (3 - 2)

Suhi (*Uchai mandier saal rasoie.....*)

O foolish Man ! This palatial building alongwith a beautiful kitchen, which you have built for your use, will not be (of any use) available to you even for a moment when the death approaches you. (1)

O Man ! You should realise that this human frame looks insignificant in the face of death, like the (bunch) shack of grass, which could be burnt in no time. Infact, this body (like grass) gets burnt in no time, and gets mingled with dust, so this body will face the same fate. (Pause - 1)

O Brother ! On the death of a person even all the relatives, brothers, family members and friends are not interested in keeping the dead body at home any longer and are only keen to shift the corpse to the cremation ground soon. No one is prepared to keep (the dead body) you even for a while after your death. (2)

The wife, the owner of the house, who was so much endeared and attached to you, and was always (near your heart) close to you with love and devotion, now shuns the dead body calling it a ghost and does not come any where near it. (3)

O Ravidas ! This (Maya) worldly falsehood has (looted) plundered the whole world. I have escaped the bondage of worldly falsehood by reciting True Name of the Lord and have merged with Him. (4 - 3)

Ik onkar satgur prasad

Rag Suhi Bani Seikh Farid Ji Ki (*Tap tap loh loh hath marorou...*)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O dear friend ! I am madly in search of my Lord-spouse and am in great suffering, completely disappointed and restless with clasped hands, but I fail to understand the true position. I cannot blame my Lord-spouse as I must be having some flaws and shortcomings and that is why the Lord-spouse was annoyed with me, and got enraged. (1)

O friend ! I have wasted my life without enjoying the conjugal bliss of the Lord-spouse, as I never realised His Greatness and the youth was spent without uniting with the Lord-spouse. What is the use of repenting now ? (1)

O black koel (bird) ! What has gone wrong with you that you have been reduced to this blackened shape and what sins were committed by you. The reply was, O friend ! I have been reduced to this condition, having been separated from my beloved mate and am burning in this (separation) disappointment. How could anyone enjoy the eternal bliss without the love of the Lord-spouse, having been separated from Him ? The Lord would arrange to unite us with Himself only when He blesses us with His Grace. (2)

This world is like a deep and horrible well, and this human

ਕਿਰਪਾ ਪ੍ਰਭਿ ਸਾਧਸੰਗਿ ਮੇਲੀ ॥ ਜਾ ਫਿਰਿ
ਦੇਖਾ ਤਾ ਮੇਰਾ ਅਲਹੁ ਬੇਲੀ ॥ ੩ ॥ ਵਾਟ
ਹਮਾਰੀ ਖਰੀ ਉਡੀਣੀ ॥ ਖੰਨਿਅਹੁ ਤਿਖੀ ਬਹੁਤੁ
ਪਿਠੀਣੀ ॥ ਉਸੁ ਉਪਰਿ ਹੈ ਮਾਰਗੁ ਮੇਰਾ ॥
ਸੇਖ ਫਰੀਦਾ ਪੰਥੁ ਸਮਾਹਿ ਸਵੇਰਾ ॥ ੪ ॥ ੧॥
ਸੂਹੀ ਲਲਿਤ ॥

ਬੇੜਾ ਬੰਧਿ ਨ ਸਕਿਓ ਬੰਧਨ ਕੀ ਵੇਲਾ ॥ ਭਰਿ
ਸਰਵਰੁ ਜਬ ਉਛਲੈ ਤਬ ਤਰਣੁ ਦੁਹੇਲਾ ॥ ੧
॥ ਹਥੁ ਨ ਲਾਇ ਕਸੰਭੜੈ ਜਲਿ ਜਾਸੀ ਢੇਲਾ
॥ ੧ ॥ ਰਹਾਉ ॥ ਇਕ ਆਪੀਨੈ ਪਤਲੀ ਸਹ
ਕੇਰੇ ਬੇਲਾ ॥ ਦੁਧਾ ਬਣੀ ਨ ਆਵਈ ਫਿਰਿ
ਹੋਇ ਨ ਮੇਲਾ ॥ ੨ ॥ ਕਹੈ ਫਰੀਦੁ ਸਹੇਲੀਹੋ
ਸਹੁ ਅਲਾਏਸੀ ॥ ਹੰਸੁ ਚਲਸੀ ਡੁੰਮਣਾ ਅਹਿ
ਤਨੁ ਢੇਰੀ ਥੀਸੀ ॥ ੩ ॥ ੨ ॥
ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ
ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੧
ਚਉਪਦੇ ਘਰੁ ੧॥

ਤੂ ਸੁਲਤਾਨੁ ਕਹਾ ਹਉ ਮੀਆ ਤੇਰੀ ਕਵਨ
ਵਡਾਈ ॥ ਜੋ ਤੂ ਦੇਹਿ ਸੁ ਕਹਾ ਸੁਆਮੀ ਮੈ
ਮੁਰਖ ਕਹਣੁ ਨ ਜਾਈ ॥ ੧ ॥ ਤੇਰੇ ਗੁਣ
ਗਾਵਾ ਦੇਹਿ ਬੁਝਾਈ ॥ ਜੈਸੇ ਸਚ ਮਹਿ ਰਹਉ
ਰਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਕਿਛੁ ਹੋਆ ਸਤੁ

being is lost alone in this depth, where there is no other friend or companion to help him out. O Lord ! I have joined the company of holy saints now through Your Grace, and I perceive the friendly Lord everywhere wherever I look around. (3)

O Sheikh Farid ! My route (path) is very arduous and difficult and is just like treading on the razor-blade with a sharp edge. It is rather difficult for me to proceed on this path which is very rough and difficult terrain. O Farid ! Let us (be careful to) think of that horrible path and mend ourselves. (4 - 1)

Suhi Lalit (*Ber'a bandh na sakiou bandhan ki vela*)

O Man ! You have not made any suitable arrangements to gain true knowledge, when it was the opportune time. (like binding the logs of wood for crossing the ocean).

When the ocean is rocked with torrential and tortuous waves, it would be rather difficult for you to cross this ocean. When the old age arrives, it would be rather difficult to recite True Name. O dear friend ! This world, which looks so beautiful like the kusumbha flower, is burning (filled) with the fire of vicious and sinful actions, which could burn you out, if engrossed in this worldly falsehood. (Pause - 1)

Some persons have managed to protect their honour through listening to the Guru's Word. O Man ! You will never get this chance of human life again just as the milk once removed from the nipples cannot be put back again.

O Farid ! When the call of death is passed on to the individual by the Lord through the god of justice (Dharam Raj), his soul will leave his body in no time and this body will be reduced to dust.

(O Farid ! The path of this human life is very tough and should be carefully tread without the love of Maya and will not help us to unite with the Lord without True Name). (3-2)

Ik onkar satnam karta purkh nirbhau nirvair akal moorat ajooni saibhunj Gurprasad. Rag Bilaval Mahala - 1 Choupade Ghar - 1 (*Tu sultan kaha hoan mian teri kavan.....*)

"By The Grace of the one Lord-Sublime, Truth personified the creator (Prime-male) fearless, with enmity to none, deathless, free from the cycle of rebirths, self effulgent & attainable through the Guru's guidance."

O True Master ! You are the greatest king emperor and I cannot describe Your Greatness even if I were to call You as All powerful and Almighty. O Lord ! I say only whatever is dictated by You as per Your Will as a fool like me cannot describe Your Greatness. How could I sing Your praises or describe Your Greatness without Your Grace? As such I speak only as directed by You ? (1)

O True Master ! May I be bestowed with proper realisation so as to always sing Your praises, and remain immersed in Your love and devotion ! (Pause - 1)

O Lord ! This worldly drama of creation has been enacted by You with "One Dictate" of Yours only, which has been spelt out

ਕਿਛੁ ਤੁਝ ਤੇ ਤੇਰੀ ਸਭ ਅਸਨਾਈ ॥ ਤੇਰਾ

by Your thought or deliberations. You are pervading every where like a friend.

ਅੰਤੁ ਨ ਜਾਣਾ ਮੇਰੇ ਸਾਹਿਬ ਮੈ ਅੰਧੁਲੇ ਕਿਆ
ਚਤੁਰਾਈ ॥ ੨ ॥ ਕਿਆ ਹਉ ਕਬੀ ਕਥੇ ਕਥਿ

O True Master ! What wisdom could this blind fool, lost in the darkness of ignorance, have ? I have not been able to find the limits of the limitless Lord. Whatever I have stated is through Your Grace only as we get to know Your secrets only through Your Grace ! (2)

ਦੇਖਾ ਮੈ ਅਕਬੁ ਨ ਕਥਨਾ ਜਾਈ ॥ ਜੋ ਤੁਧੁ

O True Master ! Your praises are beyond me, and all the books and discourses of Your saints in Your praise are beyond my comprehension. I could describe the Greatness of the Lord to the extent it pleases Him, whereas the rest is beyond me. (3)

ਭਾਵੈ ਸੋਈ ਆਖਾ ਤਿਲੁ ਤੇਰੀ ਵਡਿਆਈ ॥

O Nanak ! I am like a (masterless) dog, whereas all other dogs are owned by their masters. They bark at thieves only whereas I am barking at my own vices and sins, so as to cast them away from me. O True Master ! If I were devoid of Your love and worship, even then I am Your slave only with You as my Master. May I never forsake Your True Name and all others will also recite Your True Name always ! The Lord alone protects the honour of His saints. (4 - 1)

੩ ॥ ਏਤੇ ਕੂਕਰ ਹਉ ਬੇਗਾਨਾ ਭਉਕਾ ਇਸੁ

ਤਨ ਤਾਈ ॥ ਭਗਤਿ ਹੀਨੁ ਨਾਨਕੁ ਜੇ ਹੋਇਗਾ

ਤਾ ਖਸਮੈ ਨਾਉ ਨ ਜਾਈ ॥ ੪ ॥ ੧ ॥

Bilawal Mahala - 1 (*Ma'n mandir tan vais kalandar....*)

ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ॥

O Nanak ! I have controlled this mind in my body itself, and I wear the robes of a saint only. The faqirs and mendicants visit various holy places of pilgrimage whereas my controlling the mind within itself is like bathing at holy places. I have escaped going through the cycle of births and deaths, as the Lord abides within my innerself (within my soul) The Lord is my only support as He abides within my heart. (1)

ਮਨੁ ਮੰਦਰੁ ਤਨੁ ਵੇਸ ਕਲੰਦਰੁ ਘਟ ਹੀ ਤੀਰਥਿ

ਨਾਵਾ ॥ ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ

ਬਾਹੁੜਿ ਜਨਮਿ ਨ ਆਵਾ ॥ ੧ ॥ ਮਨੁ

O my mother ! (O holy saints) ! I have inculcated the love of the Lord in my heart and am imbued with the love of the lotus-feet of the Lord. But how could anyone know the anguish and suffering of someone else ? So I do not realise the sufferings of my near and dear ones. I am not bothered about others, so why should I wail and cry for the sake of others ? (Pause - 1)

ਬੇਧਿਆ ਦਇਆਲ ਸੇਤੀ ਮੇਰੀ ਮਾਈ ॥ ਕਉਣੁ

ਜਾਣੈ ਪੀਰ ਪਰਾਈ ॥ ਹਮ ਨਾਹੀ ਚਿੰਤ ਖਰਾਈ

॥ ੧ ॥ ਰਹਾਉ ॥ ਅਗਮ ਅਗੋਚਰ ਅਲਖ

The True Master is pervading everywhere quite distinct from us being too deep for a probe, and beyond our comprehension, in a limitless form, and beyond any count or description. He looks after the sustenance of all, arranging food and drinks for all the beings. O True Master ! You are pervading everywhere including all lands, oceans, Earth, the sky, and ethereal space in a perfect form and Your light is shining within all the souls with all its force. (2)

ਅਪਾਰਾ ਚਿੰਤਾ ਕਰਹੁ ਹਮਾਰੀ ॥ ਜਲਿ ਥਲਿ

ਮਹੀਅਲਿ ਭਰਿਪੁਰਿ ਲੀਣਾ ਘਟਿ ਘਟਿ ਜੋਤਿ

ਤੁਮਾਰੀ ॥ ੨ ॥ ਸਿਖ ਮਤਿ ਸਭ ਬੁਧਿ ਤੁਮਾਰੀ

O True Master ! My body has only Your support and all my (teachings) studies, intelligence, and wisdom is a result of Your blessings and favours. O Lord ! I do not recognise any other power except You, and always (daily) sing Your praises only, without worshipping anyone else. (3)

ਮੰਦਿਰ ਛਾਵਾ ਤੇਰੇ ॥ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ

ਜਾਣਾ ਮੇਰੇ ਸਾਹਿਬਾ ਗੁਣ ਗਾਵਾ ਨਿਤ ਤੇਰੇ ॥

੩ ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਸਰਣਿ ਤੁਮਾਰੀ ਸਰਬ

O Nanak ! All the beings, big and small, have sought refuge at the lotus-feet of the Lord, who only cares for their maintenance and sustenance. O True Lord ! I only pray to you to enable me to

ਚਿੰਤ ਤੁਧੁ ਪਾਸੇ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਚੰਗਾ

accept Your Will with pleasure and whatever pleases You. May I be enabled to follow Your Will, accepting Your dictates as sacrosanct ! (4 - 2)

ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸੇ ॥ ੪ ॥੨॥

Bilawal Mahala - 1 (Aapai sabad apai nisan....)

ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ॥

O Brother ! The Lord Himself is an embodiment of the Guru's Word in the form of sound and is also the insignia of entry into the Lord's Presence. The Lord Himself listens to us and Himself knows and understands our feelings. He Himself creates this world through His power and might and then watches its sustenance. O True Master ! You are the benefactor of the wealth of True Name. The Guru-minded persons, bestowed with the boon of True Name, have been accepted by You in Your court. (1)

ਆਪੇ ਸਬਦੁ ਆਪੇ ਨੀਸਾਨੁ ॥ ਆਪੇ ਸੁਰਤਾ

O Lord, unaffected by the worldly falsehood (Maya) ! I am a seeker of Your True Name, as the True Name enlightens our inner soul whereas You are not revealing Your secrets to anyone who has not perceived You. (Pause - 1)

ਆਪੇ ਜਾਨੁ ॥ ਆਪੇ ਕਰਿ ਕਰਿ ਵੇਖੈ ਤਾਨੁ ॥

O Lord ! This worldly falsehood (Maya) is like an ill-reputed woman, who enamours all the human beings with her charm and controls everyone with her deceitful and magical powers. But all the worldly possessions including kingdoms, riches and beauty are transient and short-lived as such it is futile to feel egoistic and proud about them. I only pine and long for Your True Name, which could enlighten our dark ignorant mind. (2)

ਤੂੰ ਦਾਤਾ ਨਾਮੁ ਪਰਵਾਨੁ ॥ ੧ ॥ ਐਸਾ ਨਾਮੁ

ਨਿਰੰਜਨ ਦੇਉ ॥ ਹਉ ਜਾਚਿਕੁ ਤੂੰ ਅਲਖ

ਅਭੇਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਾਇਆ ਮੋਹੁ

ਧਰਕਟੀ ਨਾਰਿ ॥ ਭੁੰਡੀ ਕਾਮਣਿ ਕਾਮਣਿਆਰਿ

॥ ਰਾਜੁ ਰੂਪੁ ਝੂਠਾ ਦਿਨ ਚਾਰਿ ॥ ਨਾਮੁ ਮਿਲੈ

ਚਾਨਣੁ ਅੰਧਿਆਰਿ ॥ ੨ ॥ ਚਖਿ ਛੋਡੀ ਸਹਸਾ

ਨਹੀ ਕੋਇ ॥ ਬਾਪੁ ਦਿਸੈ ਵੇਜਾਤਿ ਨ ਹੋਇ ॥

ਏਕੇ ਕਉ ਨਾਹੀ ਭਉ ਕੋਇ ॥ ਕਰਤਾ ਕਰੇ

ਕਰਾਵੈ ਸੋਇ ॥ ੩ ॥ ਸਬਦਿ ਮੁਏ ਮਨੁ ਮਨ ਤੇ

ਮਾਰਿਆ ॥ ਠਾਕਿ ਰਹੇ ਮਨੁ ਸਾਚੈ ਧਾਰਿਆ ॥

ਅਵਰੁ ਨ ਸੁਝੈ ਗੁਰ ਕਉ ਵਾਰਿਆ ॥ ਨਾਨਕ

ਨਾਮਿ ਰਤੇ ਨਿਸਤਾਰਿਆ ॥ ੪ ॥ ੩ ॥

We have discarded this Maya, after tasting it (experiencing it) as there is no doubt about its false charm. The person, who has owned Your fatherhood, will always belong to You, just as the slave belongs to his master only, and one belongs to the father's lineage. The person, who has realised the True Lord, need not entertain any fear. In fact, the Lord creator is controlling everything happening in the World, as He is the only cause and effect of everything happening (in the world) here. (3)

O Nanak ! The persons, who follow the Guru's guidance and behave with complete humility, (like behaving as a dead person though alive) have cast away their egoistic tendencies. They have stopped their wandering mind and stabilised it in one position, and immersed it in reciting True Name alone. O True Lord ! I would offer myself as a sacrifice to the Guru, who has bestowed the boon of True Name on us, as now we do not perceive anything else except the Lord. O Nanak ! The person, imbued with the love of Your True Name, has been enabled by the Lord to cross this ocean of life successfully. (4 - 3)

Bilawal Mahala - 1 (Gurbachni ma'n sahej dhianai....)

ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ॥

O Brother ! I have been immersed in the recitation of Lord's True Name by following the Guru's Word automatically (in equipoise). I am enjoying the bliss of the Lord by imbibing the love of the Lord in my heart. However, the faithless persons, being devoid of the Guru's teachings, are wandering like mad or foolish persons. O friend ! How could any human being rest in peace, without inculcating the love of the Lord in the heart with the Guru's guidance and following His teachings ? So it is very essential to realise the

ਗੁਰ ਬਚਨੀ ਮਨੁ ਸਹਜ ਧਿਆਨੇ ॥ ਹਰਿ ਕੈ

ਰੰਗਿ ਰਤਾ ਮਨੁ ਮਾਨੇ ॥ ਮਨਮੁਖ ਭਰਮਿ ਭੁਲੇ

ਬਉਰਾਨੇ ॥ ਹਰਿ ਬਿਨੁ ਕਿਉ ਰਹੀਐ ਗੁਰ

ਸਬਦਿ ਪਛਾਨੇ ॥ ੧ ॥ ਬਿਨੁ ਦਰਸਨ ਕੈਸੇ

ਜੀਵਉ ਮੇਰੀ ਮਾਈ ॥ ਹਰਿ ਬਿਨੁ ਜੀਅਰਾ

ਰਹਿ ਨ ਸਕੈ ਬਿਨੁ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ ॥

੧ ॥ ਰਹਾਉ ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਬਿਸਰੈ ਹਉ ਮਰਉ

ਦੁਖਾਲੀ ॥ ਸਾਸਿ ਗਿਰਾਸਿ ਜਪਉ ਅਪੁਨੇ ਹਰਿ

ਭਾਲੀ ॥ ਸਦ ਬੈਰਾਗਨਿ ਹਰਿ ਨਾਮੁ ਨਿਹਾਲੀ

॥ ਅਬ ਜਾਨੇ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਲੀ ॥ ੨ ॥

ਅਕਥ ਕਥਾ ਕਹੀਐ ਗੁਰ ਭਾਇ ॥ ਪ੍ਰਭੁ ਅਗਮ

ਅਗੋਚਰੁ ਦੇਇ ਦਿਖਾਇ ॥ ਬਿਨੁ ਗੁਰ ਕਰਣੀ

ਕਿਆ ਕਾਰ ਕਮਾਇ ॥ ਹਉਮੈ ਮੋਟਿ ਚਲੈ

ਗੁਰ ਸਬਦਿ ਸਮਾਇ ॥ ੩ ॥ ਮਨਮੁਖੁ ਵਿਛੁੜੈ

ਖੋਟੀ ਰਾਸਿ ॥ ਗੁਰਮੁਖਿ ਨਾਮਿ ਮਿਲੈ ਸਾਬਾਸਿ

॥ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਦਾਸਨਿ ਦਾਸ ॥ ਜਨ

ਨਾਨਕ ਹਰਿ ਨਾਮ ਧਨੁ ਰਾਸਿ ॥ ੪ ॥ ੪ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੩ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਖਾਇਆ ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਸੋਇਆ

ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਕਾਪੜੁ ਅੰਗਿ ਚੜਾਇਆ ॥ ਪ੍ਰਿਗੁ

ਸਰੀਰੁ ਕੁਟੰਬ ਸਹਿਤ ਸਿਉ ਜਿਤੁ ਹੁਣਿ ਖਸਮੁ

ਨ ਪਾਇਆ ॥ ਪਉੜੀ ਛੁੜਕੀ ਫਿਰਿ ਹਾਥਿ ਨ

ਆਵੈ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥ ੧ ॥

ਦੂਜਾ ਭਾਉ ਨ ਦੇਈ ਲਿਵ ਲਾਗਣਿ ਜਿਨਿ

ਹਰਿ ਕੇ ਚਰਣ ਵਿਸਾਰੇ ॥ ਜਗਜੀਵਨ ਦਾਤਾ

ਜਨ ਸੇਵਕ ਤੇਰੇ ਤਿਨ ਕੇ ਤੈ ਦੂਖ ਨਿਵਾਰੇ ॥ ੧

True Master ! (1)

O my mother ! How could I live this life without perceiving a glimpse of the Lord , as my soul cannot rest in peace without the Lord's love even for a moment. The True Guru has made me realise the art of uniting with the Lord even. (Pause - 1)

O Brother ! I face spiritual death, the moment I forsake the worship of my Lord-spouse and suffer badly. Now I am seeking the Lord all the time even with each breath or while taking each morsel of food. I am reciting His True Name. I am always remembering the Lord like a mad and detached person and get the bliss and thrill of life by reciting True Name, whenever I get a chance. Now I always find the Lord by my side through the Guru's Grace. (2)

By imbibing the love of the Guru, I always try to describe the indescribable and limitless Lord. The Guru has enabled us to perceive the Lord in a simple manner who is so vast and deep, being beyond our comprehension. How could we realise or (worship) attain the Lord without the teachings and benevolence of the Guru ? However, the persons, who follow the path of Lord's True Name (worship) through the Guru's Word, have united with the Lord by ridding themselves of egoism. (3)

O Nanak ! The faithless persons, with their sinful actions, are always separated from the Lord, as they are rather unfortunate. The Guru-minded persons are, however, acclaimed and praised by the True Master. O Lord ! The persons, who have served You, being the slaves of Your slaves, are blessed with Your Grace. They have attained the True Name of the Lord as the true investment in the business of life, and crossed this ocean of life successfully. (4-4)

Bilawal Mahala - 3 Ghar - 1 *Ik onkar satgur parsad (Dhrig dhrig khaya dhrig dhrig soya dhrig dhrig kapur' ang char'aya.....)*

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! Cursed be the eating of delicious foods and cursed be the , enjoying sleep or wearing rich clothes without the recitation of Lord's True Name ! Cursed be the whole family alongwith this body if we have not been able to attain the True Lord so far ! Once we lose the support of this (ladder of) human life, we will never lay our hands on this precious life again. Let it be clearly understood that we have wasted this human life fruitlessly without the support of True Name. (1)

O Brother ! The love of (Maya) worldly falsehood and dual-mindedness will never allow us to develop the love of the Lord in case we have forgotten the lotus-feet of the Lord from the mind. O Lord-benefactor, bestower of this life ! You have cast away the ills and sufferings of the persons, who have become Your (slaves)

। ਰਹਾਉ ॥ ਤੂ ਦਇਆਲੁ ਦਇਆਪਤਿ ਦਾਤਾ
ਕਿਆ ਏਹਿ ਜੰਤ ਵਿਚਾਰੇ ॥ ਮੁਕਤ ਬੰਧ ਸਭਿ
ਤੁਝ ਤੇ ਹੋਏ ਐਸਾ ਆਖਿ ਵਖਾਣੇ ॥ ਗੁਰਮੁਖਿ
ਹੋਵੈ ਸੋ ਮੁਕਤੁ ਕਹੀਐ ਮਨਮੁਖ ਬੰਧ ਵਿਚਾਰੇ
॥ ੨ ॥ ਸੋ ਜਨੁ ਮੁਕਤੁ ਜਿਸੁ ਏਕ ਲਿਵ ਲਾਗੀ
ਸਦਾ ਰਹੈ ਹਰਿ ਨਾਲੇ ॥ ਤਿਨ ਕੀ ਗਹਣ
ਗਤਿ ਕਹੀ ਨ ਜਾਈ ਸਚੈ ਆਪਿ ਸਵਾਰੇ ॥
ਭਰਮਿ ਭੁਲਾਣੇ ਸਿ ਮਨਮੁਖ ਕਹੀਅਹਿ ਨਾ
ਉਰਵਾਰਿ ਨ ਪਾਰੇ ॥ ੩ ॥ ਜਿਸ ਨੋ ਨਦਰਿ
ਕਰੇ ਸੇਈ ਜਨੁ ਪਾਏ ਗੁਰ ਕਾ ਸਬਦੁ ਸਮਾਲੇ
॥ ਹਰਿ ਜਨ ਮਾਇਆ ਮਾਹਿ ਨਿਸਤਾਰੇ ॥
ਨਾਨਕ ਭਾਗੁ ਹੋਵੈ ਜਿਸੁ ਮਸਤਕਿ ਕਾਲਹਿ
ਮਾਹਿ ਬਿਦਾਰੇ ॥ ੪ ॥ ੧ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੩ ॥

ਅਤੁਲੁ ਕਿਉ ਤੋਲਿਆ ਜਾਇ ॥ ਦੂਜਾ ਹੋਇ ਤ
ਸੋਝੀ ਪਾਇ ॥ ਤਿਸ ਤੇ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥
ਤਿਸ ਦੀ ਕੀਮਤਿ ਕਿਭੂ ਹੋਇ ॥ ੧ ॥ ਗੁਰ
ਪਰਸਾਇ ਵਸੈ ਮਨਿ ਆਇ ॥ ਤਾ ਕੇ ਜਾਣੈ
ਦੁਬਿਧਾ ਜਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਪਿ ਸਰਾਵੁ
ਕਸਵਟੀ ਲਾਏ ॥ ਆਪੇ ਪਰਖੇ ਆਪਿ ਚਲਾਏ
॥ ਆਪੇ ਤੋਲੇ ਪੂਰਾ ਹੋਇ ॥ ਆਪੇ ਜਾਣੈ ਏਕੇ
ਸੋਇ ॥ ੨ ॥ ਮਾਇਆ ਕਾ ਰੂਪੁ ਸਭੁ ਤਿਸ ਤੇ
ਹੋਇ ॥ ਜਿਸ ਨੋ ਮੇਲੇ ਸੁ ਨਿਰਮਲੁ ਹੋਇ ॥
ਜਿਸ ਨੋ ਲਾਏ ਲਗੈ ਤਿਸੁ ਆਇ ॥ ਸਭੁ ਸਚੁ

devotees. (Pause - 1)

O Lord-benefactor ! These human beings are rather helpless before You and are Your slaves, whereas You are their benevolent Lord, (Benefactor). We have heard from the holy saints that these men have been created by You and get salvation from the worldly bondage through Yours Grace alone. The Guru-minded persons get freedom from this bondage whereas the faithless persons are always engrossed in this bondage. (2)

O Lord ! The persons, who are always immersed in Your love and are always reciting True Name, always hidden from the world which cannot be described by us. Infact, such persons have been bestowed by the Lord Himself with such beauty and charm Himself which is beyond description. However, those persons, devoid of the Lord's love, are called self-willed (faithless) and never get any solace either in this world or the next, as they find no way out on both the sides of the ocean of life. (3)

O Nanak ! The persons, blessed with the Grace of the True Master, get united with the Lord by following the Guru's guidance (and teachings). The True Master has bestowed salvation on His devotees even though they live as householders in this world. The fortunate Guru-minded person, pre-destined by Lord's Will, gets emancipated from the cycle of births and deaths by throwing away the fear of death. (by killing the god of death), as he gets merged with the Lord. (4 -1)

Bilawal Mahala - 3 (Atul kiun tolia jaie.....)

O Brother ! The Lord is the Greatest (power) and beyond any count or measure. So how could we evaluate the Lord's Greatness or consider His Vastness and virtues ? If there were another power except the Lord on par with Him, then only we could realise the Lord's Greatness. Since there is no other power equivalent to the Lord, no one could ever gauge the depth of the Lord. (1)

O Brother ! The Lord's love could be inculcated in the heart only through the Guru's Grace and the person, who rids himself of his dual-mindedness, could realise the True Lord and His form.

(Pause - 1)

O Brother ! The Guru wants to test every body like the jeweller testing gold by melting and grading it. After carrying out trials, the Lord enables us all to follow the right path. He Himself weighs or evaluates individuals (like a Guru), and then we could realise the single (true) form of the True Lord. (2)

The form of worldly falsehood (Maya) which we see in the world is actually created by the Lord Himself. But the person, who is united by the Guru with Himself, gets purified; and the person, who is blessed with the love of the Lord only, gets imbued

ਦਿਖਾਲੇ ਤਾ ਸਚਿ ਸਮਾਇ ॥ ੩ ॥ ਆਪੇ
ਲਿਵ ਧਾਤੁ ਹੈ ਆਪੇ ॥ ਆਪਿ ਬੁਝਾਏ ਆਪੇ
ਜਾਪੇ ॥ ਆਪੇ ਸਤਿਗੁਰੁ ਸਬਦੁ ਹੈ ਆਪੇ ॥
ਨਾਨਕ ਆਪਿ ਸੁਣਾਏ ਆਪੇ ॥ ੪ ॥ ੨ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੩ ॥

ਸਾਹਿਬ ਤੇ ਸੇਵਕੁ ਸੇਵ ਸਾਹਿਬ ਤੇ ਕਿਆ ਕੇ
ਕਹੈ ਬਹਾਨਾ ॥ ਐਸਾ ਇਕੁ ਤੇਰਾ ਖੇਲੁ ਬਨਿਆ
ਹੈ ਸਭ ਮਹਿ ਏਕੁ ਸਮਾਨਾ ॥ ੧ ॥ ਸਤਿਗੁਰਿ
ਪਰਚੈ ਹਰਿ ਨਾਮਿ ਸਮਾਨਾ ॥ ਜਿਸੁ ਕਰਮੁ ਹੋਵੈ
ਸੇ ਸਤਿਗੁਰੁ ਪਾਏ ਅਨਦਿਨੁ ਲਾਗੈ ਸਹਜ
ਧਿਆਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਿਆ ਕੋਈ ਤੇਰੀ
ਸੇਵਾ ਕਰੇ ਕਿਆ ਕੇ ਕਰੇ ਅਭਿਮਾਨਾ ॥ ਜਬ
ਅਪੁਨੀ ਜੋਤਿ ਖਿੰਚਹਿ ਤੂ ਸੁਆਮੀ ਤਬ ਕੋਈ
ਕਰਉ ਦਿਖਾ ਵਖਿਆਨਾ ॥ ੨ ॥ ਆਪੇ ਗੁਰੁ
ਚੇਲਾ ਹੈ ਆਪੇ ਆਪੇ ਗੁਣੀ ਨਿਧਾਨਾ ॥ ਜਿਉ
ਆਪਿ ਚਲਾਏ ਤਿਵੈ ਕੋਈ ਚਾਲੈ ਜਿਉ ਹਰਿ
ਭਾਵੈ ਭਗਵਾਨਾ ॥ ੩ ॥ ਕਹਤ ਨਾਨਕੁ ਤੂ
ਸਾਰਾ ਸਾਹਿਬੁ ਕਉਣੁ ਜਾਣੈ ਤੇਰੇ ਕਾਮਾਂ ॥
ਇਕਨਾ ਘਰ ਮਹਿ ਦੇ ਵਡਿਆਈ ਇਕਿ ਭਰਮਿ
ਭਵਹਿ ਅਭਿਮਾਨਾ ॥ ੪ ॥ ੩ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੩ ॥

ਪੂਰਾ ਥਾਟੁ ਬਣਾਇਆ ਪੂਰੈ ਵੇਖਹੁ ਏਕ ਸਮਾਨਾ

with His love . Then such a person gets the realisation of Truth in life itself and thus he merges with the True Lord. (3)

O Nanak ! Infact, the Lord Himself engages some persons in His love, while some others are engrossed in the love of the worldly false-hood (Maya) by Himself. The Lord Himself is the Guru and Himself His teachings (guidance) as well. We may say that the Lord Himself delivers His message to Himself only and then attains salvation even Himself. (4 - 2)

Bilawal Mahala - 3 (*Sahib te sewak save sahib te kia ko....*)

O Brother ! Any one could make an excuse saying that by serving the True Lord, one would be (called) known as His slave (devotee), and then he is called as the Lord's disciple (slave). Then the same slave (devotee), through the Grace of the True Master, gets acclaimed in the world. O Lord ! This is the sort of worldly drama enacted by You only and if we were to consider it thoroughly then we would find that the same Lord is pervading in all the beings in equal measure. (1)

O Brother ! The persons, who follow the Guru's message (teachings), are engaged in reciting the Lord's True Name with love and devotion. O Lord ! The person, who is fortunate enough being pre-destined by Lord's Will, is enabled to recite the Lord's True Name day and night automatically (in a state of equipoise). Whosoever is bestowed with Your Grace, gets united with You by joining the company of the Guru. (Pause - 1)

O Lord ! How could any human being serve You, as You are such a Great Power (which is beyond our comprehension) ? Then how could any person behave with egoism having served You ? O True Master ! When You withdraw Your power (strength) functioning in any person, then how could anyone give discourses or even say anything (about Your Greatness) ? (2)

O Brother ! The Lord Himself is like the ocean of virtues, Himself the Guru and Himself is the disciple (devotee). O True Master ! We function in the world as directed by You and as it pleases You. Whatever pleases You or is dictated by You, comes to pass in the world. (3)

O Nanak ! The Lord is our True Master, and no one knows His ways or His secrets (His role). O True Master ! The Guru-minded persons are bestowed with acclaim and Greatness within their innerselves (within their hearts), whereas some self-willed (faithless) persons, due to their egoistic tendencies, have forsaken Your (worship) True Name as such they are taken through various forms of life in the cycle of births and deaths. (4 - 3)

Bilawal Mahala - 3 (*Poorā thaāt banā'ya poorai vaikhoh....*)

O Brother ! The Lord has created this world on a sound footing with a certain purpose. O Guru-minded persons ! The Lord,

॥ ਇਸੁ ਪਰਪੰਚ ਮਹਿ ਸਾਚੇ ਨਾਮ ਕੀ
ਵਡਿਆਈ ਮਤੁ ਕੇ ਧਰਹੁ ਗੁਮਾਨਾ ॥ ੧ ॥

ਸਤਿਗੁਰ ਕੀ ਜਿਸ ਨੇ ਮਤਿ ਆਵੈ ਸੋ ਸਤਿਗੁਰ

ਮਾਹਿ ਸਮਾਨਾ ॥ ਇਹ ਬਾਣੀ ਜੋ ਜੀਅਹੁ ਜਾਣੈ

ਤਿਸੁ ਅੰਤਰਿ ਰਵੈ ਹਰਿ ਨਾਮਾ ॥ ੧ ॥ ਰਹਾਉ

॥ ਚਹੁ ਜੁਗਾ ਕਾ ਹੁਣਿ ਨਿਬੇੜਾ ਨਰ ਮਨੁਖਾ ਨੇ

ਏਕੁ ਨਿਧਾਨਾ ॥ ਜਤੁ ਸੰਜਮ ਤੀਰਥ ਓਨਾ ਜੁਗਾ

ਕਾ ਧਰਮੁ ਹੈ ਕਲਿ ਮਹਿ ਕੀਰਤਿ ਹਰਿ ਨਾਮਾ

॥ ੨ ॥ ਜੁਗਿ ਜੁਗਿ ਆਪੇ ਆਪਣਾ ਧਰਮੁ ਹੈ

ਸੋਧਿ ਦੇਖਹੁ ਬੇਦ ਪੁਰਾਨਾ ॥ ਗੁਰਮੁਖਿ ਜਿਨੀ

ਧਿਆਇਆ ਹਰਿ ਹਰਿ ਜਗਿ ਤੇ ਪੂਰੇ ਪਰਵਾਨਾ

॥ ੩ ॥ ਕਹਤ ਨਾਨਕੁ ਸਚੇ ਸਿਉ ਪ੍ਰੀਤਿ ਲਾਏ

ਚੂਕੈ ਮਨਿ ਅਭਿਮਾਨਾ ॥ ਕਹਤ ਸੁਣਤ ਸਭੇ

ਸੁਖ ਪਾਵਹਿ ਮਾਨਤ ਪਾਹਿ ਨਿਧਾਨਾ ॥ ੪ ॥

੪ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਜਿਸ ਨੇ ਆਪੇ ਲਾਏ ॥ ਤਿਤੁ

ਘਰਿ ਬਿਲਾਵਲੁ ਗੁਰ ਸਬਦਿ ਸੁਹਾਏ ॥ ਮੰਗਲੁ

ਨਾਰੀ ਗਾਵਹਿ ਆਏ ॥ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਦਾ

ਸੁਖੁ ਪਾਏ ॥ ੧ ॥ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਿਨ੍ਹ

ਹਰਿ ਮੰਨਿ ਵਸਾਏ ॥ ਹਰਿ ਜਨ ਕਉ ਮਿਲਿਆ

who is pervading equally in all the beings, treats all of them on par and considers them on equal footing. In this world, the True Name is the only great and praiseworthy attainment, and one gets honoured and acclaimed by reciting True Name. One should not get engrossed in egoistic tendencies thinking that one could get honoured through some other attainments also. (1)

O Brother ! The person, who realises Truth through the Guru's guidance inculcates the love of the Guru in his heart. Moreover, such a person, who meditates and deliberates on the Guru's Word with love and devotion, recites True Name, by inculcating the love of the Gurbani (Guru's Word) in his heart. (Pause - 1)

This is the only experience of all the four Ages (Yugas) that True Name is the only wealth in the world which could help us to cross this ocean of life successfully. During the previous three Ages (of SatYug, Doapar and Treta) the main moral duty of an individual was to practise celibacy and speak Truth, leading a disciplined life (in restraint) and bathing at holy places of pilgrimage but during the present age of Kal-Yug, the main duty of man is to recite True Name by singing the praises of the Lord. (2)

If we were to study the Vedas and Puranas, we could find that during various ages, it was the main function (moral duty) only, giving peace and joy to the individual. The Guru-minded persons, who have recited True Name by listening to the Guru's teachings, are proclaimed as perfect in the world and are acclaimed and received with honour in the Lord's Presence. (3)

O Nanak ! When the human being is imbued with the love of the Lord, he casts away his egoism from his heart. By reciting and listening to the Lord's True Name we could enjoy the eternal bliss and attain salvation (including occult powers). (4 - 4)

Bilawal Mahala - 3 (*Gurmukh preet jis nu aapai la'ie....*)

O Brother ! The Guru-minded person, who is inculcated with the love of the Lord in his heart through the Guru's guidance, enjoys the thrill and bliss of life (in his heart), and he appears beautiful by following the Guru's teachings. (guidance). Then the holy saints (like the wedded woman) sing the praises of the True Lord (through the Guru's Word) and enjoy the conjugal bliss of the Lord- spouse. (by uniting with Him). (1)

I would offer myself as a sacrifice to the holy saints who have imbibed the (love of the) True Name of the Lord in their hearts. We get peace and tranquillity of mind in the company of such beloved devotees (saints) of the Lord, as they sing the praises of the True Master in a state of bliss and equipoise. (Pause - 1)

ਸੁਖੁ ਪਾਈਐ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸਹਜਿ ਸੁਭਾਏ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਤੇਰੈ ਚਾਏ
॥ ਹਰਿ ਜੀਉ ਆਪਿ ਵਸੈ ਮਨਿ ਆਏ ॥ ਆਪੇ
ਸੋਭਾ ਸਦ ਹੀ ਪਾਏ ॥ ਗੁਰਮੁਖਿ ਮੇਲੈ ਮੇਲਿ
ਮਿਲਾਏ ॥ ੨ ॥ ਗੁਰਮੁਖਿ ਰਾਤੇ ਸਬਦਿ ਰੰਗਾਏ
॥ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹਰਿ ਗੁਣ ਗਾਏ ॥ ਰੰਗਿ
ਚਲੂਲੈ ਹਰਿ ਰਸਿ ਭਾਏ ॥ ਇਹੁ ਰੰਗੁ ਕਦੇ ਨ
ਉਤਰੈ ਸਾਚਿ ਸਮਾਏ ॥ ੩ ॥ ਅੰਤਰਿ ਸਬਦੁ
ਮਿਟਿਆ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ॥ ਸਤਿਗੁਰ
ਗਿਆਨੁ ਮਿਲਿਆ ਪ੍ਰੀਤਮੁ ਮੇਰਾ ॥ ਜੋ ਸਚਿ
ਰਾਤੇ ਤਿਨ ਬਹੁੜਿ ਨ ਫੇਰਾ ॥ ਨਾਨਕ ਨਾਮੁ
ਦ੍ਰਿੜਾਏ ਪੂਰਾ ਗੁਰੁ ਮੇਰਾ ॥ ੪ ॥ ੫ ॥

ਬਿਲਾਵਲ ਮਹਲਾ ੩ ॥

ਪੂਰੇ ਗੁਰੁ ਭੇ ਵਡਿਆਈ ਪਾਈ ॥ ਅਚਿੰਤ ਨਾਮੁ
ਵਸਿਆ ਮਨਿ ਆਈ ॥ ਹਉਮੈ ਮਾਇਆ ਸਬਦਿ
ਜਲਾਈ ॥ ਦਰਿ ਸਾਚੈ ਗੁਰ ਤੇ ਸੋਭਾ ਪਾਈ ॥
੧ ॥ ਜਗਦੀਸ ਸੇਵਉ ਮੈ ਅਵਰੁ ਨ ਕਾਜਾ ॥
ਅਨਦਿਨੁ ਅਨਦੁ ਹੋਵੈ ਮਨਿ ਮੇਰੈ ਗੁਰਮੁਖਿ
ਮਾਗਉ ਤੇਰਾ ਨਾਮੁ ਨਿਵਾਜਾ ॥ ੧ ॥ ਰਹਾਉ
॥ ਮਨ ਕੀ ਪਰਤੀਤਿ ਮਨ ਤੇ ਪਾਈ ॥ ਪੂਰੇ
ਗੁਰ ਤੇ ਸਬਦਿ ਬੁਝਾਈ ॥ ਜੀਵਣ ਮਰਣੁ ਕੇ
ਸਮਸਰਿ ਵੇਖੈ ॥ ਬਹੁੜਿ ਨ ਮਰੈ ਨਾ ਜਮੁ ਪੇਖੈ

O True Master ! Such holy saints are always immersed in the love, devotion and service of the Lord by enjoying His conjugal bliss. Then the Lord abides within their innerselves by Himself (automatically) and they get honoured and acclaimed. Then the True Master enables such persons, who join the company of holy saints following the Lord's Will, to merge with Him. (2)

The Guru-minded persons, who are imbued with the love of the Lord, are always immersed in reciting True Name of the Lord, and urge some others as well (towards this Name). They then attain self-realisation (abide within themselves) by singing the praises of the Lord. Such Guru minded persons then enjoy the conjugal bliss of the Lord-spouse, always immersed in reciting His True Name (imbued with His love). Thus they finally merge with the Prime-soul, as this hue of majeeth (fast colour) never fades again. (Their love and devotion is permanent). (3)

O Nanak ! The Guru-minded persons have cast away the total darkness of their ignorance by inculcating the love of the Guru's Word (Guru's guidance) in their hearts. I was united with my beloved Lord-spouse, when the Guru blessed me with His Grace and the light of knowledge. Such persons, who are united with the True Master, are not passed through the ordeal of the cycle of Rebirths. They do not follow the cycle of births and deaths since such Guru-minded persons are convinced with the efficacy of True Name by the perfect Guru. (4 - 5)

Bilawal Mahala - 3 (Poorai Gur te vadiaiee paiee.....)

O Brother ! We have attained the Lord's True Name in the routine as we have been honoured with Greatness by the perfect Guru, so all our worries have vanished. (Being cast away). Now the egoism due to the worldly falsehood (Maya) has been burnt by the Guru's guidance and we have been received with honour in the Lord's Presence through the Guru's Grace. (1)

O Lord ! Now I have been made to realise that my only job in this life is to serve the True Master of the universe by reciting True Name. Now I am enjoying the bliss of life (by day and night) all the time by reciting Your True Name through the Guru's guidance and I only seek the love of True Name, which bestows all the honour and Greatness on us. (Pause - 1)

O Brother ! I have gained the firmness and love of my heart through my mind only with the Guru's guidance. Now I find no difference between life and death, and having attained millions of

॥ ੨ ॥ ਘਰ ਹੀ ਮਹਿ ਸਭਿ ਕੋਟ ਨਿਧਾਨ ॥

ਸਤਿਗੁਰਿ ਦਿਖਾਏ ਗਇਆ ਅਭਿਮਾਨੁ ॥ ਸਦ

ਹੀ ਲਾਗਾ ਸਹਜਿ ਧਿਆਨ ॥ ਅਨਦਿਨੁ ਗਾਵੈ

ਏਕੋ ਨਾਮ ॥ ੩ ॥ ਇਸੁ ਜੁਗ ਮਹਿ ਵਡਿਆਈ

ਪਾਈ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਧਿਆਈ ॥ ਜਹ

ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਈ ॥ ਸਦਾ ਸੁਖਦਾਤਾ

ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥ ੪ ॥ ਪੂਰੈ ਭਾਗਿ ਗੁਰ

ਪੂਰਾ ਪਾਇਆ ॥ ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ

ਦਿਖਾਇਆ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਅਤਿ ਮੀਠਾ

ਲਾਇਆ ॥ ਨਾਨਕ ਤ੍ਰਿਸਨ ਬੁਝੀ ਮਨਿ ਤਨਿ

ਸੁਖੁ ਪਾਇਆ ॥ ੫ ॥ ੬ ॥ ੭ ॥ ੮ ॥ ੯ ॥ ੧੦ ॥

ਗਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ਘਰੁ ੩

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਉਦਮ ਮਤਿ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ਜਿਉ ਪ੍ਰੇਰੇ ਤਿਉ

ਕਰਨਾ ॥ ਜਿਉ ਨਟੂਆ ਤੰਤੁ ਵਜਾਏ ਤੰਤੀ

ਤਿਉ ਵਾਜਹਿ ਜੰਤ ਜਨਾ ॥ ੧ ॥ ਜਪਿ ਮਨ

ਰਾਮ ਨਾਮੁ ਰਸਨਾ ॥ ਮਸਤਕਿ ਲਿਖਤ ਲਿਖੇ

ਗੁਰੁ ਪਾਇਆ ਹਰਿ ਹਿਰਦੈ ਹਰਿ ਬਸਨਾ ॥ ੧

॥ ਰਹਾਉ ॥ ਮਾਇਆ ਗਿਰਸਤਿ ਭ੍ਰਮਤੁ ਹੈ

ਪ੍ਰਾਨੀ ਰਖਿ ਲੇਵਹੁ ਜਨੁ ਅਪਨਾ ॥ ਜਿਉ

ਪ੍ਰਹਿਲਾਦੁ ਹਰਣਾਖਸਿ ਗ੍ਰਸਿਓ ਹਰਿ ਰਾਖਿਓ

ਹਰਿ ਸਰਨਾ ॥ ੨ ॥ ਕਵਨ ਕਵਨ ਕੀ ਗਤਿ

ਮਿਤਿ ਕਹੀਐ ਹਰਿ ਕੀਏ ਪਤਿਤ ਪਵੰਨਾ ॥

treasures within the heart, the Yama (god of death) is not to be seen hanging around. (2)

Such a person, who has attained all the treasures of the world from the Guru; has his egoistic tendencies cast away and his heart is imbued with the love of the Lord in the normal course; and he recites True Name. (3)

O Brother ! In this age of Kal-Yug, we have gained acclaim by reciting True Name and have recited True Name through the Grace of the perfect Guru. Now I perceive the same Lord pervading everywhere, wherever I look around . But no one could ever evaluate the Greatness of the Lord, who is always bestowing His bliss on us. (4)

O Nanak ! We have realised the perfect Guru through our great fortune, who has blessed us with the treasure of True Name in the heart. Now we partake the sweet nectar of True Name through the Guru's guidance, wherein the heart is fully immersed. O Nanak! Now the fire of our worldly desires within has been extinguished and there is only bliss and joy within the body and mind. (5-6 - 10)

Rag Bilawal Mahala - 4 Ghar - 3 Ik onkar satgur prasad
(Udam mat prabh antar jami jiu prairai tiu karna.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Omni-scient Lord ! You have bestowed me with the wisdom of adventure and quick action, as it is only through Your dictates that we, human beings, function accordingly. Just as the magician makes the pantomimes dance by pulling various strings and they act (dance) according to his instructions, similarly this human being is like a pantomime in the hands of the Lord, who makes him dance by pulling the strings of worldly falsehood, and the human being functions accordingly. (1)

O my mind ! Recite the True Name of the Lord with love and devotion and repeat it with your tongue. We have sought the support of the Guru through our good fortune, as pre-destined by Lord's Will, which has enabled us to inculcate the love of the Lord's True Name in the heart. (Pause - 1)

O Lord ! This man wanders around in various forms of life in the cycle of Rebirths due to his love for the worldly falsehood (Maya). May You protect him with a helping hand by making him Your devotee ! May You protect my honour just as the Lord had protected and saved Prahlad from his father Harnakush, when he sought refuge at His lotus-feet, by accepting him as His (slave) devotee.

ਓਹੁ ਢੇਵੈ ਵੇਰ ਹਾਥਿ ਚਮੁ ਚਮਰੇ ਹਰਿ ਉਧਰਿਓ
ਪਰਿਓ ਸਰਨਾ ॥ ੩ ॥ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲ
ਭਗਤ ਭਵ ਤਾਰਨ ਹਮ ਪਾਪੀ ਰਾਖੁ ਪਪਨਾ ॥
ਹਰਿ ਦਾਸਨ ਦਾਸ ਦਾਸ ਹਮ ਕਰੀਅਹੁ ਜਨ
ਨਾਨਕ ਦਾਸ ਦਾਸੰਨਾ ॥ ੪ ॥ ੧ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ॥

ਹਮ ਮੂਰਖ ਮੁਰਥ ਅਗਿਆਨ ਮਤੀ
ਸਰਣਾਗਤਿ ਪੁਰਖ ਅਜਨਮਾ ॥ ਕਰਿ ਕਿਰਪਾ
ਰਖਿ ਲੇਵਹੁ ਮੇਰੇ ਠਾਕੁਰ ਹਮ ਪਾਥਰ ਹੀਨ
ਅਕਰਮਾ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਭਜੁ ਰਾਮ ਨਾਮੈ
ਰਾਮਾ ॥ ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਪਾਈਐ ਹੋਰਿ
ਤਿਆਗਹੁ ਨਿਹਫਲ ਕਾਮਾ ॥ ੧ ॥ ਰਹਾਉ ॥
ਹਰਿ ਜਨ ਸੇਵਕ ਸੇ ਹਰਿ ਤਾਰੇ ਹਮ ਨਿਰਗੁਨ
ਰਾਖੁ ਉਪਮਾ ॥ ਤੁਝ ਬਿਨੁ ਅਵਹੁ ਨ ਕੋਈ
ਮੇਰੇ ਠਾਕੁਰ ਹਰਿ ਜਪੀਐ ਵਡੇ ਕਰੀਮਾ ॥ ੨ ॥
ਨਾਮਹੀਨ ਧ੍ਰਿਗੁ ਜੀਵਤੇ ਤਿਨ ਵਡ ਦੂਖ ਸਹੀਮਾ
॥ ਓਇ ਫਿਰਿ ਫਿਰਿ ਜੋਨਿ ਭਵਾਈਅਹਿ
ਮੰਦਭਾਗੀ ਮੂੜ ਅਕਰਮਾ ॥ ੩ ॥ ਹਰਿ ਜਨ
ਨਾਮੁ ਅਧਾਰੁ ਹੈ ਧੁਰਿ ਪੂਰਬਿ ਲਿਖੇ ਵਡ ਕਰਮਾ
॥ ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਜਨ
ਨਾਨਕ ਸਫਲੁ ਜਨੀਮਾ ॥ ੪ ॥ ੨ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ॥

ਹਮਰਾ ਚਿਤੁ ਲੁਭਤ ਮੋਹਿ ਬਿਖਿਆ ਬਹੁ
ਦੁਰਮਤਿ ਮੈਲੁ ਭਰਾ ॥ ਤੁਮਰੀ ਸੇਵਾ ਕਰਿ ਨ

O True Master ! You have purified many sinners already and many people have attained salvation by reciting True Name. How could we recall the cases of such persons. This devotee, (Ravidas) of Yours was always bringing animal carcasses, and his hands were always engrossed in leather collection and used to mend the shoes. By seeking Your support he crossed this ocean of life successfully. May You protect sinners like us from such sinful actions! O True Master ! You have protected Your devotees (saints) from the worldly bondage. May You accept us also as the slave of Your slaves, who guide us on the right path ! (4 - 1)

Bilawal Mahala - 4 (*Hum moorakh mugadh agyan mati....*)

O Lord, free from births ! We have sought refuge at Your lotus-feet as foolish and ignorant human beings, with very little wisdom (intelligence). O my True Master ! May You protect our honour though we are unfortunate and stone-hearted with no virtues to our credit ! (1)

O my mind ! Let us recite the Lord's True Name always. I have tasted the nectar like True Name through the Guru's guidance and have got rid of all fruitless efforts. (Pause - 1)

The True Master has enabled His devotees to cross this ocean of life successfully. O Lord ! May You protect the virtueless persons, like us, as well as Your Greatness lies only in this act ! O True Master ! There is no other protector except You, though Your True Name could be recited only by few fortunate persons, pre-destined by the Lord's Will, due to their noble deeds. Cursed be the men, who exist (live this life) without reciting True Name and they will suffer miserably at the hands of Yama, (god of death)! Such faithless persons are passed through various forms of life in the cycle of births and deaths, since such persons are unfortunate fools, being pre-destined by Lord's Will and are devoid of any virtues. (3)

O Nanak ! The persons, who depend on the support of Your True Name are pre-destined with good fortune from the beginning, and thus they perform virtuous deeds. We have made a success of this life, as we have been helped to recite True Name through the Guru's guidance and imbibed with its love. (4 - 2)

Bilawal Mahala - 4 (*Hamra chit lobhat mohai bikhiya.....*)

O True Master ! Our mind, being engrossed in the love of vices like greed and worldly attachments, is filled with the filth of base and mean mentality. O Lord ! How could this fool of mine, serve You as we are not capable of serving You ? (1)

O my mind ! Let us recite the True Name of the Lord-

ਸਕਹ ਪ੍ਰਭ ਹਮ ਕਿਉ ਕਰਿ ਮੁਗਧ ਤਰਾ ॥ ੧ ॥
 ॥ ਮੇਰੇ ਮਨ ਜਪਿ ਨਰਹਰ ਨਾਮੁ ਨਰਹਰਾ ॥
 ਜਨ ਉਪਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਮਿਲਿ
 ਸਤਿਗੁਰ ਪਾਰਿ ਪਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਮਰੇ
 ਪਿਤਾ ਠਾਕੁਰ ਪ੍ਰਭ ਸੁਆਮੀ ਹਰਿ ਦੇਹੁ ਮਤੀ
 ਜਸੁ ਕਰਾ ॥ ਤੁਮ੍ਹਰੈ ਸੰਗਿ ਲਗੇ ਸੇ ਉਧਰੇ
 ਜਿਉ ਸੰਗਿ ਕਾਸਟ ਲੋਹ ਤਰਾ ॥ ੨ ॥ ਸਾਕਤ
 ਨਰ ਹੋਛੀ ਮਤਿ ਮਧਿਮ ਜਿਨ੍ ਹਰਿ ਹਰਿ ਸੇਵ
 ਨ ਕਰਾ ॥ ਤੇ ਨਰ ਭਾਗਹੀਨ ਦੁਹਚਾਰੀ ਓਇ
 ਜਨਮਿ ਮੁਏ ਫਿਰਿ ਮਰਾ ॥ ੩ ॥ ਜਿਨ ਕਉ
 ਤੁਮ੍ ਹਰਿ ਮੇਲਹੁ ਸੁਆਮੀ ਤੇ ਨਾਏ ਸੰਤੋਖ
 ਗੁਰ ਸਰਾ ॥ ਦੁਰਮਤਿ ਮੈਲੁ ਗਈ ਹਰਿ
 ਭਜਿਆ ਜਨ ਨਾਨਕ ਪਾਰਿ ਪਰਾ ॥ ੪ ॥ ੩ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ॥

ਆਵਹੁ ਸੰਤ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ਮਿਲਿ ਹਰਿ
 ਹਰਿ ਕਥਾ ਕਰਹੁ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਬੋਹਿਬੁ
 ਹੈ ਕਲਜੁਗਿ ਖੇਵਟੁ ਗੁਰ ਸਬਦਿ ਤਰਹੁ ॥ ੧ ॥
 ॥ ਮੇਰੇ ਮਨ ਹਰਿ ਗੁਣ ਹਰਿ ਉਚਰਹੁ ॥
 ਮਸਤਕਿ ਲਿਖਤ ਲਿਖੇ ਗੁਨ ਗਾਏ ਮਿਲਿ
 ਸੰਗਤਿ ਪਾਰਿ ਪਰਹੁ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਕਾਇਆ ਨਗਰ ਮਹਿ ਰਾਮ ਰਸੁ ਉਤਮੁ ਕਿਉ
 ਪਾਈਐ ਉਪਦੇਸੁ ਜਨ ਕਰਹੁ ਸਤਿਗੁਰੁ ਸੇਵਿ
 ਸਵਲ ਹਰਿ ਦਰਸਨੁ ਮਿਲਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਰਸੁ
 ਪੀਅਹੁ ॥ ੨ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹਰਿ
 ਮੀਠਾ ਹਰਿ ਸੰਤਹੁ ਚਾਖਿ ਦਿਖਹੁ ॥ ਗੁਰਮਤਿ
 ਹਰਿ ਰਸੁ ਮੀਠਾ ਲਾਗਾ ਤਿਨ ਬਿਸਰੇ ਸਭਿ ਬਿਖ

benefactor who blossoms all the human beings with (greenery) virtuous deeds, leaving aside His other activities. When the Lord blessed me with His Grace, I managed to cross this ocean of life successfully in the company of the holy saints (Guru). (Pause - 1)

O Lord-father ! O True Master ! May You bless me with such wisdom through Your Grace that I am enabled to sing Your praises! The persons, who have crossed this ocean of life successfully just as a piece of iron in the company of wood crosses this ocean. (2)

The persons, who are engrossed in the love of the worldly falsehood (Maya), being unfortunate and with less intelligence, have not recited True Name of the Lord and have been passed through the cycle of births and deaths due to their bad luck and are born time and again. (3)

O Nanak ! The persons, who are united by the Lord with Himself, enjoy the bliss of peaceful life (by bathing in the tank of contentment) through the Guru's guidance. The filth of their unfortunate and unwise actions has been eliminated with the help of reciting True Name. They have thus crossed this ocean of life successfully. (4 - 3)

Bilawal Mahala - 4 (*Avoh sant miloh merai bhaiee.....*)

O my (brotherly) friendly saints ! Let us meet and join together and sing the praises of the True Lord through His discourses. In this age of Kal-Yug, the Lord's True Name is the only ship of safety, wherein the Guru's guidance is the only helmsman. Then by reciting True Name, the ship of True Name will enable us to cross this ocean of life successfully. (1)

O my mind ! Let us recite the virtues of the Lord. The fortunate persons, pre-destined by the Lord's Will, have sung the praises of the Lord. We could also join the company of such persons and cross this ocean of life successfully. (Pause - 1)

O saints ! May You give us such instructions (guidance) so that we could attain the True Name through them. In fact, it is the realisation of Lord's True Name alone, which is the highest achievement of this human body (in the town of this body). But how could we attain this True Name, in the company of the holy saints ? Infact, the service of the Guru alone could be considered as equivalent to the successful vision (glimpse) of the Lord. So let us partake (drink) the nectar of True Name in the company of the Guru. (2)

O Saints ! The Lord's True Name is as sweet as the nectar, so you could verify it by tasting this True Name. The Guru-minded

ਰਸਹੁ ॥ ੩ ॥ ਰਾਮ ਨਾਮੁ ਰਸੁ ਰਾਮ ਰਸਾਇਣੁ
ਹਰਿ ਸੇਵਹੁ ਸੰਤ ਜਨਹੁ ॥ ਚਾਰਿ ਪਦਾਰਥੁ
ਚਾਰੇ ਪਾਏ ਗੁਰਮਤਿ ਨਾਨਕ ਹਰਿ ਭਜਹੁ ॥ ੪
॥ ੪ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ॥

ਖੜੀ ਬ੍ਰਾਹਮਣੁ ਸੁਦੁ ਵੈਸੁ ਕੇ ਜਾਪੈ ਹਰਿ ਮੰਤ੍ਰੁ
ਜਪੈਨੀ ॥ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਕਰਿ ਪੂਜਹੁ
ਨਿਤ ਸੇਵਹੁ ਦਿਨਸੁ ਸਭ ਰੈਨੀ ॥ ੧ ॥ ਹਰਿ
ਜਨ ਦੇਖਹੁ ਸਤਿਗੁਰੁ ਨੈਨੀ ॥ ਜੇ ਇਛਹੁ ਸੇਈ
ਫਲੁ ਪਾਵਹੁ ਹਰਿ ਬੋਲਹੁ ਗੁਰਮਤਿ ਬੈਨੀ ॥ ੧
॥ ਰਹਾਉ ॥ ਅਨਿਕ ਉਪਾਵ ਚਿਤਵੀਅਹਿ
ਬਹੁਤੇਰੇ ਸਾ ਹੋਵੈ ਜਿ ਬਾਤ ਹੋਵੈਨੀ ॥ ਅਪਨਾ
ਭਲਾ ਸਭੁ ਕੋਈ ਬਾਛੈ ਸੇ ਕਰੇ ਜਿ ਮੇਰੈ ਚਿਤਿ
ਨ ਚਿਤੈਨੀ ॥ ੨ ॥ ਮਨ ਕੀ ਮਤਿ ਤਿਆਗਹੁ
ਹਰਿ ਜਨ ਏਹਾ ਬਾਤ ਕਠੈਨੀ ॥ ਅਨਦਿਨੁ
ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਗੁਰੁ ਸਤਿਗੁਰੁ ਕੀ
ਮਤਿ ਲੈਨੀ ॥ ੩ ॥ ਮਤਿ ਸੁਮਤਿ ਤੇਰੈ ਵਸਿ
ਸੁਆਮੀ ਹਮ ਜੰਤ ਤੂ ਪੁਰਖੁ ਜੰਤੈਨੀ ॥ ਜਨ
ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਕਰਤੇ ਸੁਆਮੀ ਜਿਉ ਭਾਵੈ
ਤਿਵੈ ਬੁਲੈਨੀ ॥ ੪ ॥ ੫ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ॥

ਅਨਦ ਮੂਲੁ ਧਿਆਇਓ ਪੁਰਖੇਤਮੁ ਅਨਦਿਨੁ
ਅਨਦ ਅਨੰਦੇ ॥ ਧਰਮ ਰਾਇ ਕੀ ਕਾਣਿ
ਚੁਕਾਈ ਸਭਿ ਚੂਕੇ ਜਮ ਕੇ ਛੰਦੇ ॥ ੧ ॥ ਜਪਿ

persons, who have partaken the sweet taste of True Name, have forgotten the tastes of all vices and sinful actions. (Worldly pleasures). (3)

O Nanak ! The True Name of the Lord who is pervading everywhere, is the source of all bliss, being so sweet. O Saints ! Let us recite the True Name always by remembering the Lord in case you are keen to attain the four treasures (of Dharam, Arth, Kam, Mokh) and then recite Lord's True Name through the Guru's guidance. (4 - 4)

Bilawal Mahala - 4 (*Khatri brahmin sud vais ko japai.....*)

O Brother ! Anybody out of the four castes viz. Brahmin, Khatri, Shudra or Vaish, who manages to serve the person who is engaged in reciting True Name of the Lord, would be considered suitable for availing the bliss of life ! You should serve (worship) the Guru as a personification of the Lord Himself and recite His True Name day and night. (1)

O devotees (slaves) of the True Lord ! Let us perceive the glimpse (vision) of the Guru with our own eyes, and recite the Lord's True Name by following the Guru's Word (Gurbani) through the Guru's guidance. Then you could fulfil all your worldly desires, whatever you have wished for. (Pause - 1)

O Brother ! Notwithstanding all our deliberations and efforts, whatever pleases the Lord and as directed by the Lord's Will, is bound to happen. All the persons want their own selfish motives fulfilled. But the Lord arranges something to happen which we had never thought of even or dreamt. (2)

O Beloved (disciples) devotees of the Lord ! Try to give up your self-mindedness (I-am-ness) though it is rather difficult to follow this suggestion. Moreover try to recite the Lord's True Name through the Guru's guidance by day and night. (3)

O Nanak ! Everything is controlled by the Lord and we are only pawns in the hands of the Lord-Supreme, who makes us function as it pleases Him. O True Master ! All the good sense or wisdom lies in the hands of the Lord. O Lord-Creator (of the whole universe) ! All Your dictates are issued as per Your (Lord's) Will, and whatever please You, comes to pass. (4 - 5)

Bilawal Mahala - 4 (*Anad mool dhiayou purkhotam.....*)

O Brother ! When we worshipped (remembered) the Lord Almighty, who is the greatest among all men (Prime male), and is the fountain-head of all joy and bliss, we felt thrilled with joy and satisfaction by partaking the nectar of True Name during day and night. Now we have got rid of all the obligations of the god of justice, Dharam Raj, including the supplications to the Yama, the god of death. (1)

O my mind ! Let us recite the True Name of the Lord. It was

ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਗੋਬਿੰਦੇ ॥ ਵਡਭਾਗੀ
ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਇਆ ਗੁਣ ਗਾਏ ਪਰਮਾਨੰਦੇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਕਤ ਮੂੜ ਮਾਇਆ ਕੇ
ਬਧਿਕ ਵਿਚਿ ਮਾਇਆ ਫਿਰਹਿ ਫਿਰੰਦੇ ॥
ਤ੍ਰਿਸਨਾ ਜਲਤ ਕਿਰਤ ਕੇ ਬਾਧੇ ਜਿਉ ਤੇਲੀ
ਬਲਦ ਭਵੰਦੇ ॥ ੨ ॥ ਗੁਰਮੁਖਿ ਸੇਵ ਲਗੇ ਸੇ
ਉਪਰੇ ਵਡਭਾਗੀ ਸੇਵ ਕਰੰਦੇ ॥ ਜਿਨ ਹਰਿ
ਜਪਿਆ ਤਿਨ ਫਲੁ ਪਾਇਆ ਸਭਿ ਤੂਟੇ
ਮਾਇਆ ਫੰਦੇ ॥ ੩ ॥ ਆਪੇ ਠਾਕੁਰੁ ਆਪੇ
ਸੇਵਕੁ ਸਭੁ ਆਪੇ ਆਪਿ ਗੋਵਿੰਦੇ ॥ ਜਨ ਨਾਨਕ
ਆਪੇ ਆਪਿ ਸਭੁ ਵਰਤੈ ਜਿਉ ਰਾਖੈ ਤਿਵੈ ਰਹੰਦੇ
॥ ੪ ॥ ੬ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੪

ਪੜਤਾਲ ਘਰੁ ੧੩ ॥

ਬੋਲਹੁ ਭਈਆ ਰਾਮ ਨਾਮੁ ਪਤਿਤ ਪਾਵਨੇ ॥
ਹਰਿ ਸੰਤ ਭਗਤ ਤਾਰਨੇ ॥ ਹਰਿ ਭਰਿਪੁਰੇ
ਰਹਿਆ ॥ ਜਲਿ ਥਲੇ ਰਾਮ ਨਾਮੁ ॥ ਨਿਤ
ਗਾਈਐ ਹਰਿ ਦੂਖ ਬਿਸਾਰਨੇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਹਰਿ ਕੀਆ ਹੈ ਸਫਲ ਜਨਮੁ ਹਮਾਰਾ ॥
ਹਰਿ ਜਪਿਆ ਹਰਿ ਦੂਖ ਬਿਸਾਰਨਹਾਰਾ ॥
ਗੁਰੁ ਭੋਟਿਆ ਹੈ ਮੁਕਤਿ ਦਾਤਾ ॥ ਹਰਿ ਕੀਈ
ਹਮਾਰੀ ਸਫਲ ਜਾਤਾ ॥ ਮਿਲਿ ਸੰਗਤੀ ਗੁਨ
ਗਾਵਨੇ ॥ ੧ ॥ ਮਨ ਰਾਮ ਨਾਮ ਕਰਿ ਆਸਾ ॥

through our good fortune that we have sung the praises of the blissful Lord through the Guru's Grace. (Pause - 1)

The foolish persons, who are engrossed in the love of Maya (worldly falsehood), are like the hunter or sinner involved in the killing of the human beings, due to their love for Maya. They are amassing wealth themselves like the sinners and make others also wander in this pursuit. They themselves burn in the fire of worldly desires due to their vicious actions, just as the bull, involved in the extraction of oil in the oil-mill, moves round and round and are further passed through various forms of life in the cycle of Rebirths, due to sinful actions. (2)

The Guru-minded persons are really fortunate who cross this ocean of life successfully themselves by serving the Guru. Infact, such persons engaged in the service of the Guru, are truly predestined by the Lord's Will with good fortunes. The persons, who have recited Lord's True Name, have attained salvation, which has cut off (cast away) their worldly bondage of falsehood. (Maya). (3)

O Nanak ! The Lord is really everything Himself (being the cause and effect of everything), as He is pervading throughout the universe Himself, as He Himself directs and gives His dictates as a Master and then serves and obeys those ordains Himself as a slave (disciple). Infact, the Lord Himself is mingled with all the beings in the universe and then functions as it pleases Him and the beings obey all His ordains, living in the world as it suits Him. (4- 4)

Ik onkar satgur prasad

Rag Bilawal Mahala - 4 Par'tal Ghar - 13 (Boloh bhaieea'

Ram naam patit pavno.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! Let us recite the Lord's True Name which could purify the sinners even, as it is the True Name alone which enables the holy saints also to cross this ocean of life successfully. The Lord - Sublime is pervading in full measure all over the world, and we should daily sing the praises of the Lord who is pervading all lands and oceans and could rid us of all our ills and sufferings. (Pause - 1)

O friend ! The True Master has made our life successful, as we have recited the True Name of the Lord, who casts away all our afflictions. We have got united with the Guru, who bestows salvation on us, so that our life in the world has been rewarded (has become successful) and we have recited Lord's True Name through the Guru's guidance. Now we sing the praises of the Lord in the company of the holy saints. (1)

ਭਾਉ ਦੂਜਾ ਬਿਨਸਿ ਬਿਨਾਸਾ ॥ ਵਿਚਿ ਆਸਾ
ਹੋਇ ਨਿਰਾਸੀ ॥ ਸੋ ਜਨੁ ਮਿਲਿਆ ਹਰਿ ਪਾਸੀ
॥ ਕੋਈ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵਨੋ ॥ ਜਨੁ ਨਾਨਕੁ
ਤਿਸੁ ਪਾਗਿ ਲਾਵਨੋ ॥ ੨ ॥ ੧ ॥ ੭ ॥ ੪ ॥
੬ ॥ ੭ ॥ ੧੭ ॥

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਚਉਪਦੇ
ਘਰੁ ੧ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਨਦਰੀ ਆਵੈ ਤਿਸੁ ਸਿਉ ਮੋਹੁ ॥ ਕਿਉ ਮਿਲੀਐ
ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਤੋਹਿ ॥ ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ
ਮਾਰਗਿ ਪਾਵਹੁ ॥ ਸਾਧਸੰਗਤਿ ਕੈ ਅੰਚਲਿ
ਲਾਵਹੁ ॥ ੧ ॥ ਕਿਉ ਤਰੀਐ ਬਿਖਿਆ ਸੰਸਾਰੁ
॥ ਸਤਿਗੁਰੁ ਬੋਹਿਥੁ ਪਾਵੈ ਪਾਰਿ ॥ ੧ ॥ ਰਹਾਉ
॥ ਪਵਨ ਝੁਲਾਰੇ ਮਾਇਆ ਦੇਇ ॥ ਹਰਿ ਕੇ
ਭਗਤ ਸਦਾ ਬਿਰੁ ਸੇਇ ॥ ਹਰਖ ਸੋਗ ਤੇ
ਰਹਿ ਨਿਰਾਰਾ ॥ ਸਿਰ ਉਪਰਿ ਆਪਿ ਗੁਰੁ
ਰਖਵਾਰਾ ॥ ੨ ॥ ਪਾਇਆ ਵੇਡੁ ਮਾਇਆ
ਸਰਬ ਭੁਇਅੰਗਾ ॥ ਹਉਮੈ ਪਚੇ ਦੀਪਕ ਦੇਖਿ
ਪਤੰਗਾ ॥ ਸਗਲ ਸੀਗਾਰ ਕਰੇ ਨਹੀ ਪਾਵੈ ॥
ਜਾ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਤਾ ਗੁਰੁ ਮਿਲਾਵੈ ॥ ੩ ॥
ਹਉ ਫਿਰਉ ਉਦਾਸੀ ਮੈ ਇਕੁ ਰਤਨੁ
ਦਸਾਇਆ ॥ ਨਿਰਮੋਲਕੁ ਹੀਰਾ ਮਿਲੈ ਨ
ਉਪਾਇਆ ॥ ਹਰਿ ਕਾ ਮੰਦਰੁ ਤਿਸੁ ਮਹਿ
ਲਾਲੁ ॥ ਗੁਰਿ ਖੋਲਿਆ ਪੜਦਾ ਦੇਖਿ ਭਈ

O my mind ! Let us remain steadfast in the hope of (reciting) attaining True Name. We could cast away our dual-mindedness (from the mind) as soon as we rid ourselves of the second thoughts, (of Maya) responsible for our destruction. The person, who develops the (hope) love of the Lord's True Name, giving up the hope (love) of gaining worldly desires (fulfilled), becomes an embodiment of the Lord Himself and thus merges with Him. O Nanak ! The person, who is always engaged in singing the Lord's praises, gets refuge at the lotus feet of the True Master and gets united with Him finally. (2-17-17)

Rag Bilawal Mahala - 5 Choupade Ghar - 1 Ik onkar satgur prasad (Nadri avai tis siun moh.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O True Master ! O imperishable Lord ! How could we get united with You ? Infact, we get enamoured by the worldly drama, which is perceived by us.

O True Lord ! May You guide us on the right path through Your Grace ! May You keep us under Your care and support by enabling us to join the company of the holy saints ! (1)

O Brother ! How could we swim across the ocean of life successfully, full of vices and sins ? However, we could cross this ocean successfully provided the Guru bestows (on us) the ship of safety through His knowledge and guidance. It is only through the Guru's guidance (help) that we could attain salvation. (Pause - 1)

This Maya (worldly falsehood) brings us waves of ups and downs (in life) like the wind, whereas the saints remain steady and unaffected by these windfalls, The Guru-minded persons remain completely free from the effects of joy or sorrow as they have the Guru's helping hand over their heads. (2)

O Brother ! The snake of the worldly falsehood (Maya) has ensnared all the human beings, so that all the men perish with the charm of worldly possessions just as the wasp burns itself on the burning lamp (with its charm) The Sikh (disciple) cannot win the love of the Lord-spouse without the Guru's support just as the wedded woman cannot (win) get the love of the spouse with all her embellishments but without His acceptance. The Guru enables the Guru-minded persons to unite with the Lord through His Grace. (3)

I was wandering completely disappointed, but then the Lord bestowed on us the invaluable jewel of True Name, which could be gained only through the Guru's Grace and not with our own efforts. This human body is the Abode of the Lord, wherein the True Name of the Lord is inculcated. We got thrilled and enjoyed

ਨਿਹਾਲੁ ॥ ੪ ॥ ਜਿਨਿ ਚਾਖਿਆ ਤਿਸੁ
ਆਇਆ ਸਾਦੁ ॥ ਜਿਉ ਗੁੰਗਾ ਮਨ ਮਹਿ
ਬਿਸਮਾਦੁ ॥ ਆਨਦ ਰੂਪੁ ਸਭੁ ਨਦਰੀ ਆਇਆ
॥ ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਣ ਆਖਿ ਸਮਾਇਆ
॥ ੫ ॥ ੧ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸਰਬ ਕਲਿਆਣ ਕੀਏ ਗੁਰਦੇਵ ॥ ਸੇਵਰੁ
ਅਪਨੀ ਲਾਇਓ ਸੇਵ ॥ ਬਿਘਨੁ ਨ ਲਾਗੈ
ਜਪਿ ਅਲਖ ਅਭੇਵ ॥ ੧ ॥ ਧਰਤਿ ਪੁਨੀਤ
ਭਈ ਗੁਨ ਗਾਏ ॥ ਦੁਰਤੁ ਗਇਆ ਹਰਿ
ਨਾਮੁ ਧਿਆਏ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਭਨੀ ਥਾਂਈ
ਰਵਿਆ ਆਪਿ ॥ ਆਦਿ ਜੁਗਾਦਿ ਜਾ ਕਾ ਵਡ
ਪਰਤਾਪੁ ॥ ਗੁਰ ਪਰਸਾਦਿ ਨ ਹੋਇ ਸੰਤਾਪੁ ॥
੨ ॥ ਗੁਰ ਕੇ ਚਰਨ ਲਗੇ ਮਨਿ ਮੀਠੇ ॥
ਨਿਰਬਿਘਨ ਹੋਇ ਸਭ ਥਾਂਈ ਵੂਠੇ ॥ ਸਭਿ
ਸੁਖ ਪਾਏ ਸਤਿਗੁਰ ਤੂਠੇ ॥ ੩ ॥ ਪਾਰਬ੍ਰਹਮ
ਪ੍ਰਭ ਭਏ ਰਖਵਾਲੇ ॥ ਜਿਥੈ ਕਿਥੈ ਦੀਸਹਿ ਨਾਲੇ
॥ ਨਾਨਕ ਦਾਸ ਖਸਮਿ ਪ੍ਰਤਿਪਾਲੇ ॥੪॥੨॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸੁਖ ਨਿਧਾਨ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਮੇਰੇ ॥ ਅਗਨਤ
ਗੁਣ ਠਾਕੁਰ ਪ੍ਰਭ ਤੇਰੇ ॥ ਮੋਹਿ ਅਨਾਥ ਤੁਮਰੀ
ਸਰਣਾਈ ॥ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਚਰਨ ਧਿਆਈ
॥ ੧ ॥ ਦਇਆ ਕਰਹੁ ਬਸਹੁ ਮਨਿ ਆਇ ॥
ਮੋਹਿ ਨਿਰਗੁਨ ਲੀਜੈ ਲੜਿ ਲਾਇ ॥ ਰਹਾਉ

perfect bliss when we were enlightened with the light of the Guru's knowledge by dispelling the darkness of ignorance. (4)

O Brother ! Whosoever has tasted the sweetness of Lord's True Name, has been blessed with the boon of (reciting) True Name (but cannot express it) just as a dumb person cannot describe the taste of sweets and remains thrilled within himself. O Nanak ! The Guru-minded persons always perceive the Lord-sublime only pervading everywhere, which makes them blissful. O True Master! I always remain immersed (merged) with the Lord by singing His praises with love and devotion. (5 - 1)

Bilawal Mahala - 5 (Sarab kaliai Gurdev.....)

O Brother ! The Guru has blessed His devotee (slave) with all the comforts (of life) and has enabled him to serve the Guru. By reciting the True Name of the Lord, who is indescribable and beyond our comprehension, one does not face any hurdles or sufferings. (1)

O Brother ! The place, wherein the saints have sung the praises of the Lord (by abiding there) gets purified. Moreover, the person who has recited Lord's True Name, casts away the load of sins, in the company of saints. (Pause - 1)

O Brother ! Let us appreciate that the Lord is pervading all over the world and that the Lord's might and Greatness is known everywhere before or during (all) the four ages. The Guru's Sikh (disciple) does not suffer any ills or afflictions by reciting True Name through the Guru's Grace. (2)

O Brother ! The person, who has developed the love of the lotus-feet of the Guru in his heart, which tastes sweet, enjoys the bliss everywhere where he abides. When the Guru is pleased with us, we could attain all the worldly pleasures. (3)

O Nanak ! The Lord protects Himself the honour of such Sikhs (disciples) and accompanies them everywhere, and is seen Himself sustaining them all. (4 - 2)

Bilawal Mahala - 5 (Sukh nidhan pritam prabh merai...)

O beloved Lord ! You are the treasure of all bliss and joy, and Your virtues and praise-worthy qualities are limitless and beyond any count. O Lord ! I have taken refuge at Your lotus-feet as a (poor) humble and helpless person. May You bestow Your Grace on me so that I could continue reciting Your True Name with the support of Your lotus-feet! (1)

O True Master ! May You bless me with Your Grace, so that I could inculcate Your love in my heart though being full of vices and sinful actions, I may be imbued with the love of Your True Name. (Pause - 1)

॥ ਪ੍ਰਭੁ ਚਿਤਿ ਆਵੈ ਤਾ ਕੈਸੀ ਭੀੜ ॥ ਹਰਿ
ਸੇਵਕ ਨਾਹੀ ਜਮ ਪੀੜ ॥ ਸਰਬ ਦੂਖ ਹਰਿ
ਸਿਮਰਤ ਨਸੇ ॥ ਜਾ ਕੈ ਸੰਗਿ ਸਦਾ ਪ੍ਰਭੁ ਬਸੈ
॥ ੨ ॥ ਪ੍ਰਭੁ ਕਾ ਨਾਮੁ ਮਨਿ ਤਨਿ ਆਧਾਰੁ ॥
ਬਿਸਰਤ ਨਾਮੁ ਹੋਵਤ ਤਨੁ ਛਾਰੁ ॥ ਪ੍ਰਭੁ ਚਿਤਿ
ਆਏ ਪੂਰਨ ਸਭ ਕਾਜ ॥ ਹਰਿ ਬਿਸਰਤ ਸਭ
ਕਾ ਮੁਹਤਾਜ ॥ ੩ ॥ ਚਰਨ ਕਮਲ ਸੰਗਿ
ਲਾਗੀ ਪ੍ਰੀਤਿ ॥ ਬਿਸਰਿ ਗਈ ਸਭ ਦੁਰਮਤਿ
ਰੀਤਿ ॥ ਮਨ ਤਨ ਅੰਤਰਿ ਹਰਿ ਹਰਿ ਮੰਤ ॥
ਨਾਨਕ ਭਗਤਨ ਕੈ ਘਰਿ ਸਦਾ ਅਨੰਦ ॥ ੪
॥ ੩ ॥

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਘਰੁ ੨
ਯਾਨੜੀਏ ਕੈ ਘਰਿ ਗਾਵਣਾ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੈ ਮਨਿ ਤੇਰੀ ਟੇਕ ਮੇਰੇ ਪਿਆਰੇ ਮੈ ਮਨਿ ਤੇਰੀ
ਟੇਕ ॥ ਅਵਰ ਸਿਆਣਪਾ ਬਿਰਥੀਆ ਪਿਆਰੇ
ਰਾਖਨ ਕਉ ਤੁਮ ਏਕ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸਤਿਗੁਰੁ ਪੂਰਾ ਜੇ ਮਿਲੈ ਪਿਆਰੇ ਸੇ ਜਨੁ ਹੋਤ
ਨਿਹਾਲਾ ॥ ਗੁਰ ਕੀ ਸੇਵਾ ਸੇ ਕਰੇ ਪਿਆਰੇ
ਜਿਸ ਨੇ ਹੋਇ ਦਇਆਲਾ ॥ ਸਫਲ ਮੂਰਤਿ
ਗੁਰਦੇਉ ਸੁਆਮੀ ਸਰਬ ਕਲਾ ਭਰਪੂਰੇ ॥
ਨਾਨਕ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਸਦਾ ਸਦਾ
ਹਜੂਰੇ ॥ ੧ ॥ ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਸੋਇ ਤਿਨਾ
ਕੀ ਜਿਨ੍ਹ ਅਪੁਨਾ ਪ੍ਰਭੁ ਜਾਤਾ ॥ ਹਰਿ ਨਾਮੁ
ਅਰਾਧਹਿ ਨਾਮੁ ਵਖਾਣਹਿ ਹਰਿ ਨਾਮੇ ਹੀ ਮਨੁ
ਰਾਤਾ ॥ ਸੇਵਕੁ ਜਨ ਕੀ ਸੇਵਾ ਮਾਰੈ ਪੂਰੈ

O Brother ! All the persons, who worship the Lord finally get emancipated from all the afflictions and sufferings, thus getting rid of all ills and tribulations. Moreover, the servants (devotees) of the Lord do not suffer through the punishment of the Yama. (god of death). The Guru-minded persons, who are close to the True Master, always recite the Lord's True Name, as such they get rid of all their pangs of sufferings. (2)

The Lord's True Name is the only support for our body and mind and being forgetful of True Name, this body gets mingled with the dust, whereas by inculcating the love of True Name in the heart we could get all our desires fulfilled. However, the person, who is engrossed in Maya, being devoid of True Name, becomes dependent on others. (3)

O Nanak ! The Guru-minded persons, who are imbued with the love of the lotus-feet of the Guru, because of their devotion for the Lord, have cast away their love for worldly falsehood caused by wrong thinking. The holy saints, however, enjoy the eternal bliss as they have followed the Guru's guidance. (4 - 3)

Rag Bilawal Mahala - 5 Ghar - 2 Yanriai ke ghar gavna
(To be sung in the metre of Yanar'iai) *Ik onkar satgur prasad*(Maie man teri tek merai piarai....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O my beloved Lord ! I am always having Your support only in my heart. O beloved True Master ! All our cleverness and wise (clever) moves are useless and purposeless, as You alone could protect our honour. (Nothing depends on our cleverness) (Pause -1)

O dear friend ! The person, who meets (unites with) the perfect Guru, gets purified and becomes successful and satisfied. (Blissful).

O my beloved Lord ! It is only the person, blessed with Your Grace and benevolence, who is enabled to serve the Guru.

O True Master ! We get all our desires fulfilled by perceiving the glimpse of the Guru, as the Guru is an embodiment of the Lord Himself, and has all the might and powers resting within Him in full measure. O Nanak ! Infact, the Guru is a personification of the Lord, who is abiding within the Guru. (The Guru is abiding in the Lord's Presence always). (1)

O Brother ! I feel thrilled with life by listening to the praises and Greatness of such Guru-minded persons, who have realised the True Lord. The saints only recite True Name of the Lord and speak only His Name (with the tongue), and they are always imbued

ਕਰਮਿ ਕਮਾਵਾ ॥ ਨਾਨਕ ਕੀ ਬੇਨਤੀ ਸੁਆਮੀ
ਤੇਰੇ ਜਨ ਦੇਖਣੁ ਪਾਵਾ ॥ ੨ ॥ ਵਡਭਾਗੀ ਸੇ
ਕਾਢੀਅਹਿ ਪਿਆਰੇ ਸੰਤਸੰਗਤਿ ਜਿਨਾ ਵਾਸੇ
॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਅਰਾਧੀਐ ਨਿਰਮਲੁ ਮਨੈ ਹੋਵੈ
ਪਰਗਾਸੇ ॥ ਜਨਮ ਮਰਣ ਦੁਖੁ ਕਾਟੀਐ ਪਿਆਰੇ
ਚੂਕੈ ਜਮ ਕੀ ਕਾਣੇ ॥ ਤਿਨਾ ਪਰਾਪਤਿ ਦਰਸਨੁ
ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਅਪਣੇ ਭਾਣੇ ॥ ੩ ॥ ਉਚ
ਅਪਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ਕਉਣੁ ਜਾਣੈ ਗੁਣ
ਤੇਰੇ ॥ ਗਾਵਤੇ ਉਧਰਹਿ ਸੁਣਤੇ ਉਧਰਹਿ
ਬਿਨਸਹਿ ਪਾਪ ਘਨੇਰੇ ॥ ਪਸੁ ਪਰੇਤ ਮੁਰਾਧ
ਕਉ ਤਾਰੇ ਪਾਹਨ ਪਾਰਿ ਉਤਾਰੈ ॥ ਨਾਨਕ
ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ਸਦਾ ਸਦਾ ਬਲਿਹਾਰੈ ॥
੪ ॥ ੧ ॥ ੪ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਬਿਖੈ ਬਨੁ ਫੀਕਾ ਤਿਆਗਿ ਰੀ ਸਖੀਏ ਨਾਮੁ
ਮਹਾ ਰਸੁ ਪੀਓ ॥ ਬਿਨੁ ਰਸ ਚਾਖੇ ਬੁਝਿ ਗਈ
ਸਗਲੀ ਸੁਖੀ ਨ ਹੋਵਤ ਜੀਓ ॥ ਮਾਨੁ ਮਹਤੁ
ਨ ਸਕਤਿ ਹੀ ਕਾਈ ਸਾਧਾ ਦਾਸੀ ਥੀਓ ॥
ਨਾਨਕ ਸੇ ਦਰਿ ਸੋਭਾਵੰਤੇ ਜੋ ਪ੍ਰਭਿ ਅਪੁਨੈ ਕੀਓ
॥ ੧ ॥ ਹਰਿਚੰਦਉਰੀ ਚਿਤ ਭ੍ਰਮੁ ਸਖੀਏ ਮ੍ਰਿਗ
ਤ੍ਰਿਸਨਾ ਦ੍ਰੁਮ ਛਾਇਆ ॥ ਚੰਚਲਿ ਸੰਗਿ ਨ
ਚਾਲਤੀ ਸਖੀਏ ਅੰਤਿ ਤਜਿ ਜਾਵਤ ਮਾਇਆ
॥ ਰਸਿ ਭੋਗਣ ਅਤਿ ਰੂਪ ਰਸ ਮਾਤੇ ਇਨ

with the Lord's love, (in the heart) O Nanak ! The slave (devotee) always wants to serve the saints (disciples) of the Lord, provided they are fortunate enough to get this (opportunity of) service of His saints. O Nanak ! My only prayer is that I may be bestowed with the glimpse of the Lord's saints and slaves. (so as to unite with the Lord). (2)

O Beloved Lord ! Your devotees are really fortunate, being pre-destined by the Lord's Will, who always enjoy the company of Your holy saints. Our mind gets purified if we were to recite the sweet nectar of True Name, and the mind gets enlightened (with the light of knowledge). O Brother ! By reciting Lord's True Name, we could get rid of the sufferings of going through the cycle of births and deaths alongwith the obligations of the Yama. O Nanak ! The persons, who have won the acceptance and pleasure of the Lord, could get a glimpse of the True Master. (3)

O Lord ! You are too Great and limitless. Who could recite Your Greatness or praises (virtues) ? The persons, who listen to, or sing Your praises always cross this ocean of life successfully and the sinners also get rid of their various sins. O Nanak ! It is only through the Lord's Grace that all the animals, demons, fools and stone-hearted persons attain salvation and cross this ocean successfully. O Lord ! I have sought Your support only as Your devotee (slave) and would always offer myself as a sacrifice to You. (4-1-4)

Bilawal Mahala - 4 (Bikhai ban phika tiag ri sakhiyai.....)

O friend ! Let us partake (drink) the sweet nectar of True Name as the worldly pleasures or vices are tasteless, which should be discarded. But the whole world has been drowned in the ocean of vicious thoughts and sinful actions as it has not tasted the sweet True Name. Infact, whosoever is engrossed in the love of worldly pleasures, does not enjoy bliss or comforts of life. O Nanak ! Let us not be proud (egoistic) about our status, honour or might, rather we should spend this life in the service of the holy saints !. Such persons find an honourable and worthy place in the Lord's Presence, or among holy saints in the world, as the Lord has accepted them as His slaves. (disciples). (1)

O friend ! The worldly possessions are temporary and shifting (changing places) like the shade of a tree, which is always shifting and not steady. All the worldly possessions are unreal (false) just as we see the morning sky littered (covered) with clouds in the shape of a (non-existing) wonderful town, or a child perceives his own shadow like a ghost (devil) due to his doubts and misgivings, or the deer perceives the shining sand from a distance as a stretch

ਸੰਗਿ ਸੂਖੁ ਨ ਪਾਇਆ ॥ ਧੰਨਿ ਧੰਨਿ ਹਰਿ
ਸਾਧ ਜਨ ਸਖੀਏ ਨਾਨਕ ਜਿਨੀ ਨਾਮੁ
ਧਿਆਇਆ ॥ ੨ ॥ ਜਾਇ ਬਸਹੁ ਵਡਭਾਗਣੀ
ਸਖੀਏ ਸੰਤਾ ਸੰਗਿ ਸਮਾਈਐ ॥ ਤਹ ਦੂਖ ਨ
ਭੂਖ ਨ ਰੋਗੁ ਬਿਆਪੈ ਚਰਨ ਕਮਲ ਲਿਵ
ਲਾਈਐ ॥ ਤਹ ਜਨਮ ਨ ਮਰਣੁ ਨ ਆਵਣੁ
ਜਾਣਾ ਨਿਹਚਲੁ ਸਰਣੀ ਪਾਈਐ ॥ ਪ੍ਰੇਮ ਬਿਛੋਰੁ
ਨ ਮੋਹੁ ਬਿਆਪੈ ਨਾਨਕ ਹਰਿ ਏਕੁ ਧਿਆਈਐ
॥ ੩ ॥ ਦ੍ਰਿਸਟਿ ਧਾਰਿ ਮਨੁ ਬੇਧਿਆ ਪਿਆਰੇ
ਰਤੜੇ ਸਹਜਿ ਸੁਭਾਏ ॥ ਸੇਜ ਸੁਹਾਵੀ ਸੰਗਿ
ਮਿਲਿ ਪ੍ਰੀਤਮ ਅਨਦ ਮੰਗਲ ਗੁਣ ਗਾਏ ॥
ਸਖੀ ਸਹੇਲੀ ਰਾਮ ਰੰਗਿ ਰਾਤੀ ਮਨ ਤਨ ਇਛ
ਪੁਜਾਏ ॥ ਨਾਨਕ ਅਚਰਜੁ ਅਚਰਜ ਸਿਉ
ਮਿਲਿਆ ਕਹਣਾ ਕਛੁ ਨ ਜਾਏ ॥੪॥੨॥੫॥
ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਘਰੁ ੪
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਏਕ ਰੂਪੁ ਸਗਲੋ ਪਾਸਾਰਾ ॥ ਆਪੇ ਬਨਜੁ ਆਪਿ
ਬਿਉਰਾਰਾ ॥ ੧ ॥ ਐਸੇ ਗਿਆਨੁ ਬਿਰਲੇਈ
ਪਾਏ ॥ ਜਤ ਜਤ ਜਾਈਐ ਤਤ ਦ੍ਰਿਸਟਾਏ ॥
੧ ॥ ਰਹਾਉ ॥ ਅਨਿਕ ਰੰਗ ਨਿਰਗੁਨ ਇਕ
ਰੰਗਾ ॥ ਆਪੇ ਜਲੁ ਆਪ ਹੀ ਤਰੰਗਾ ॥ ੨ ॥

of water and runs after it with great joy.

O friend ! This worldly falsehood (Maya) is rather alluring which does not accompany man (after death). Similarly this soul also leaves the body in the end. O Nanak ! No one has ever enjoyed peace or joy out of worldly pleasures and possessions as such the persons, engrossed in worldly pleasures, are always suffering from various afflictions. But O friend ! Blessed are the holy saints, who have recited Lord's True Name ! (2)

O fortunate friend ! Let us unite with the Lord and immerse in the love of the Lord in the company of holy saints, as we are rather fortunate, (being pre-destined by Lord's Will). When we imbibe the love of the lotus-feet of the saints we get rid of all our sufferings, hunger (for worldly possessions) or other maladies; since such persons have taken the support of the holy saints. They do not have the fear of the Yama (god of death) or suffer through various forms of life (eighty-four lakhs) in the cycle of births and deaths. They get imbued with the love of the Lord as such they do not suffer separation from the Lord. They recite True Name only and do not get ensnared by Maya (worldly falsehood). (3)

O dear friend ! The heart of the persons, who are blessed with the Lord's Grace, is imbued with the love of the Lord and they have enjoyed the bliss of the conjugal love of the Lord spouse in the state of equipoise and enjoy the bliss of singing the Lord's praises. O Nanak ! The person, who is imbued with the love of the Lord, gets the acceptance and pleasure of the Lord ; thus getting all the desires of body and mind fulfilled.

The holy saints have merged with the Lord being (wonder-struck) thrilled with the wonderful Lord which is rather difficult to explain. (4 - 2 - 5)

Rag Bilawal Mahala - 5 Ghar - 4 Ik onkar satgur prasad
(*Ek roop saglo pasara.....*)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! This whole universe has been created as an embodiment of the Lord by Himself, as this (business) drama in the world is representing the Lord Himself while He Himself is the trader in this business of life. (1)

There is hardly any (rare) person, who realises this (knowledge) fact that wherever we look around, the same Lord is seen pervading everywhere. (Pause - 1)

The same Lord is prevalent in various hues and forms of life and He Himself is abiding aloof in a single form (formless). The

ਆਪ ਹੀ ਮੰਦਰੁ ਆਪਹਿ ਸੇਵਾ ॥ ਆਪ ਹੀ
ਪੂਜਾਰੀ ਆਪ ਹੀ ਦੇਵਾ ॥ ੩ ॥ ਆਪਹਿ ਜੋਗ
ਆਪ ਹੀ ਜੁਗਤਾ ॥ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਦ ਹੀ
ਮੁਕਤਾ ॥ ੪ ॥ ੧ ॥ ੬ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਆਪਿ ਉਪਾਵਨ ਆਪਿ ਸਧਰਨਾ ॥ ਆਪਿ
ਕਰਾਵਨ ਦੋਸੁ ਨ ਲੈਨਾ ॥ ੧ ॥ ਆਪਨ ਬਚਨੁ
ਆਪ ਹੀ ਕਰਨਾ ॥ ਆਪਨ ਬਿਭਉ ਆਪ ਹੀ
ਜਰਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਪ ਹੀ ਮਸਟਿ
ਆਪ ਹੀ ਬੁਲਨਾ ॥ ਆਪ ਹੀ ਅਛਲੁ ਨ ਜਾਈ
ਛਲਨਾ ॥ ੨ ॥ ਆਪ ਹੀ ਗੁਪਤ ਆਪਿ
ਪਰਗਟਨਾ ॥ ਆਪ ਹੀ ਘਟਿ ਘਟਿ ਆਪਿ
ਅਲਿਪਨਾ ॥ ੩ ॥ ਆਪੇ ਅਵਿਗਤੁ ਆਪ
ਸੰਗਿ ਰਚਨਾ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਕੇ ਸਭਿ
ਜਚਨਾ ॥ ੪ ॥ ੨ ॥ ੭ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਭੂਲੇ ਮਾਰਗੁ ਜਿਨਹਿ ਬਤਾਇਆ ॥ ਐਸਾ ਗੁਰੁ
ਵਡਭਾਰੀ ਪਾਇਆ ॥ ੧ ॥ ਸਿਮਰਿ ਮਨਾ
ਰਾਮ ਨਾਮੁ ਚਿਤਾਰੇ ॥ ਬਸਿ ਰਹੇ ਹਿਰਦੈ ਗੁਰ
ਚਰਨ ਪਿਆਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਮਿ ਕ੍ਰੋਧਿ
ਲੋਭਿ ਮੋਹਿ ਮਨੁ ਲੀਨਾ ॥ ਬੰਧਨ ਕਾਟਿ ਮੁਕਤਿ
ਗੁਰਿ ਕੀਨਾ ॥ ੨ ॥ ਦੁਖ ਸੁਖ ਕਰਤ ਜਨਮਿ

Lord is the only creator Himself in the form of life- giving water and Himself is seen in the form of waves or bubbles of water in it. (2)

O Nanak ! The Lord Himself is the building or Abode (temple) wherein He Himself is serving as a Pujari (Pandit). He Himself is the worshipper and Himself the god established in the temple, who is being worshipped. (like Shiva). (3)

O Nanak ! The Lord Himself is the Yoga, and Himself is the mendicant (Yogi) immersed in the Yogic exercises. The True Master of this slave is always merged with the Lord-Sublime, being free from the worldly bondage or pleasures. (4 - 1 - 6)

Bilawal Mahala - 5 (*Aap upavan aap sadharna.....*)

O Brother ! The Lord is Himself the creator of the universe and Himself is the support or mainstay of all. He Himself is the cause of everything happening around in the world, but remains aloof so that He does not take the responsibility (blame) of anything happening in the world on Himself. (1)

O Brother ! The Lord Himself is the speaker and Himself is (in the form of) the speech. The Lord Himself is the Greatest power possessing the might and Himself maintains this status. (He Himself arranges to assume the kingship of this kingdom and then functions as a king). (Pause - 1)

The Lord Himself is always maintaining complete silence and then He Himself engages in speech. He is above all this deceit (in the world) and cannot be deceived by anyone. (2)

The Lord is hidden from the world and then Himself appears in various forms and is seen pervading everywhere. He Himself remains aloof and distinct from all and then Himself mingles with everyone, being omni-present. (3)

O Nanak ! The Lord is aloof and distinct from all rituals or (functions) actions and Himself is mingled with the whole creation. O Nanak ! The whole lot of human beings are like beggars before the Lord. (4 - 2 - 7)

Bilawal Mahala - 5 (*Bhoole marag jineh bata'ya.....*)

O Brother ! We have got united with such a Guru due to our good fortune, being pre-destined by Lord's Will, who has enlightened us with knowledge through His teachings, though we were forgetful of the Lord, (and never recited True Name) (1)

O my mind ! Let us recite the Lord's True Name through the Guru's guidance. The holy saints always inculcate the love of the lotus feet of the Guru in their hearts and then recite True Name. (Pause - 1)

The Guru has emancipated us from the bondage of the vices like sexual desires, anger, greed and worldly attachments which had subdued (controlled) our mind. (2)

ਫੁਨਿ ਮੂਆ ॥ ਚਰਨ ਕਮਲ ਗੁਰਿ ਆਸ੍ਰਮੁ
ਦੀਆ ॥ ੩ ॥ ਅਗਨਿ ਸਾਗਰ ਬੁਭਤ ਸੰਸਾਰਾ
॥ ਨਾਨਕ ਬਾਹ ਪਕਰਿ ਸਤਿਗੁਰਿ ਨਿਸਤਾਰਾ
॥ ੪ ॥ ੩ ॥ ੮ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਤਨੁ ਮਨੁ ਧਨੁ ਅਰਪਉ ਸਭੁ ਅਪਨਾ ॥ ਕਵਨ
ਸੁ ਮਤਿ ਜਿਤੁ ਹਰਿ ਹਰਿ ਜਪਨਾ ॥ ੧ ॥ ਕਰਿ
ਆਸਾ ਆਇਓ ਪ੍ਰਭ ਮਾਗਨਿ ॥ ਤੁਮ੍ਹ ਪੇਖਤ
ਸੋਭਾ ਮੇਰੈ ਆਗਨਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਿਕ
ਜੁਗਤਿ ਕਰਿ ਬਹੁਤੁ ਬੀਚਾਰਉ ॥ ਸਾਧਸੰਗਿ
ਇਸੁ ਮਨਹਿ ਉਧਾਰਉ ॥ ੨ ॥ ਮਤਿ ਬੁਧਿ
ਸੁਰਤਿ ਨਾਹੀ ਚਤੁਰਾਈ ॥ ਤਾ ਮਿਲੀਐ ਜਾ
ਲਏ ਮਿਲਾਈ ॥ ੩ ॥ ਨੈਨ ਸੰਤੋਖੇ ਪ੍ਰਭ ਦਰਸਨੁ
ਪਾਇਆ ॥ ਕਹੁ ਨਾਨਕ ਸਫਲੁ ਸੋ ਆਇਆ
॥ ੪ ॥ ੪ ॥ ੯ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਮਾਤ ਪਿਤਾ ਸੁਤ ਸਾਥਿ ਨ ਮਾਇਆ ॥ ਸਾਧ
ਸੰਗਿ ਸਭੁ ਦੂਖੁ ਮਿਟਾਇਆ ॥ ੧ ॥ ਰਵਿ
ਰਹਿਆ ਪ੍ਰਭੁ ਸਭ ਮਹਿ ਆਪੇ ॥ ਹਰਿ ਜਪੁ
ਰਸਨਾ ਦੁਖੁ ਨ ਵਿਆਪੇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਤਿਖਾ ਭੂਖ ਬਹੁ ਤਪਤਿ ਵਿਆਪਿਆ ॥ ਸੀਤਲ
ਭਏ ਹਰਿ ਹਰਿ ਜਸੁ ਜਾਪਿਆ ॥ ੨ ॥ ਕੋਟਿ
ਜਤਨ ਸੰਤੋਖੁ ਨ ਪਾਇਆ ॥ ਮਨੁ ਤ੍ਰਿਪਤਾਨਾ

The Guru has given us the support of His lotus-feet and we undergo sufferings or comforts (joy and sorrow) and the cycle of births and deaths depending on our own actions. (3)

O Nanak ! The Guru has saved this world by giving His helping hand, which was burning in the fire of its worldly desires and drowning in this ocean of life. (4 - 3 - 8)

Bilawal Mahala - 5 (*Ta'n ma'n dhan arpou sabh apna.....*)

O True Master ! May I be bestowed with the right (type of) wisdom through Your Grace so that I could always recite Your True Name ! I have surrendered my body, mind and wealth to the Lord. (1)

O Lord ! I had approached You with great hopes and by having a glimpse of Your vision I have enjoyed the bliss and thrill of Your glimpse and I have blossomed forth within (my heart) having won honour and acclaim. (Pause - 1)

O Lord ! I have realised with great efforts and deliberations through Your Grace that I could purify and improve my mind by reciting Your True Name in the company of the holy saints. (2)

O Brother ! One could unite with the Lord only when the Lord unites someone with Himself through His Grace. I do not possess any wisdom or cleverness for dealing with other persons or for meditation. (3)

O Nanak ! Our eyes got fully satiated when we perceived a glimpse of the Lord. We realised only then that the life of such a person (birth in the world) was really fruitful and worthwhile (who perceives the Lord). (4 - 4 - 9)

Bilawal Mahala - 5 (*Maat pita sut sath na maya.....*)

O Brother ! Let it be clearly understood that in the end (after death) except Lord's True Name, all other persons like mother, father, son or other worldly possessions (part of Maya) will not accompany us (to the next world). But we could cast away all our ills and sufferings by joining the company of the holy saints (and by reciting True Name). (1)

The Lord Himself is mingled with all the beings, and no afflictions or sufferings will come near us by reciting True Name with the tongue. (Pause - 1)

O Brother ! The hunger (fire) for worldly possessions, the thirst or hunger for amassing various worldly possessions and the malady of its (fire) love was troubling us all the time but on reciting True Name, the heart was satiated and there was peace and tranquillity within (the heart). (2)

ਹਰਿ ਗੁਣ ਗਾਇਆ ॥ ੩ ॥ ਦੇਹੁ ਭਗਤਿ

ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ॥ ਨਾਨਕ ਕੀ ਬੇਨਤੀ ਸੁਆਮੀ

॥ ੪ ॥ ੫ ॥ ੧੦ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਗੁਰੁ ਪੂਰਾ ਵਡਭਾਰੀ ਪਾਈਐ ॥ ਮਿਲਿ ਸਾਧੂ

ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥ ੧ ॥ ਪਾਰਬ੍ਰਹਮ

ਪ੍ਰਭ ਤੇਰੀ ਸਰਨਾ ॥ ਕਿਲਬਿਖ ਕਾਟੈ ਭਜੁ

ਗੁਰ ਕੇ ਚਰਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਵਰਿ

ਕਰਮ ਸਭਿ ਲੋਕਾਚਾਰ ॥ ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ

ਹੋਇ ਉਧਾਰ ॥ ੨ ॥ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ

ਬੀਚਾਰੇ ॥ ਜਪੀਐ ਨਾਮੁ ਜਿਤੁ ਪਾਰਿ ਉਤਾਰੇ ॥

੩ ॥ ਜਨ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ ਕਰੀਐ

॥ ਸਾਧੂ ਧੂਰਿ ਮਿਲੈ ਨਿਸਤਰੀਐ ॥ ੪ ॥ ੬ ॥

੧੧ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਗੁਰ ਕਾ ਸਬਦੁ ਰਿਦੇ ਮਹਿ ਚੀਨਾ ॥ ਸਗਲ

ਮਨੋਰਥ ਪੂਰਨ ਆਸੀਨਾ ॥ ੧ ॥ ਸੰਤ ਜਨਾ

ਕਾ ਮੁਖੁ ਉਜਲੁ ਕੀਨਾ ॥ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨਾ

ਨਾਮੁ ਦੀਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅੰਧ ਕੂਪ ਤੇ

ਕਰੁ ਗਹਿ ਲੀਨਾ ॥ ਜੈ ਜੈ ਕਾਰੁ ਜਗਤਿ

ਪ੍ਰਗਟੀਨਾ ॥ ੨ ॥ ਨੀਚਾ ਤੇ ਉਚ ਉਨ ਪੂਰੀਨਾ

॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਮਹਾ ਰਸੁ ਲੀਨਾ ॥ ੩ ॥ ਮਨ

There was no peace of mind or satisfaction in spite of all our efforts, and all the millions of efforts were wasted without any success. O True Master! This mind has been satiated once we started singing the praises of the Lord and eulogising His virtues. (3)

O Nanak ! My only prayer to the Lord is that He may enable me to worship Him (to recite His True Name) through His Grace. (4 - 5 - 10)

Bilawal Mahala - 5 (*Gur poora vadbhagi pa'ieai.....*)

O Brother ! We could attain the perfect Guru through our great good fortune, and then recite the Lord's True Name through His Grace in the company of the holy saints. (1)

O True Master ! We have sought Your support; moreover our sins could be washed away by serving the lotus-feet of the Guru. (Pause - 1)

O Brother ! Apart from reciting True Name, all other jobs are just a show off (to others). This human being could cross this ocean of life successfully, provided he joins the company of holy saints. (2)

We have deliberated over (27) Smritis, six Shastras and four Vedas and have realised that we should recite the True Name of the Lord. This has helped many saints to attain salvation in this world. (3)

O Nanak ! May the Lord bestow on us the dust of the lotus-feet of the holy saints, so that we could cross this ocean of life successfully. (4 - 6 - 11)

Bilawal Mahala - 5 (*Gur ka sabad ridai mein cheena ...*)

O Brother ! The Guru-minded persons, who have understood and followed the Guru's message (teachings) have attained self-realisation, and all their desires are fulfilled. (1)

The Guru-minded persons, who have been blessed with the Lord's True Name through His Grace, have been honoured and acclaimed in the Lord's presence. (Pause - 1)

The Lord has helped such persons with His helping hand and saved them from falling in the blind well of this worldly falsehood. Then they have been enlightened and acclaimed all over the world with honour and prestige. Such persons have become great in status from the lowest level through the Grace of the Lord and have become virtuous from being without any quality of heart. They have been filled with the nectar of True Name and inculcated its love in the heart. (3)

ਤਨ ਨਿਰਮਲ ਪਾਪ ਜਲਿ ਖੀਨਾ ॥ ਕਹੁ ਨਾਨਕ

ਪ੍ਰਭ ਭਏ ਪ੍ਰਸੰਨਾ ॥ ੪ ॥ ੭ ॥ ੧੨ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸਗਲ ਮਨੋਰਥ ਪਾਈਅਹਿ ਮੀਤਾ ॥ ਚਰਨ

ਕਮਲ ਸਿਉ ਲਾਈਐ ਚੀਤਾ ॥ ੧ ॥ ਹਉ

ਬਲਿਹਾਰੀ ਜੋ ਪ੍ਰਭੁ ਧਿਆਵਤ ॥ ਜਲਨਿ ਬੁਝੈ

ਹਰਿ ਹਰਿ ਗੁਨ ਗਾਵਤ ॥ ੧ ॥ ਰਹਾਉ ॥

ਸਫਲ ਜਨਮੁ ਹੋਵਤ ਵਡਭਾਰੀ ॥ ਸਾਧਸੰਗਿ

ਰਾਮਹਿ ਲਿਵ ਲਾਗੀ ॥ ੨ ॥ ਮਤਿ ਪਤਿ ਧਨੁ

ਸੁਖ ਸਹਜ ਅਨੰਦਾ ॥ ਇਕ ਨਿਮਖ ਨ ਵਿਸਰਹੁ

ਪਰਮਾਨੰਦਾ ॥ ੩ ॥ ਹਰਿ ਦਰਸਨ ਕੀ ਮਨਿ

ਪਿਆਸ ਘਨੇਰੀ ॥ ਭਨਤਿ ਨਾਨਕ ਸਰਣਿ ਪ੍ਰਭ

ਤੇਰੀ ॥ ੪ ॥ ੮ ॥ ੧੩ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਮੋਹਿ ਨਿਰਗੁਨ ਸਭ ਗੁਣਹ ਬਿਹੂਨਾ ॥ ਦਇਆ

ਧਾਰਿ ਅਪੁਨਾ ਕਰਿ ਲੀਨਾ ॥ ੧ ॥ ਮੇਰਾ ਮਨੁ

ਤਨੁ ਹਰਿ ਗੋਪਾਲਿ ਸੁਹਾਇਆ ॥ ਕਰਿ ਕਿਰਪਾ

ਪ੍ਰਭੁ ਘਰ ਮਹਿ ਆਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥

ਭਗਤਿ ਵਛਲ ਭੈ ਕਾਟਨਹਾਰੇ ॥ ਸੰਸਾਰ

ਸਾਗਰ ਅਬ ਉਤਰੇ ਪਾਰੇ ॥ ੨ ॥ ਪਤਿਤ

ਪਾਵਨ ਪ੍ਰਭ ਬਿਰਦੁ ਬੇਦਿ ਲੇਖਿਆ ॥ ਪਾਰਬ੍ਰਹਮੁ

ਸੋ ਨੈਨਹੁ ਪੇਖਿਆ ॥ ੩ ॥ ਸਾਧਸੰਗਿ ਪ੍ਰਗਟੇ

O Nanak ! They have purified their body and mind (soul) with the help of the nectar of True Name and have cast away (burnt) all their sins, as they have won the pleasure of the Lord, being His saints. (4 - 7 - 12)

Bilawal Mahala - 5 (*Sagal manorath pa'ieeai meeta.....*)

O friend ! We could get all our desires fulfilled by inculcating the love of the lotus-feet of the Lord in our hearts. (1)

I would offer myself as a sacrifice to the Guru-minded persons, who always recite the Lord's True Name who worship the True Master by singing His praises. Thus we could extinguish the fire of worldly desires within us. (We could cast away our worldly desires). (Pause - 1)

Some fortunate Guru-minded persons have thus made a success of this human life as they have been imbued with the love of the Lord's True Name in the company of the holy saints. (2)

O Lord, bestower of the eternal bliss ! My only prayer is that I may never forsake Your True Name even for a moment, as it gives me great joy and bliss to remember You. (to worship You). The common average man, however, finds great pleasure in having good intelligence (wisdom), lot of honour and wealth and enjoys the bliss of worldly possessions in the (routine) normal manner. (3)

O Nanak ! I am pining for meeting and uniting with the Lord. O Lord ! May You bless me with a glimpse of Your vision through Your Grace as I have sought refuge at Your lotus-feet! (4 - 8 - 13)

Bilawal Mahala - 5 (*Mohai nirgunn sabh guneh bihuna.....*)

O Brother ! I was unvirtuous person, full of sinful actions, being devoid of all virtues, but the Lord has accepted me as His slave (disciple) through His Grace and munificence. (1)

But now my body and mind (soul) has been surrendered to the lotus-feet of the Lord-benefactor, the sustainer of all, and is stabilised in this position with honour and acclaim. The Lord has blessed me with His Grace, so that now the True Master abides in my heart. (Pause - 1)

O Lord ! You are the beloved (darling) of all the holy saints, and have cast away the fear-complex of all of them. We could cross this ocean of life successfully with the support of Your True Name. (2)

O Lord ! Now we have perceived Your glimpse with our own eyes, and seen the True Master of the whole universe. Now we have realised that You have purified all the sinners, being their True Master. This has become Your moral duty even as is stated in the Vedas. (3)

ਨਾਰਾਇਣ ॥ ਨਾਨਕ ਦਾਸ ਸਭਿ ਦੂਖ

ਪਲਾਇਣ ॥ ੪ ॥ ੯ ॥ ੧੪ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਕਵਨੁ ਜਾਨੈ ਪ੍ਰਭ ਤੁਮ੍ਹਰੀ ਸੇਵਾ ॥ ਪ੍ਰਭ

ਅਵਿਨਾਸੀ ਅਲਖ ਅਭੇਵਾ ॥ ੧ ॥ ਗੁਣ

ਬੇਅੰਤ ਪ੍ਰਭ ਗਹਿਰ ਗੰਭੀਰੇ ॥ ਉਚ ਮਹਲ

ਸੁਆਮੀ ਪ੍ਰਭ ਮੇਰੇ ॥ ਤੂ ਅਪਰੰਪਰ ਠਾਕੁਰ ਮੇਰੇ

॥ ੧ ॥ ਰਹਾਉ ॥ ਏਕਸ ਬਿਨੁ ਨਾਹੀ ਕੋ ਦੂਜਾ

॥ ਤੁਮ੍ਹਰੀ ਜਾਨਹੁ ਅਪਨੀ ਪੂਜਾ ॥ ੨ ॥

ਆਪਹੁ ਕਛੂ ਨ ਹੋਵਤ ਭਾਈ ॥ ਜਿਸੁ ਪ੍ਰਭ

ਦੇਵੈ ਸੋ ਨਾਮੁ ਪਾਈ ॥ ੩ ॥ ਕਹੁ ਨਾਨਕ ਜੋ

ਜਨੁ ਪ੍ਰਭ ਭਾਇਆ ॥ ਗੁਣ ਨਿਧਾਨ ਪ੍ਰਭ ਤਿਨ

ਹੀ ਪਾਇਆ ॥ ੪ ॥ ੧੦ ॥ ੧੫ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਮਾਤ ਗਰਭ ਮਹਿ ਹਾਥ ਦੇ ਰਾਖਿਆ ॥ ਹਰਿ

ਰਸੁ ਛੋਡਿ ਬਿਖਿਆ ਫਲੁ ਚਾਖਿਆ ॥ ੧ ॥

ਭਜੁ ਗੋਬਿਦ ਸਭ ਛੋਡਿ ਜੰਜਾਲ ॥ ਜਬ ਜਮੁ

ਆਇ ਸੰਘਾਰੈ ਮੂੜੇ ਤਬ ਤਨੁ ਬਿਨਸਿ ਜਾਇ

ਬੇਹਾਲ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਨੁ ਮਨੁ ਧਨੁ

ਅਪਨਾ ਕਰਿ ਥਾਪਿਆ ॥ ਕਰਨਹਾਰੁ ਇਕ

ਨਿਮਖ ਨ ਜਾਪਿਆ ॥ ੨ ॥ ਮਹਾ ਮੋਹ ਅੰਧ

ਕੂਪ ਪਰਿਆ ॥ ਪਾਰਬ੍ਰਹਮੁ ਮਾਇਆ ਪਟਲਿ

O Nanak ! The Guru-minded persons, who join the company of the holy saints through Your Grace, get the Lord's love automatically inculcated in their hearts. We have also got rid of all our ills and sufferings by joining the company of the slaves of the True Master. (The devotees of the Lord have cast away all their sufferings by uniting with the Lord.) (4 - 9 - 14)

Bilawal Mahala -5 (*Koun janai prabh tumri seva....*)

O Lord ! You are imperishable, limitless and deathless True Master, who is beyond our comprehension. How could we realise Your service and how could we perform it ? (1)

O True Master ! Your virtues are many and varied and Your depth is beyond any probe, while You are stabilised in Your place (Abode) which is beyond our approach.

O my True Master ! Your abode and the palace of (company of) the holy saints is very pure and the highest. (of all places). O Lord ! You are the True Master, being beyond the reach of this world. (Pause - 1)

O Lord ! There is no other second power, on par with You, as such You alone know how to serve or worship You ? (2)

O Brother ! We cannot achieve any success through our own efforts or clever moves. Infact, the person, who is blessed with the benevolence of the (Guru) Lord through His Grace, could recite the Lord's True Name. (3)

O Nanak ! The (devotee) person, who wins the pleasure and acceptance of the Lord, the ocean of virtues, could attain unison with the Lord, and then merge with Him. (4 - 10 - 15)

Bilawal Mahala - 5 (*Maat garbh meh hath deh rakhia....*)

O Brother ! Why have You forgotten the Lord who has protected you in the fire of the mother's womb, with His helping hand ? Instead of reciting His True Name, You are engrossed in the love of worldly pleasures, full of vices and sins. (1)

O foolish Man ! Let us recite Lord's True Name, leaving aside all our worldly bondage. When the death comes, Your body will be (punished) taken by the Yama, and this body will mingle with dust, while you will suffer all sorts of tribulations. (Pause - 1)

O human being ! You have taken (considered) your body, mind and wealth as Your own, whereas you have not recited the True Name of the Lord for a moment even, who had created you. (2)

O foolish Man ! You have fallen in the abyss of ignorance like a blind well. You have totally forgotten the True Name of the Lord due to the wall (curtain) of this worldly falsehood (Maya)

ਬਿਸਰਿਆ ॥ ੩ ॥ ਵਡੈ ਭਾਗਿ ਪ੍ਰਭ ਕੀਰਤਨੁ
ਗਾਇਆ ॥ ਸੰਤਸੰਗਿ ਨਾਨਕ ਪ੍ਰਭੁ ਪਾਇਆ
॥ ੪ ॥ ੧੧ ॥ ੧੬ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧ ਭਾਈ ॥ ਨਾਨਕ ਹੋਆ
ਪਾਰਬ੍ਰਹਮੁ ਸਹਾਈ ॥ ੧ ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ
ਘਣੇ ॥ ਗੁਰੁ ਪੂਰਾ ਪੂਰੀ ਜਾ ਕੀ ਬਾਣੀ ਅਨਿਕ
ਗੁਣਾ ਜਾ ਕੇ ਜਾਹਿ ਨ ਗਣੇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸਗਲ ਸਰੰਜਾਮ ਕਰੇ ਪ੍ਰਭੁ ਆਪੇ ॥ ਭਏ ਮਨੋਰਥ
ਸੇ ਪ੍ਰਭੁ ਜਾਪੇ ॥ ਅਰਥ ਧਰਮ ਕਾਮ ਮੋਖ ਕਾ
ਦਾਤਾ ॥ ਪੂਰੀ ਭਈ ਸਿਮਰਿ ਸਿਮਰਿ ਬਿਧਾਤਾ
॥ ੩ ॥ ਸਾਧਸੰਗਿ ਨਾਨਕਿ ਰੰਗੁ ਮਾਣਿਆ ॥
ਘਰਿ ਆਇਆ ਪੂਰੈ ਗੁਰਿ ਆਣਿਆ ॥ ੪ ॥
੧੨ ॥ ੧੭ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸ੍ਰਬ ਨਿਧਾਨ ਪੂਰਨ ਗੁਰਦੇਵ ॥ ੧ ॥ ਰਹਾਉ
॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਤ ਨਰ ਜੀਵੇ ॥ ਮਰਿ
ਖੁਆਰੁ ਸਾਕਤ ਨਰ ਥੀਵੇ ॥ ੧ ॥ ਰਾਮ ਨਾਮੁ
ਹੋਆ ਰਖਵਾਰਾ ॥ ਝਖ ਮਾਰਉ ਸਾਕਤੁ ਵੇਚਾਰਾ
॥ ੨ ॥ ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਪਚਹਿ ਘਨੇਰੇ ॥
ਮਿਰਤਕ ਫਾਸ ਗਲੈ ਸਿਰਿ ਪੈਰੇ ॥ ੩ ॥ ਕਹੁ
ਨਾਨਕ ਜਪਹਿ ਜਨ ਨਾਮ ॥ ਤਾ ਕੇ ਨਿਕਟਿ ਨ
ਆਵੈ ਜਾਮ ॥ ੪ ॥ ੧੩ ॥ ੧੮ ॥

between Your soul and the Prime-soul. (3)

O Nanak ! The Guru-minded persons, who are fortunate enough and pre-destined by Lord's Will, have sung the praises of the Lord through the Guru's Word (Kirtan). They have attained the True Master in the company of the holy saints and merged with Him. (4 - 11 - 16)

Bilawal Mahala - 5 (*Maat pita sut bandhap bhaiee.....*)

O Nanak ! The Lord has acted as our supporter through the Guru's Grace just as the mother, father, son or other relations render us help. (1)

Now we have gained various kinds of comforts and joy through the Guru's benevolence as the Guru is perfect, whereas the Guru's Word is true and of the highest order. The virtues of the True Master are limitless and beyond count, which we cannot evaluate. (Pause - 1)

O Brother ! The Lord has bestowed all the comforts of life on us, which have been organised by the Lord Himself, and the Lord has arranged for various means of joy Himself. Now all our desires have been fulfilled as we have recited the Lord's True Name. (2)

By worshipping (remembering) the Guru we have got our wishes satisfied as He has blessed us with all the four gifts of life like Dharam, Arth, Kaam and Mokh. (duty, wealth, pleasure and salvation) (3)

O Nanak ! We have enjoyed the bliss of the Lord's True Name in the company of the holy saints, as such our mind has been stabilised within ourselves through the Guru's Word (Message) and we have attained self-realisation. (4 - 12 - 17)

Bilawal Mahala - 5 (*Sarb nidhan pooran Gurdev.....*)

O Brother ! The perfect Guru is the Master of all worldly treasures and the persons, who recite the Lord's True Name in the company of such a Guru, really lead a worthwhile or fruitful life. (they are only alive). However, the persons, devoid of the Lord's love, face death after leading a wasteful and troublesome life. (1)

O Brother ! The Lord's True Name is the real protector of the Guru-minded persons, whereas the self-willed person, bereft of the True Name, leads a wasteful life, without achieving anything. (2)

Such persons, burn themselves in the fire of worldly desires as they are engrossed in the slander of the holy saints. They (dead bodies) are chained with a noose around the neck by the Yama and long by punishing them (with sticks on the head or feet). (3)

O Nanak ! The persons, who recite True Name in the world, are not approached by the Yama (god of death) being afraid of them. (4 - 13 - 18)

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਘਰੁ ੪
ਦੁਪਦੇ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Rag Bilawal Mahala - 5 Ghar -4 Dupade Ik onkar satgur prasad (Kavan sanjog milou prabh apnai.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

ਕਵਨ ਸੰਜੋਗ ਮਿਲਉ ਪ੍ਰਭ ਅਪਨੇ ॥ ਪਲੁ

O Guru ! Pray tell us what means should be adopted by us so as to perceive a glimpse of the Lord, and then merge with the True Lord by reciting True Name. (1)

ਪਲੁ ਨਿਮਖ ਸਦਾ ਹਰਿ ਜਪਨੇ ॥ ੧ ॥ ਚਰਨ

O Brother ! We should worship the lotus-feet of the True Master daily. O Lord ! May we be blessed with such a wisdom that we could unite with the beloved Lord ! (Pause -1)

ਕਮਲ ਪ੍ਰਭ ਕੇ ਨਿਤ ਧਿਆਵਉ ॥ ਕਵਨ ਸੁ

O True Master ! May I be bestowed with Your Grace so that I may not forsake the Lord's True Name any time! (2 - 1 - 19)

ਮਤਿ ਜਿਤੁ ਪ੍ਰੀਤਮੁ ਪਾਵਉ ॥ ੧ ॥ ਰਹਾਉ ॥

Bilawal Mahala - 5 (Charan kamal prabh hirdai dhiai.....)

ਐਸੀ ਕ੍ਰਿਪਾ ਕਰਹੁ ਪ੍ਰਭ ਮੇਰੇ ॥ ਹਰਿ ਨਾਨਕ

O Brother ! We have got rid of all the ills and maladies of body and mind by inculcating the love of the lotus-feet of the True Master in our heart, and we have enjoyed the eternal bliss. (1)

ਬਿਸਰੁ ਨ ਕਾਹੂ ਬੇਰੇ ॥ ੨ ॥ ੧ ॥ ੧੯ ॥

Then the Guru has bestowed me with the boon of True Name, which has cast away the sufferings of the cycle of births and deaths from my mind. Now my human life has been fruitful and this life has been lived for a certain purpose, making it a success. (Pause-1)

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਚਰਨ ਕਮਲ ਪ੍ਰਭ ਹਿਰਦੈ ਧਿਆਏ ॥ ਰੋਗ

O True Master ! Your Greatness is too great for us and Your praises are really of the purest and highest form, and Your description is beyond any efforts, as it is indescribable, while the Guru's Word (Gurbani) is sweet like the nectar. O Nanak ! The learned persons always lead a successful life by reciting the True Name with the help of the Guru's Word (message). (2 - 2 - 20)

ਗਏ ਸਗਲੇ ਸੁਖ ਪਾਏ ॥ ੧ ॥ ਗੁਰਿ ਦੁਖ

Bilawal Mahala - 5 (Saant paiee Gur satgur poorai.....)

ਕਾਟਿਆ ਦੀਨੋ ਦਾਨੁ ॥ ਸਫਲ ਜਨਮੁ ਜੀਵਨ

O Brother ! The Guru has bestowed us bliss and peace of mind, which has given us complete peace and tranquillity, thus we could listen to the all-pervasive (unstrung) music of Nature. (Pause-1)

ਪਰਵਾਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਕਥ ਕਥਾ ਅੰਮ੍ਰਿਤ

Now we have got rid of the sufferings of the body, maladies of the mind, sins and vicious thoughts; and all our afflictions and sinful actions have also been cast away. (1)

ਪ੍ਰਭ ਬਾਨੀ ॥ ਕਹੁ ਨਾਨਕ ਜਪਿ ਜੀਵੇ ਗਿਆਨੀ

O Nanak ! The Lord has saved (protected) my honour when I recited the True Name of the Lord in the company of the holy saints. Thus I have enjoyed the bliss of life by uniting with the Lord-spouse. (2 - 3 - 21)

॥ ੨ ॥ ੨ ॥ ੨੦ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸਾਂਤਿ ਪਾਈ ਗੁਰਿ ਸਤਿਗੁਰਿ ਪੂਰੇ ॥ ਸੁਖ ਉਪਜੇ

Bilawal Mahala - 5 (Mamta moh dhroh ma'd mata ...)

ਬਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਾਪ

This human being is caught in the bondage of horrible and arduous, vicious and sinful considerations, being engrossed in the

ਪਾਪ ਸੰਤਾਪ ਬਿਨਾਸੇ ॥ ਹਰਿ ਸਿਮਰਤ

ਕਿਲਵਿਖ ਸਭਿ ਨਾਸੇ ॥ ੧ ॥ ਅਨਦੁ ਕਰਹੁ

ਮਿਲਿ ਸੁੰਦਰ ਨਾਰੀ ॥ ਗੁਰਿ ਨਾਨਕਿ ਮੇਰੀ

ਪੈਜ ਸਵਾਰੀ ॥ ੨ ॥ ੩ ॥ ੨੧ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਮਮਤਾ ਮੋਹ ਧ੍ਰੋਹ ਮਦਿ ਮਾਤਾ ਬੰਧਨਿ ਬਾਧਿਆ

ਅਤਿ ਬਿਕਰਾਲ ॥ ਦਿਨੁ ਦਿਨੁ ਛਿਜਤ ਬਿਕਾਰ
ਕਰਤ ਅਉਧ ਫਾਹੀ ਫਾਥਾ ਜਮ ਕੈ ਜਾਲ ॥ ੧
॥ ਤੇਰੀ ਸਰਣਿ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥ ਮਹਾ
ਬਿਖਮ ਸਾਗਰੁ ਅਤਿ ਭਾਰੀ ਉਧਰਹੁ ਸਾਧੂ
ਸੰਗਿ ਰਵਾਲਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪ੍ਰਭ ਸੁਖਦਾਤੇ
ਸਮਰਥ ਸੁਆਮੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮਰਾ ਮਾਲ
॥ ਭ੍ਰਮ ਕੇ ਬੰਧਨ ਕਾਟਹੁ ਪਰਮੇਸਰ ਨਾਨਕ ਕੇ
ਪ੍ਰਭ ਸਦਾ ਕ੍ਰਿਪਾਲ ॥ ੨ ॥੪ ॥ ੨੨ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸਗਲ ਅਨੰਦੁ ਕੀਆ ਪਰਮੇਸਰਿ ਅਪਣਾ
ਬਿਰਦੁ ਸਮ੍ਹਾਰਿਆ ॥ ਸਾਧ ਜਨਾ ਹੋਏ
ਕਿਰਪਾਲਾ ਬਿਗਸੇ ਸਭਿ ਪਰਵਾਰਿਆ ॥ ੧
॥ ਕਾਰਜੁ ਸਤਿਗੁਰਿ ਆਪਿ ਸਵਾਰਿਆ ॥ ਵਡੀ
ਆਰਜਾ ਹਰਿ ਗੋਬਿੰਦ ਕੀ ਸੂਖ ਮੰਗਲ
ਕਲਿਆਣ ਬੀਚਾਰਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥
ਵਣ ਤ੍ਰਿਣ ਤ੍ਰਿਭਵਣ ਹਰਿਆ ਹੋਏ ਸਗਲੇ
ਜੀਅ ਸਾਧਾਰਿਆ ॥ ਮਨ ਇਛੇ ਨਾਨਕ ਫਲ
ਪਾਏ ਪੂਰਨ ਇਛ ਪੁਜਾਰਿਆ ॥ ੨॥੫॥੨੩॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਜਿਸੁ ਉਪਰਿ ਹੋਵਤ ਦਇਆਲੁ ॥ ਹਰਿ
ਸਿਮਰਤ ਕਾਟੈ ਸੋ ਕਾਲੁ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸਾਧਸੰਗਿ ਭਜੀਐ ਗੋਪਾਲੁ ॥ ਗੁਨ ਗਾਵਤ
ਤੂਟੈ ਜਮ ਜਾਲੁ ॥ ੧ ॥ ਆਪੇ ਸਤਿਗੁਰੁ ਆਪੇ

love of worldly attachments and egoism. He is ensnared by the Yama, god of death, as his life gets shortened being engaged in a life of vices and sins. (1)

O Lord-benefactor ! We have sought Your support seeking refuge at Your lotus-feet. This world is beset with hurdles like crossing an ocean, but You have enabled us to cross this ocean of life successfully by blessing us with the holy dust of the lotus-feet of the holy saints. (Pause - 1)

O Nanak ! The Lord has merged us with Himself by (cutting) removing the shackles of our bondage in whims and dual-mindedness. O Lord-benefactor, bestower of bliss ! This body, soul and the wealth or worldly possessions are all Your benedictions only. May our worldly bondage be eliminated through Your Grace! (2 - 4 - 22)

Bilawal Mahala - 5 (Sagal anand kia parmesar apna.....)

O Brother ! The Lord has entrusted Himself with the care and protection of His saints, which has given us satisfaction, and bliss of life. The Lord has bestowed His benevolence on the saints, so that all the persons in the family are engaged in their worldly chores with pleasure. (1)

The True Guru, the Lord has taken over all our functions and chores with full care, who has blessed the child Har Gobind with a long lease of life. The Guru has bestowed on us the boon of True Name which we have meditated and recited with love resulting in joy and bliss all around. (Pause - 1)

The whole worldly garden is now blossoming (with devotees) with greenery and full growth including the jungles and pastures, as such the Sikhs, of small or big statures, are all enjoying the bliss or thrill of life. They have found peace and solace of mind (in the company and support of the Guru).

O Nanak ! We have now fulfilled all our worldly desires and got the fruit of our efforts through the Grace of the Lord. (2-5- 23)

Bilawal Mahala - 5 (Jis ooper hovat dayal.....)

The person, who is blessed with the benevolence of the Lord through His Grace, recites His True Name, which helps him to subdue the god of death even. (he controls the passage of Time even). (Pause - 1)

We should recite the Lord's True Name in the company of holy saints, which helps us to break away the bondage of Yama (god of death) by singing the praises of the Lord. (1)

ਪ੍ਰਤਿਪਾਲ ॥ ਨਾਨਕੁ ਜਾਚੈ ਸਾਧ ਰਵਾਲ ॥ ੨

॥ ੬ ॥ ੨੪ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਮਨ ਮਹਿ ਸਿੰਚਹੁ ਹਰਿ ਹਰਿ ਨਾਮ ॥ ਅਨਦਿਨੁ

ਕੀਰਤਨੁ ਹਰਿ ਗੁਣ ਗਾਮ ॥ ੧ ॥ ਐਸੀ

ਪ੍ਰੀਤਿ ਕਰਹੁ ਮਨ ਮੇਰੇ ॥ ਆਨ ਪਹਰ ਪ੍ਰਭ

ਜਾਨਹੁ ਨੇਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਹੁ ਨਾਨਕ

ਜਾ ਕੇ ਨਿਰਮਲ ਭਾਗ ॥ ਹਰਿ ਚਰਨੀ ਤਾ ਕਾ

ਮਨੁ ਲਾਗ ॥ ੨ ॥ ੭ ॥ ੨੫ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਰੋਗੁ ਗਇਆ ਪ੍ਰੀਤਿ ਆਪਿ ਗਵਾਇਆ ॥ ਨੀਦ

ਪਈ ਸੁਖ ਸਹਜ ਘਰੁ ਆਇਆ ॥ ੧ ॥ ਰਹਾਉ

॥ ਰਜਿ ਰਜਿ ਭੋਜਨੁ ਖਾਵਹੁ ਮੇਰੇ ਭਾਈ ॥

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਧਿਆਈ ॥ ੧ ॥

ਨਾਨਕ ਗੁਰ ਪੂਰੇ ਸਰਨਾਈ ॥ ਜਿਨਿ ਅਪਨੇ

ਨਾਮ ਕੀ ਪੈਸ ਰਖਾਈ ॥ ੨ ॥ ੮ ॥ ੨੬ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸਤਿਗੁਰ ਕਰਿ ਦੀਨੇ ਅਸਥਿਰ ਘਰ ਬਾਰ ॥

ਰਹਾਉ ॥ ਜੇ ਜੇ ਨਿੰਦ ਕਰੈ ਇਨ ਗ੍ਰਿਹਨ ਕੀ

ਤਿਸੁ ਆਗੈ ਹੀ ਮਾਰੈ ਕਰਤਾਰ ॥ ੧ ॥ ਨਾਨਕ

ਦਾਸ ਤਾ ਕੀ ਸਰਨਾਈ ਜਾ ਕੇ ਸਬਦੁ ਅਖੰਡ

ਅਪਾਰ ॥ ੨ ॥ ੯ ॥ ੨੭ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਤਾਪ ਸੰਤਾਪ ਸਗਲੇ ਗਏ ਬਿਨਸੇ ਤੇ ਰੋਗ ॥

ਪਾਰਬ੍ਰਹਮਿ ਤੂ ਬਖਸਿਆ ਸੰਤਨ ਰਸ ਭੋਗ ॥

ਰਹਾਉ ॥ ਸਰਬ ਸੁਖਾ ਤੇਰੀ ਮੰਡਲੀ ਤੇਰਾ ਮਨੁ

O Nanak ! The Guru Himself looks after and sustains all the beings, so we should seek the dust of the lotus-feet of the holy saints, so that we could cross this ocean of life successfully in their company. (2 - 6 - 24)

Bilawal Mahala - 5 (*Ma'n mehn sinchoh har har naam*)

O Brother ! Let us inculcate the love of True Name in the heart and water the field of our mind with (the water of) True Name. Let us sing the praises of the Lord through the Guru's Word by day and night, so that this mind gets peace and satisfaction. (1)

O my mind ! Let us develop the love of the Lord (His lotus feet). So that we may recite the Lord's True Name all the twenty-four-hours, feeling His presence close by us. O Nanak ! The fortunate persons, pre-destined by the Lord's Will, are always immersed in the love of the lotus-feet of the Lord. (2 - 7 - 25)

Bilawal Mahala - 5 (*Roge gaya prabh aap gavaya.....*)

O True Master ! The malady of fever has gone and subsided through You Grace, and You have blessed us with complete recovery and comforts, which has brought peace of mind. (resulting in sleep for Har Gobind) (Pause - 1)

O Brother ! Let us partake the food of True Name in full measure and recite the nectar of True Name with love in the hearts. (1)

O Nanak ! I have sought refuge at the lotus-feet of the Guru, who has protected our honour to uphold the efficacy of True Name. (2 - 8 - 26)

Bilawal Mahala - 5 (*Satgur kar deenai asthir ghar baar...*)

O Brother ! The person, who vilifies the company of holy saints, is punished by the Lord in the first instance. (1)

However, we have attained peace and stability of mind through (the opening of the gates of) the holy congregations. (Pause)

O Nanak ! I have sought the support of the True Master, whose Will prevails always as He is ever-existent, which cannot be altered (by anyone). (2 - 9 - 27)

Bilawal Mahala - 5 (*Taap santaap saglai gaijai binsai.....*)

O Brother ! The ills of various wranglings, or other upheavels in life have been cast away alongwith the sufferings caused by the fever of sins. Infact, we have enjoyed the bliss of the Lord's True Name through the company of the holy saints. (Pause - 1)

O Brother ! Let us sing the praises of the Lord daily, as this True Name, the panacea of all ills, gives us a permanent relief. So our body and mind has become free of all ills or maladies as we

ਤਨੁ ਆਰੋਗ ॥ ਗੁਨ ਗਾਵਹੁ ਨਿਤ ਰਾਮ ਕੇ
ਇਹ ਅਵਖਦ ਜੋਗ ॥ ੧ ॥ ਆਇ ਬਸਹੁ
ਘਰ ਦੇਸ ਮਹਿ ਇਹ ਭਲੇ ਸੰਜੋਗ ॥ ਨਾਨਕ
ਪ੍ਰਭ ਸੁਪ੍ਰਸੰਨ ਭਏ ਲਹਿ ਗਏ ਬਿਓਗ ॥ ੨ ॥
੧੦ ॥ ੨੮ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਕਾਹੂ ਸੰਗਿ ਨ ਚਾਲਹੀ ਮਾਇਆ ਜੰਜਾਲ ॥
ਊਠਿ ਸਿਧਾਰੇ ਛਤ੍ਰਪਤਿ ਸੰਤਨ ਕੈ ਖਿਆਲ ॥
ਰਹਾਉ ॥ ਅਹੰਬੁਧਿ ਕਉ ਬਿਨਸਨਾ ਇਹ ਧੁਰ
ਕੀ ਢਾਲ ॥ ਬਹੁ ਜੋਨੀ ਜਨਮਹਿ ਮਰਹਿ
ਬਿਖਿਆ ਬਿਕਰਾਲ ॥ ੧ ॥ ਸਤਿ ਬਚਨ ਸਾਧੂ
ਕਹਹਿ ਨਿਤ ਜਪਹਿ ਗੁਪਾਲ ॥ ਸਿਮਰਿ ਸਿਮਰਿ
ਨਾਨਕ ਤਰੇ ਹਰਿ ਕੇ ਰੰਗ ਲਾਲ ॥ ੨ ॥ ੧੧
॥ ੨੯ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸਹਜ ਸਮਾਧਿ ਅਨੰਦ ਸੂਖ ਪੂਰੇ ਗੁਰਿ ਦੀਨ ॥
ਸਦਾ ਸਹਾਈ ਸੰਗਿ ਪ੍ਰਭ ਅੰਮ੍ਰਿਤ ਗੁਣ ਚੀਨ
॥ ਰਹਾਉ ॥ ਜੈ ਜੈ ਕਾਰੁ ਜਗਤੁ ਮਹਿ ਲੋਚਹਿ
ਸਭਿ ਜੀਆ ॥ ਸੁਪ੍ਰਸੰਨ ਭਏ ਸਤਿਗੁਰ ਪ੍ਰਭੁ
ਕਛੁ ਬਿਘਨੁ ਨ ਥੀਆ ॥ ੧ ॥ ਜਾ ਕਾ ਅੰਗੁ
ਦਇਆਲ ਪ੍ਰਭ ਤਾ ਕੇ ਸਭ ਦਾਸ ॥ ਸਦਾ
ਸਦਾ ਵਡਿਆਈਆ ਨਾਨਕ ਗੁਰ ਪਾਸਿ ॥ ੨
॥ ੧੨ ॥ ੩੦ ॥

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਘਰੁ ੫
ਚਉਪਦੇ ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

have recited the True Name in the company of holy saints, which is an embodiment of bliss. (1)

O Nanak ! The Lord has provided us this wonderful chance, so that our wanderings have come to an end. Now we have attained peace and tranquillity of mind by inculcating the love of the Lord in the heart. The Lord has united us with Himself by (shedding) casting away our sufferings of separation when He got pleased with us. (2 - 10 - 28)

Bilawal Mahala - 5 (*Kahun sang na chalhi maya.....*)

O Brother ! The persons, who are engrossed by the bondage of worldly falsehood (Maya), have realised that this Maya does not (give) keep company at the time of death. The saints have realised its true worth and that even the kings have gone-empty handed from this world. (Pause - 1)

O Brother ! This has been the practice from the beginning that one loses one's senses with egoistic tendencies and then one passes through various forms of life (eighty-four-lakhs) in the cycle of births and deaths by getting involved in vicious and sinful actions. (1)

O Nanak ! The saints always speak the Truth since they always remember death, and recite the Lord's True Name daily. Thus they have crossed this ocean of life successfully. They are always imbued with the love of the Lord (like the fast colour of majeeth) and are immersed in True Name. (2 - 11 - 29)

Bilawal Mahala - 5 (*Sahej samadh anand sookh.....*)

O Brother ! The perfect Guru has blessed us with the bliss of enjoying great joy and comforts in the state of equipoise by meditating in silence on the True Lord. We have realised the great nectar-like virtues and praises of the Lord and understood that the Lord is always supporting and helping us, being with us all the time. (Pause)

O Brother ! The True Guru is pleased with us, which has resulted in ridding us of all our sufferings. Thus we are being saluted and acclaimed all over the world and everyone is longing to have a glimpse of our person. (1)

O Nanak ! The Guru always controls the great virtues or praises and then the persons, blessed by the Lord benefactor, find the whole world looking upto them for support as their master. (2-12 - 30)

Rag Bilawal Mahala - 5 Ghar - 5 Choupade Ik onkar satgur prasad (*Mrit Mandal jag sajya jiu balu ghar bar...*)

"By the Grace of the Lord-sublime, Truth personified &

ਮ੍ਰਿਤ ਮੰਡਲ ਜਗੁ ਸਾਜਿਆ ਜਿਉ ਬਾਲੂ ਘਰ
ਬਾਰ ॥ ਬਿਨਸਤ ਬਾਰ ਨ ਲਾਗਈ ਜਿਉ
ਕਾਗਦ ਬੂੰਦਾਰ ॥ ੧ ॥ ਸੁਨਿ ਮੇਰੀ ਮਨਸਾ
ਮਨੈ ਮਾਹਿ ਸਤਿ ਦੇਖੁ ਬੀਚਾਰਿ ॥ ਸਿਧ ਸਾਧਿਕ
ਗਿਰਹੀ ਜੋਗੀ ਤਜਿ ਗਏ ਘਰ ਬਾਰ ॥ ੧ ॥
ਰਹਾਉ ॥ ਜੈਸਾ ਸੁਪਨਾ ਰੈਨਿ ਕਾ ਤੈਸਾ ਸੰਸਾਰ
॥ ਦ੍ਰਿਸਟਿਮਾਨ ਸਭੁ ਬਿਨਸੀਐ ਕਿਆ ਲਗਾਇ
ਗਵਾਰ ॥ ੨ ॥ ਕਹਾ ਸੁ ਭਾਈ ਮੀਤ ਹੈ ਦੇਖੁ
ਨੈਨ ਪਸਾਰਿ ॥ ਇਕਿ ਚਾਲੇ ਇਕਿ ਚਾਲਸਹਿ
ਸਭਿ ਅਪਨੀ ਵਾਰ ॥ ੩ ॥ ਜਿਨ ਪੂਰਾ ਸਤਿਗੁਰੁ
ਸੇਵਿਆ ਸੇ ਅਸਥਿਰੁ ਹਰਿ ਦੁਆਰਿ ॥ ਜਨੁ
ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਰਾਖੁ ਪੈਸ ਮੁਰਾਰਿ ॥
੪ ॥ ੧ ॥ ੩੧ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਲੋਕਨ ਕੀਆ ਵਡਿਆਈਆ ਬੈਸੰਤਰਿ ਪਾਗਉ
॥ ਜਿਉ ਮਿਲੈ ਪਿਆਰਾ ਆਪਨਾ ਤੇ ਬੋਲ
ਕਰਾਗਉ ॥ ੧ ॥ ਜਉ ਪ੍ਰਭ ਜੀਉ ਦਇਆਲ
ਹੋਇ ਤਉ ਭਗਤੀ ਲਾਗਉ ॥ ਲਪਟਿ ਰਹਿਓ
ਮਨੁ ਬਾਸਨਾ ਗੁਰ ਮਿਲਿ ਇਹੁ ਤਿਆਗਉ ॥
੧ ॥ ਰਹਾਉ ॥ ਕਰਉ ਬੇਨਤੀ ਅਤਿ ਘਨੀ
ਇਹੁ ਜੀਉ ਹੋਮਾਗਉ ॥ ਅਰਥ ਆਨ ਸਭਿ
ਵਾਰਿਆ ਪ੍ਰਿਅ ਨਿਮਖ ਸੋਹਾਗਉ ॥ ੨ ॥ ਪੰਚ

attainable through the Guru's guidance."

O Brother ! This world is always beset with the fear of death just as the sand house in (near) water gets destroyed in no time. This world does not take long to perish just as paper gets (rotten) destroyed with a single drop of water falling on it. (1)

O Brother ! Try to listen to my teachings (message) carefully and try to realise the Truth by contemplating on it and forget about falsehood. All the persons, including sidhas with occult powers, sadhiks or mendicants engaged in meditation, or householders and Yogis or others having human forms, after leading their lives in this world face death and leave this world. (Pause - 1)

O Brother ! This world is also false and unreal just as the night dream is not real or true. All the worldly possessions, which we see (with the eyes) in the world are all perishable.

O foolish Man ! Why does this man get engrossed in the love of unreal (false) possessions ?

O Brother ! Try to perceive the world with your open eyes, shining with knowledge and realise the futility of this life. Tell us where have Your brothers or friends (with short spans of life) gone? Infact, some persons have already died and gone whereas the others are ready to face death (to leave this world) and still some others are awaiting their turn and pass off quietly. (3)

O Nanak ! The persons, who have served the perfect Guru, have attained peace in the Lord's presence by imbibing the love of the Lord, and saved themselves from the cycle of births and deaths. I am a slave (devotee) of the Lord, who protects the honour of His slaves (devotees) Himself. (just as the demon Mur was killed by Lord Krishna). (4 - 1 - 31)

Bilawal Mahala - 5 (*Lokan kia'n vadiaieea (n) baisantar....*)

O Brother ! I would like to speak the language which would help me to (meet) unite with my beloved Lord, whereas the praises or acclaim of the world should be discarded as meaningless (should be burnt) since there is no reality in it. (1)

I would manage to worship the Lord, provided He bestows His benevolence on us through His Grace. Then I would like to cast away from my mind (engrossed in the worldly pleasures) all my vicious thoughts and sinful actions through the support of the Guru. (Pause - 1)

O Brother ! Then I would pray and request the Guru with love and devotion and would burn this egoism of mine in the fire (discard it) by casting away all my worldly desires. I would rather sacrifice all my efforts and clever moves including all other functions over the pleasure and bliss of the Lord ! (2)

O Brother ! The enlightenment of the lamp of knowledge of

ਸੰਗੁ ਗੁਰ ਤੇ ਛੁਟੇ ਦੋਖ ਅਰੁ ਰਾਗਉ ॥ ਰਿਵੈ
ਪ੍ਰਗਾਸੁ ਪ੍ਰਗਟ ਭਇਆ ਨਿਸਿ ਬਾਸੁਰ ਜਾਗਉ
॥ ੩ ॥ ਸਰਣਿ ਸੋਹਾਗਨਿ ਆਇਆ ਜਿਸੁ
ਮਸਤਕਿ ਭਾਗਉ ॥ ਕਹੁ ਨਾਨਕ ਤਿਨਿ
ਪਾਇਆ ਤਨੁ ਮਨੁ ਸੀਤਲਾਗਉ ॥ ੪ ॥ ੨ ॥
੩੨ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਲਾਲ ਰੰਗੁ ਤਿਸ ਕਉ ਲਗਾ ਜਿਸ ਕੇ
ਵਡਭਾਗਾ ॥ ਮੈਲਾ ਕਦੇ ਨ ਹੋਵਈ ਨਹ ਲਾਰੈ
ਦਾਗਾ ॥ ੧ ॥ ਪ੍ਰਭੁ ਪਾਇਆ ਸੁਖਦਾਈਆ
ਮਿਲਿਆ ਸੁਖ ਭਾਇ ॥ ਸਹਜਿ ਸਮਾਨਾ ਭੀਤਰੇ
ਛੋਡਿਆ ਨਹ ਜਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਰਾ
ਮਰਾ ਨਹ ਵਿਆਪਈ ਫਿਰਿ ਦੂਖੁ ਨ ਪਾਇਆ
॥ ਪੀ ਅੰਮ੍ਰਿਤੁ ਆਘਾਨਿਆ ਗੁਰਿ ਅਮਰੁ
ਕਰਾਇਆ ॥ ੨ ॥ ਸੋ ਜਾਨੈ ਜਿਨਿ ਚਾਖਿਆ
ਹਰਿ ਨਾਮੁ ਅਮੋਲਾ ॥ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਈਐ
ਕਿਆ ਕਹਿ ਮੁਖਿ ਬੋਲਾ ॥ ੩ ॥ ਸਫਲ ਦਰਸੁ
ਤੇਰਾ ਪਾਰਬ੍ਰਹਮ ਗੁਣ ਨਿਧਿ ਤੇਰੀ ਬਾਣੀ ॥
ਪਾਵਉ ਧੂਰਿ ਤੇਰੇ ਦਾਸ ਕੀ ਨਾਨਕ ਕੁਰਬਾਣੀ
॥ ੪ ॥ ੩ ॥ ੩੩ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਰਾਖਹੁ ਅਪਨੀ ਸਰਣਿ ਪ੍ਰਭੁ ਮੋਹਿ ਕਿਰਪਾ ਧਾਰੇ
॥ ਸੇਵਾ ਕਛੁ ਨ ਜਾਨਉ ਨੀਚੁ ਮੂਰਖਾਰੇ ॥ ੧ ॥
ਮਾਨੁ ਕਰਉ ਤੁਧੁ ਊਪਰੇ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪਿਆਰੇ

the Lord has enabled me to realise the true form or personification of the Lord, (True Master), so that I remain awake now (from the slumber of ignorance) throughout the day and night. Now I have got rid of all the five vices like sexual desires and anger through the Guru's Word, thus casting away all my ills and vices like dual-mindedness. (3)

O Nanak ! The Guru-minded persons, (sikhs) who have sought the support of the holy saints, and are fortunate enough being pre-destined by the Lord's Will, have attained peace and tranquillity of mind. (4 - 2 - 32)

Bilawal Mahala - 5 (*Lal rung tis kou laga jis ke vadbhaga....*)

O Brother ! The fortunate persons, pre-destined by the Lord's Will, are imbued with the love of the Lord, (so that this fast colour of love) which does not get besmirched with the filth of vices or be discarded (for any other reason). (1)

O True Master & Lord-benefactor ! The persons, who are united with the perfect Guru effortlessly (in the routine), have inculcated the love of the Lord in the heart, O Man ! You have gained equality with the saints of the Lord. Now you cannot be separated from the Lord. (Pause - 1)

Such persons have got satiated by partaking (drinking) the nectar of True Name and now old age or death does not pester them nor any other sufferings bother them. The Guru has saved them from death, (spiritual) through His teachings, and they have become immortal. (2)

How could I sing the praises of the Lord when I cannot evaluate the True Name and its efficacy. But the person, who has tasted the True Name, alone knows how sweet is the nectar of True Name. (3)

O True Master ! One becomes successful through Your glimpse, while the Guru's Word is the ocean of virtues. O Nanak ! I only seek the holy dust of the lotus-feet of the Lord's slave (devotee) and this is my only prayer. I would offer myself as a sacrifice to the Lord. (4 - 3 - 33)

Bilawal Mahala - 5 (*Rakhoh apni saran prabh.....*)

O True Master ! May You protect me under Your cover through Your Grace and save my honour in this world! I am the greatest fool, being lower then the lowest being, as I do not know how to serve You. (1)

O my beloved Lord ! I am always proud of You (sing Your praises) as we, the sinners, are always likely to forget that You are

॥ ਹਮ ਅਪਰਾਧੀ ਸਦ ਭੂਲਤੇ ਤੁਮ੍ਹ ਬਖਸ਼ਨਹਾਰੇ blessing us through You Grace, with all the benedictions.

॥ ੧ ॥ ਰਹਾਉ ॥ ਹਮ ਅਵਗਨ ਕਰਹ ਅਸੰਖ O True Master ! We are always engrossed in the love of (our slave) Maya and You are bestowing all Your benedictions on us pardoning us ! (Pause - 1)

ਨੀਤਿ ਤੁਮ੍ਹ ਨਿਰਗੁਨ ਦਾਤਾਰੇ ॥ ਦਾਸੀ ਸੰਗਤਿ O True Master ! We always join the company of the slave, Maya, bereft of the Lord's worship, and are engaged in many sinful action engrossed in unaccountable vices. However, You are bestowing all your blessings by accepting sinners like us, having pardoned our sins. (2)

ਦੇਵਹੁ ਸਭੁ ਕਿਛੁ ਦਇਆ ਧਾਰਿ ਹਮ O Lord ! We are so thankless that we do not recognise Your blessings even, whereas You are bestowing all the comforts of life through Your Grace. We are such great fools that we get attached to the worldly possessions only which You have bestowed, and forsake the Lord-benefactor completely. We do not have any love for the recitation of His True Name. (3)

ਅਕਿਰਤਘਨਾਰੇ ॥ ਲਾਗਿ ਪਰੇ ਤੇਰੇ ਦਾਨ ਸਿਉ O Nanak ! There is nothing else in this world except the reality of the Lord's Presence. O Lord ! You alone could save us from the cycle of births and deaths. We have sought Your support only. May we be enabled to cross this ocean of life successfully through Your Grace! (4 - 4 - 34)

ਨਹ ਚਿਤਿ ਖਸਮਾਰੇ ॥ ੩ ॥ ਤੁਝ ਤੇ ਬਾਹਰਿ

ਕਿਛੁ ਨਹੀ ਭਵ ਕਾਟਨਹਾਰੇ ॥ ਕਹੁ ਨਾਨਕ

ਸਰਣਿ ਦਇਆਲ ਗੁਰ ਲੇਹੁ ਮੁਗਧ ਉਧਾਰੇ O Brother ! Let us not blame someone else for the punishment of our own vicious and sinful actions. We should rather worship the True Master, as we could gain peace and tranquillity of mind by serving the True Lord. Let us therefore sing the praises of the Lord with love and devotion. (1)

॥ ੪ ॥ ੪ ॥ ੩੪ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥ O Lord ! Whom else, except You, could we explain the state of our mind (heart) ? You are our only Lord-benefactor, and our True Master, whereas we are full of flaws and shortcomings. (Pause - 1)

ਦੇਸੁ ਨ ਕਾਹੂ ਦੀਜੀਐ ਪ੍ਰਭੁ ਅਪਨਾ ਧਿਆਈਐ O True Master ! We lead this life according to Your dictates (as per Your Will) and as it pleases You, since we have no other alternative except this and live accordingly. O Lord-supporter of the helpless! I have sought refuge at Your lotus-feet and have the support of True Name alone. May You bestow us with Your True Name through Your Grace ! (2)

॥ ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਹੋਇ ਘਨਾ ਮਨ ਸੋਈ O Lord ! We should follow Your dictates as per Your Will, and accept gladly whatever You bestow on us. Whosoever follows Your Will, attains salvation. O Lord ! This man accepts all the worldly possessions as Your benedictions, perceiving You (pervading) everywhere, with Your power (Will) directing our actions. (3)

ਗਾਈਐ ॥ ੧ ॥ ਕਹੀਐ ਕਾਇ ਪਿਆਰੇ ਤੁਝ O Nanak ! I would wash the holy feet of the saints only when it pleases the Lord and serve them as well. O Lord ! I would always sing Your praises only when You bless me with Your Grace. (4-5-35)

ਬਿਨਾ ॥ ਤੁਮ੍ਹ ਦਇਆਲ ਸੁਆਮੀ ਸਭ O Lord ! We should follow Your dictates as per Your Will, and accept gladly whatever You bestow on us. Whosoever follows Your Will, attains salvation. O Lord ! This man accepts all the worldly possessions as Your benedictions, perceiving You (pervading) everywhere, with Your power (Will) directing our actions. (3)

ਅਵਗਨ ਹਮਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਉ ਤੁਮ੍ਹ O Nanak ! I would wash the holy feet of the saints only when it pleases the Lord and serve them as well. O Lord ! I would always sing Your praises only when You bless me with Your Grace. (4-5-35)

ਰਾਖਹੁ ਤਿਉ ਰਹਾ ਅਵਰੁ ਨਹੀ ਚਾਰਾ ॥ O Lord ! We should follow Your dictates as per Your Will, and accept gladly whatever You bestow on us. Whosoever follows Your Will, attains salvation. O Lord ! This man accepts all the worldly possessions as Your benedictions, perceiving You (pervading) everywhere, with Your power (Will) directing our actions. (3)

ਨੀਧਰਿਆ ਧਰ ਤੇਰੀਆ ਇਕ ਨਾਮ ਅਧਾਰ ॥ O Lord ! We should follow Your dictates as per Your Will, and accept gladly whatever You bestow on us. Whosoever follows Your Will, attains salvation. O Lord ! This man accepts all the worldly possessions as Your benedictions, perceiving You (pervading) everywhere, with Your power (Will) directing our actions. (3)

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਮਿਰਤੁ ਹਸੈ ਸਿਰ ਉਪਰੇ ਪਸੂਆ ਨਹੀ ਬੂਝੈ ॥
ਬਾਦ ਸਾਦ ਅਹੰਕਾਰ ਮਹਿ ਮਰਣਾ ਨਹੀ ਸੂਝੈ
॥ ੧ ॥ ਸਤਿਗੁਰੁ ਸੇਵਹੁ ਆਪਨਾ ਕਾਹੇ ਫਿਰਹੁ
ਅਭਾਗੇ ॥ ਦੇਖਿ ਕਸੁੰਭਾ ਰੰਗੁਲਾ ਕਾਹੇ ਭੂਲਿ
ਲਾਗੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰਿ ਕਰਿ ਪਾਪ
ਦਰਬੁ ਕੀਆ ਵਰਤਣ ਕੈ ਤਾਈ ॥ ਮਾਟੀ ਸਿਉ
ਮਾਟੀ ਰਲੀ ਨਾਗਾ ਉਠਿ ਜਾਈ ॥ ੨ ॥ ਜਾ ਕੈ
ਕੀਐ ਸ੍ਰਮੁ ਕਰੈ ਤੇ ਬੈਰ ਬਿਰੋਧੀ ॥ ਅੰਤ ਕਾਲਿ
ਭਜਿ ਜਾਹਿਗੇ ਕਾਹੇ ਜਲਹੁ ਕਰੇਧੀ ॥ ੩ ॥
ਦਾਸ ਰੇਣੁ ਸੋਈ ਹੋਆ ਜਿਸੁ ਮਸਤਕਿ ਕਰਮਾ
॥ ਕਹੁ ਨਾਨਕ ਬੰਧਨ ਛੁਟੇ ਸਤਿਗੁਰ ਕੀ ਸਰਨਾ
॥ ੪ ॥ ੬ ॥ ੩੬ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਪਿੰਗੁਲ ਪਰਬਤ ਪਾਰਿ ਪਰੇ ਖਲ ਚਤੁਰ ਬਕੀਤਾ
॥ ਅੰਧੁਲੇ ਤ੍ਰਿਭਵਣ ਸੂਝਿਆ ਗੁਰ ਭੋਟਿ ਪੁਨੀਤਾ
॥ ੧ ॥ ਮਹਿਮਾ ਸਾਧੂ ਸੰਗ ਕੀ ਸੁਨਹੁ ਮੇਰੇ
ਮੀਤਾ ॥ ਮੈਲੁ ਖੋਟਿ ਕੋਟਿ ਅਘ ਹਰੇ ਨਿਰਮਲ
ਭਏ ਚੀਤਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਐਸੀ ਭਗਤਿ
ਗੋਵਿੰਦ ਕੀ ਕੀਟਿ ਹਸਤੀ ਜੀਤਾ ॥ ਜੇ ਜੋ ਕੀਨੇ
ਆਪਨੇ ਤਿਸੁ ਅਭੈ ਦਾਨੁ ਦੀਤਾ ॥ ੨ ॥ ਸਿੰਘੁ
ਬਿਲਾਈ ਹੋਇ ਗਇਓ ਤ੍ਰਿਣੁ ਮੇਰੁ ਦਿਖੀਤਾ ॥
ਸ੍ਰਮੁ ਕਰਤੇ ਦਮ ਆਢ ਕਉ ਤੇ ਗਨੀ ਧਨੀਤਾ

Bilawal Mahala - 5 (*Mirat hasai sir u'prai.....*)

O Brother ! The death is laughing at our heads (is approaching fast) but this foolish man (having the intelligence or behaving like the animals) does not realise it. This man has forgotten that he would be facing death soon (one day), being engrossed in the love of vicious and sinful actions including his egoism. (1)

O unfortunate Man ! Why do you not serve the True Guru and are suffering through the ages without the Guru's guidance ? Why have you lost the right path in life, being engrossed in the love of worldly pleasures, considering its temporary (colour) charm as the fast colour (of a permanent nature) ? (Pause - 1)

O Brother ! You have amassed wealth for your use by committing lot of sins without realising that this body will mingle with dust in the end, leaving the worldly possessions in a naked state. (2)

O Man ! You are looking after all the relations and tire yourself in their service but in your old age or at the time of death, they become Your enemies (against you) and run away, seeing you in distress and trouble. O fool ! Try to think and realise the Truth ! Why are you fretting and fuming with rage ? (3)

O Nanak ! The fortunate person, pre-destined by Lord's Will, becomes the slave of the Lord by taking refuge at the lotus-feet of the holy saints, as all our shackles of bondage have been cut off (broken) and we have attained salvation. (4 - 6 - 36)

Bilawal Mahala - 5 (*Pingal parbat pa'r pare'.....*)

O Brother ! Even the lame persons could cross the mountains (the sinful persons have even attained salvation) as the company of holy saints has made the fools even wiser and clever. Even the blind person realises the secrets of the three worlds by uniting with the Guru and getting enlightened. (1)

O my friend ! Listen to the value and worthiness of the company of the holy saints. By joining the company of holy saints we have got rid of all the filth and afflictions along with various sins. Even the companions have got their hearts purified. (Pause - 1)

O Brother ! The worship of the Lord is so strong and worthwhile that even an ant could win over an elephant or the humility has concurred (subdued) the mind. The persons, who have been accepted as the devotees (slaves) of the Lord, have been made fearless by the holy saints. (2)

O Brother ! By ridding us of our egoism it appears that the lion is behaving like a cat. The world, which appeared strong like the sume'r mountain, now seems helpless like a straw. The penniless persons, who used to labour endlessly for money have become wealthy, though they were suffering earlier to earn even a small

॥ ੩ ॥ ਕਵਨ ਵਡਾਈ ਕਹਿ ਸਕਉ ਬੇਅੰਤ
ਗੁਨੀਤਾ ॥ ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਨਾਮੁ ਦੇਹੁ
ਨਾਨਕ ਦਰ ਸਰੀਤਾ ॥ ੪ ॥ ੭ ॥ ੩੭ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਅਹੰਬੁਧਿ ਪਰਬਾਦ ਨੀਤ ਲੋਭ ਰਸਨਾ ਸਾਦਿ
॥ ਲਪਟਿ ਕਪਟਿ ਗ੍ਰਿਹਿ ਬੋਧਿਆ ਮਿਥਿਆ
ਬਿਖਿਆਦਿ ॥ ੧ ॥ ਐਸੀ ਪੇਖੀ ਨੇਤ੍ਰ ਮਹਿ
ਪੂਰੇ ਗੁਰ ਪਰਸਾਦਿ ॥ ਰਾਜ ਮਿਲਖ ਧਨ ਜੋਬਨਾ
ਨਮੈ ਬਿਨੁ ਬਾਦਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਰੂਪ ਧੂਪ
ਸੋਰਧਤਾ ਕਾਪਰ ਭੋਗਾਦਿ ॥ ਮਿਲਤ ਸੰਗਿ
ਪਾਪਿਸਟ ਤਨ ਹੋਏ ਦੁਰਗਾਦਿ ॥ ੨ ॥ ਫਿਰਤ
ਫਿਰਤ ਮਾਨੁਖੁ ਭਇਆ ਖਿਨ ਭੰਗਨ ਦੇਹਾਦਿ
॥ ਇਹ ਅਉਸਰ ਤੇ ਚੁਕਿਆ ਬਹੁ ਜੋਨਿ ਭ੍ਰਮਾਦਿ
॥ ੩ ॥ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਗੁਰ ਮਿਲੇ ਹਰਿ ਹਰਿ
ਬਿਸਮਾਦ ॥ ਸੂਖ ਸਹਜ ਨਾਨਕ ਅਨੰਦ ਤਾ ਕੈ
ਪੂਰਨ ਨਾਦ ॥ ੪ ॥ ੮ ॥ ੩੮ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਚਰਨ ਭਏ ਸੰਤ ਬੋਧਿਥਾ ਤਰੇ ਸਾਗਰੁ ਜੇਤ ॥
ਮਾਰਗ ਪਾਏ ਉਦਿਆਨ ਮਹਿ ਗੁਰਿ ਦਸੇ ਭੇਤ
॥ ੧ ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ ਹਰਿ
ਹਰਿ ਹਰਿ ਹੇਤ ॥ ਉਠਤ ਬੈਠਤ ਸੋਵਤੇ ਹਰਿ
ਹਰਿ ਹਰਿ ਚੇਤ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੰਚ ਚੋਰ

amount. (3)

O Nanak ! How could I praise the holy saints and express their greatness ? The holy saints are the masters of many virtues. O Lord ! May You bless us with the Lord's True Name through Your Grace ! You are the master of many virtues, being a fountain-head of goodness whereas we are the slaves at Your gates. (4-7-37)

Bilawal Mahala - 5 (*Ahangbudh parba'd neet lobh rasna....*)

The human beings wrangle with others due to their egoism and engage themselves in various sinful actions due to their greed and to satisfy their tongue's tastes. This man is normally engrossed in worldly pleasures and other household chores. Moreover, all the vicious and sinful actions he is engaged in, are representative of the poisonous nature of worldly pleasures. (1)

I have seen the whole world through the Grace of the perfect Guru and realised that without the support of True Name all the comforts, the kingdoms, riches, wealth and youth are fruitless. (Pause - 1)

All the beautiful faces, fragrant scents for the body, rich clothes or delicious foods become (like) poison by mixing with sinners like us. (2)

O Brother ! We have attained this invaluable human life after going through various forms of life in the cycle of births and deaths (eighty-four lakhs) whereas this body alongwith other worldly possessions will perish one day. If this man forgets the Lord's worship even in this human life, then he passes through the lives of animals like pigs and dogs. (3)

O Nanak ! The Guru-minded persons have enjoyed the eternal bliss and listened to the praises of the Lord with all the joy. The persons, who have united with the Guru through the Lord's Grace have become an embodiment of the Lord by reciting True Name. (4 - 8 - 38)

Bilawal Mahala - 5 (*Charan bhaie sant bohetha tarai.....*)

The lotus-feet of the holy saints are like the ship of safety, with whose support we could cross this ocean of life successfully. The holy saints, who have realised the Truth (Nature's secrets) through the Guru's guidance, have subdued the vicious thoughts or sinful actions and have joined the company of such saints while passing (moving) through the path of knowledge and worship in this wilderness of the world. (1)

O Brother ! The persons, who have developed love for the pure and true Name of the Lord, always recite the True Name (remember the Lord) of the Lord while in the standing, sitting or

ਆਰੈ ਭਗੋ ਜਬ ਸਾਧਸੰਗੇਤ ॥ ਪੁੰਜੀ ਸਾਬਤੁ
ਘਣੇ ਲਾਭੁ ਗ੍ਰਿਹਿ ਸੋਭਾ ਸੇਤ ॥ ੨ ॥ ਨਿਹਚਲ
ਆਸਣੁ ਮਿਟੀ ਚਿੰਤ ਨਾਹੀ ਡੋਲੇਤ ॥ ਭਰਮੁ
ਭੁਲਾਵਾ ਮਿਟਿ ਗਇਆ ਪ੍ਰਭ ਪੇਖਤ ਨੇਤ ॥ ੩
॥ ਗੁਣ ਗਭੀਰ ਗੁਨ ਨਾਇਕਾ ਗੁਣ ਕਹੀਅਹਿ
ਕੇਤ ॥ ਨਾਨਕ ਪਾਇਆ ਸਾਧਸੰਗਿ ਹਰਿ ਹਰਿ
ਅੰਮ੍ਰਿਤ ॥ ੪ ॥ ੯ ॥ ੩੯ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਬਿਨੁ ਸਾਧੂ ਜੋ ਜੀਵਨਾ ਤੇਤੇ ਬਿਰਥਾਰੀ ॥ ਮਿਲਤ
ਸੰਗਿ ਸਭਿ ਭ੍ਰਮ ਮਿਟੇ ਗਤਿ ਭਈ ਹਮਾਰੀ ॥
੧ ॥ ਜਾ ਦਿਨ ਭੇਟੇ ਸਾਧ ਮੋਹਿ ਉਆ ਦਿਨ
ਬਲਿਹਾਰੀ ॥ ਤਨੁ ਮਨੁ ਅਪਨੇ ਜੀਅਗ ਫਿਰਿ
ਫਿਰਿ ਹਉ ਵਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਏਤ
ਛਡਾਈ ਮੋਹਿ ਤੇ ਇਤਨੀ ਦ੍ਰਿੜਤਾਰੀ ॥ ਸਗਲ
ਰੇਨ ਇਹੁ ਮਨੁ ਭਇਆ ਬਿਨਸੀ ਅਪਧਾਰੀ ॥
੨ ॥ ਨਿੰਦ ਚਿੰਦ ਪਰ ਦੂਖਨਾ ਏ ਬਿਨ ਮਹਿ
ਜਾਰੀ ॥ ਦਇਆ ਮਇਆ ਅਰੁ ਨਿਕਟਿ ਪੇਖੁ
ਨਾਹੀ ਦੂਰਾਰੀ ॥ ੩ ॥ ਤਨ ਮਨ ਸੀਤਲ ਭਏ
ਅਬ ਮੁਕਤੇ ਸੰਸਾਰੀ ॥ ਹੀਤ ਚੀਤ ਸਭ ਪ੍ਰਾਨ
ਧਨ ਨਾਨਕ ਦਰਸਾਰੀ ॥ ੪ ॥ ੧੦ ॥ ੪੦ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਟਹਲ ਕਰਉ ਤੇਰੇ ਦਾਸ ਕੀ ਪਗ ਝਾਰਉ ਬਾਲ
॥ ਮਸਤਕੁ ਅਪਨਾ ਭੇਟ ਦੇਉ ਗੁਨ ਸੁਨਉ
ਰਸਾਲ ॥ ੧ ॥ ਤੁਮ੍ਹ ਮਿਲਤੇ ਮੇਰਾ ਮਨੁ ਜੀਓ

sleeping postures. (Pause - 1)

Once we join the company of the holy and virtuous saints, we find the five thieves like sexual desires running before us (we get rid of) and are cast away. Then by reciting True Name, this life is made successful by realising the Lord within the heart, and we get praised and acclaimed. (2)

Now the Guru-minded persons have got free from all the worries by attaining a peaceful abode, immersed in the Lord's love and they do not waver (falter) any more. Having perceived the Lord with their own eyes, they have got rid of their doubts, whims and dual-mindedness. (3)

O Nanak ! Such holy saints have filled themselves with virtues like thoughtfulness and serenity. They are full of virtues, so how could we evaluate them ? The Guru-minded persons, who have recited True Name in the company of the holy saints, have attained the nectar-like True Lord. (4 - 9- 39)

Bilawal Mahala - 5 (*Bin sadhu jo jivna teto bithari....*)

O Brother ! The life spent in this world without the company of the holy saints, is totally wasteful. We have got rid of all our misgivings in the company of holy saints and have enjoyed bliss of life with a good state of mind. (1)

Since the time I have met the holy saints, I am offering myself as a sacrifice to them and surrendering my body, mind and soul completely to them. (Pause - 1)

This mind, which has become the dust of the lotus-feet of the saints, has inculcated humility within and got rid of the egoistic tendencies of the mind. Thus our vicious thoughts have been cast away while imbibing love of virtues. (2)

O Brother ! We have (burnt) cast away the flaws of vilification, praising others, or trying to find faults with others in a moment, and then perceive the Lord close by through His Grace, having confirmed the proximity of the Lord within, thus realising His presence within. (3)

O Nanak ! Now we have attained peace and tranquillity of mind, having got rid of the worldly bondage. O Nanak ! We have amassed the wealth of life in the form of a glimpse of the Lord and we are always immersed in His love, thus enjoying the bliss of life in the company of holy saints. (4 - 10 - 40)

Bilawal Mahala - 5 (*Tahel karou terai da's ki pag.....*)

O True Master ! This is our only desire that we should serve Your holy saints and clean the dust of their lotus-feet with our hair. I would offer myself as a sacrifice to the holy saints and then listen to Your praises from them. O True Master ! O Lord-

ਤੁਮ ਮਿਲਹੁ ਦਇਆਲ ॥ ਨਿਸਿ ਬਾਸੁਰ ਮਨਿ
ਅਨਦੁ ਹੋਤ ਚਿਤਵਤ ਕਿਰਪਾਲ ॥ ੧ ॥
ਰਹਾਉ ॥ ਜਗਤ ਉਧਾਰਨ ਸਾਧ ਪ੍ਰਭ ਤਿਨੁ
ਲਾਗਹੁ ਪਾਲ ॥ ਮੇ ਕਉ ਦੀਜੈ ਦਾਨੁ ਪ੍ਰਭ
ਸੰਤਨ ਪਗ ਰਾਲ ॥ ੨ ॥ ਉਕਤਿ ਸਿਆਨਪ
ਕਛੁ ਨਹੀ ਨਾਹੀ ਕਛੁ ਘਾਲ ॥ ਭ੍ਰਮ ਭੈ ਰਾਖਹੁ
ਮੋਹ ਤੇ ਕਾਟਹੁ ਜਮ ਜਾਲ ॥ ੩ ॥ ਬਿਨਉ
ਕਰਉ ਕਰੁਣਾਪਤੇ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲ ॥ ਗੁਣ
ਗਾਵਉ ਤੇਰੇ ਸਾਧਸੰਗਿ ਨਾਨਕ ਸੁਖ ਸਾਲ ॥
੪ ॥ ੧੧ ॥ ੪੧ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਕੀਤਾ ਲੋੜਹਿ ਸੇ ਕਰਹਿ ਤੁਝ ਬਿਨੁ ਕਛੁ ਨਾਹਿ
॥ ਪਰਤਾਪੁ ਤੁਮ੍ਹਾਰਾ ਦੇਖਿ ਕੈ ਜਮਦੂਤ ਛਡਿ
ਜਾਹਿ ॥ ੧ ॥ ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਛੁਟੀਐ ਬਿਨਸੈ
ਅਹੰਮੇਵ ॥ ਸਰਬ ਕਲਾ ਸਮਰਥ ਪ੍ਰਭ ਪੂਰੇ
ਗੁਰਦੇਵ ॥ ੧ ॥ ਰਹਾਉ ॥ ਖੋਜਤ ਖੋਜਤ
ਖੋਜਿਆ ਨਾਮੈ ਬਿਨੁ ਕੂਰੁ ॥ ਜੀਵਨ ਸੁਖੁ ਸਭੁ
ਸਾਧਸੰਗਿ ਪ੍ਰਭ ਮਨਸਾ ਪੂਰੁ ॥ ੨ ॥ ਜਿਤੁ
ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਹਿ ਸਿਆਨਪ
ਸਭ ਜਾਲੀ ॥ ਜਤ ਕਤ ਤੁਮ੍ਹ ਭਰਪੂਰ ਹਹੁ
ਮੇਰੇ ਦੀਨ ਦਇਆਲੀ ॥ ੩ ॥ ਸਭੁ ਕਿਛੁ ਤੁਮ
ਤੇ ਮਾਗਨਾ ਵਡਭਾਗੀ ਪਾਏ ॥ ਨਾਨਕ ਕੀ
ਅਰਦਾਸਿ ਪ੍ਰਭ ਜੀਵਾ ਗੁਨ ਗਾਏ ॥ ੪ ॥
੧੨ ॥ ੪੨ ॥

benefactor! By meeting You, I get a new urge and zest for life within my heart. O Lord ! Pray unite us with Yourself through Your Grace ! O Lord-benefactor ! I am enjoying the bliss of life day and night by reciting Your True Name. (Pause-1)

I have sought the support of the holy saints, who are helping the world to attain salvation. O True Master ! May You bestow us with the dust of the lotus-feet of Your holy saints as Your gift! (2)

O Lord ! Now we do not possess the cleverness of our (wisdom) moves, the cleverness of our tongue, or sweet language of describing (Lord's praises) or even capacity of doing virtuous deeds or any other qualities. Even then O Lord ! May You protect us from our whims, fear of the cycle of Rebirths, and worldly attachments including the noose of the Yama (god of death) ! (3)

O Nanak ! My only prayer to the Lord, the ocean of Grace and Lord-benefactor, sustainer of all beings, is that I may be enabled to sing His praises in the company of the holy saints, which is the abode of bliss. (4-11-41)

Bilawal Mahala - 5 (*Kita lor'eh so kareh tujh bin kachh nahai...*)

O True Master ! No one is capable of doing anything without Your support, and whatever happens is as per Your Will and as it pleases You. Infact, even the Yama (god of death) runs away, leaving the (dead body) man in panic because of the might of Your True Name, being recited by Your devotee. (1)

O perfect Guru ! O All powerful True Guru ! It is through Your Grace and benevolence that we get emancipated from the bondage of worldly attachments, alongwith the love of worldly possessions and its falsehood. (Pause-1)

O Lord ! We have realised after great research that except the Lord's True Name, everything else in the world, is unreal and false and the company of holy saints is the only abode of bliss and peace. So, O Lord ! May our wish (longing) be fulfilled and the desire of joining the company of holy saints be granted ! (2)

O True Master ! We have accepted Your Will in toto and followed the path as directed by You, having burnt (overcome) our cleverness. O Lord-benefactor ! We have perceived You pervading everywhere in full measure, wherever we look around. (3)

O Nanak ! We have sought everything we have desired, from the Lord only, as whatever we have received is based on our good fortune as pre-destined by the Lord's Will. O True Master ! My only prayer to You is to enable me to sing Your praises only, so long I lead this human life. (4-12-42)

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸਾਧਸੰਗਤਿ ਕੈ ਬਾਸਥੈ ਕਲਮਲ ਸਭਿ ਨਸਨਾ
॥ ਪ੍ਰਭੁ ਸੇਤੀ ਰੰਗਿ ਰਾਤਿਆ ਤਾ ਤੇ ਗਰਭਿ ਨ
ਗ੍ਰਸਨਾ ॥ ੧ ॥ ਨਾਮੁ ਕਹਤੁ ਗੋਵਿੰਦ ਕਾ ਸੂਚੀ
ਭਈ ਰਸਨਾ ॥ ਮਨ ਤਨ ਨਿਰਮਲ ਹੋਈ ਹੈ
ਗੁਰ ਕਾ ਜਪੁ ਜਪਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ
ਰਸੁ ਚਾਖਤ ਧ੍ਰਾਪਿਆ ਮਨਿ ਰਸੁ ਲੈ ਹਸਨਾ ॥
ਬੁਧਿ ਪ੍ਰਗਾਸ ਪ੍ਰਗਟ ਭਈ ਉਲਟਿ ਕਮਲੁ
ਬਿਗਸਨਾ ॥ ੨ ॥ ਸੀਤਲ ਸਾਂਤਿ ਸੰਤੋਖੁ ਹੋਇ
ਸਭ ਬੂਝੀ ਤ੍ਰਿਸਨਾ ॥ ਦਹ ਦਿਸ ਧਾਵਤ ਮਿਟਿ
ਗਏ ਨਿਰਮਲ ਥਾਨਿ ਬਸਨਾ ॥ ੩ ॥
ਰਾਖਨਹਾਰੈ ਰਾਖਿਆ ਭਏ ਭ੍ਰਮ ਭਸਨਾ ॥ ਨਾਮੁ
ਨਿਧਾਨ ਨਾਨਕ ਸੁਖੀ ਪੇਖਿ ਸਾਧ ਦਰਸਨਾ ॥
੪ ॥ ੧੩ ॥ ੪੩ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਪਾਣੀ ਪਖਾ ਪੀਸੁ ਦਾਸ ਕੈ ਤਬ ਹੋਹਿ ਨਿਹਾਲੁ
॥ ਰਾਜ ਮਿਲਖ ਸਿਕਦਾਰੀਆ ਅਗਨੀ ਮਹਿ
ਜਾਲੁ ॥ ੧ ॥ ਸੰਤ ਜਨਾ ਕਾ ਛੋਹਰਾ ਤਿਸੁ
ਚਰਣੀ ਲਾਗਿ ॥ ਮਾਇਆਧਾਰੀ ਛੜਪਤਿ ਤਿਨ੍ਹ
ਛੋੜਉ ਤਿਆਗਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਤਨ ਕਾ
ਦਾਨਾ ਰੂਖਾ ਸੇ ਸਰਬ ਨਿਧਾਨ ॥ ਗ੍ਰਿਹਿ ਸਾਕਤ
ਛਤੀਹ ਪ੍ਰਕਾਰ ਤੇ ਬਿਖੁ ਸਮਾਨ ॥ ੨ ॥ ਭਗਤ

Bilawal Mahala - 5 (Sa'dh sangat kai ba'sbai kalmal....)

O Brother ! By joining the company of holy saints all our sins get destroyed through the fear of this company. Infact, the human being is not caught in the cycle of births and deaths by inculcating the love of the True Master. (1)

O Brother ! The tongue gets purified by repeating the True Name of the Lord and the body and mind also get purified by listening to the message of the Guru (Guru's Word), and the individual gets immersed in the recitation of Lord's True Name. (Pause-1)

O Brother ! The saint gets thrilled and enjoys the attainment of the Lord's True Name and he gets satiated by partaking the True Name, as he gets enlightened with it. The heart, in the form of an upside down tilted lotus flower, then gets straightened and a ray of hope dawns on the individual as he attains the right type of wisdom. (Right approach). (2)

Now the fire of worldly desires within (the heart) gets extinguished as we attain peace and tranquillity of mind by attaining the qualities of peace and contentment within. The mind gets stabilised when the love of the Lord gets inculcated in one's mind (heart) and stops running around (wandering) in all the ten directions, as it rests now within its true abode (as it attains self-realizations). (3)

O Nanak ! Now the Lord has saved the human being from the onslaughts of the worldly sufferings and all his doubts and misgivings have been (reduced to ashes) removed. We have enjoyed the state of bliss by perceiving a glimpse of the holy saints and attaining the treasure of True Name. (4 - 13 - 43)

Bilawal Mahala - 5 (Pani pakha pees dass kai tab hoihe.....)

O Brother ! We get overjoyed with the thrill of serving the (slaves) devotees of the Lord, just as we enjoy in their service by fanning, bringing water or grinding flour for them. I would burn all the comforts of life including, (any) kingdoms, the control of lands (land lordship) or any other royalties received thereof as I have no love lost for them. (1)

O Brother ! I would seek refuge at the lotus-feet of the (meanest) smallest slave of the Lord, even though there may be many kings alongwith the control of all worldly possessions. I would prefer to serve the devotees of the holy saints, discarding all other kings or landlords. (Pause - 1)

O Brother ! The dry (cheap) morsel of food from the saints is the fountain-head of all worldly treasures and is sweeter and more blissful than all the riches. As opposed to this, the food taken

ਜਨਾ ਕਾ ਲੂਗਰਾ ਓਢਿ ਨਗਨ ਨ ਹੋਈ ॥

ਸਾਕਤ ਸਿਰਪਾਉ ਰੇਸਮੀ ਪਹਿਰਤ ਪਤਿ ਖੋਈ

॥ ੩ ॥ ਸਾਕਤ ਸਿਉ ਮੁਖਿ ਜੋਰਿਐ ਅਧ ਵੀਚਰੁ

ਟੂਟੈ ॥ ਹਰਿ ਜਨ ਕੀ ਸੇਵਾ ਜੋ ਕਰੇ ਇਤ

ਉਤਹਿ ਛੂਟੈ ॥ ੪ ॥ ਸਭ ਕਿਛੁ ਤਮ੍ਹ ਗੀ ਤੇ

ਹੋਆ ਆਪਿ ਬਣਤ ਬਣਾਈ ॥ ਦਰਸਨੁ

ਭੇਟਤ ਸਾਧ ਕਾ ਨਾਨਕ ਗੁਣ ਗਾਈ ॥ ੫ ॥

੧੪ ॥ ੪੪ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸ੍ਵਨੀ ਸੁਨਉ ਹਰਿ ਹਰਿ ਹਰੇ ਠਾਕੁਰ ਜਸੁ

ਗਾਵਉ ॥ ਸੰਤ ਚਰਣ ਕਰ ਸੀਸੁ ਧਰਿ ਹਰਿ

ਨਾਮੁ ਧਿਆਵਉ ॥ ੧ ॥ ਕਰਿ ਕਿਰਪਾ

ਦਇਆਲ ਪ੍ਰਭ ਇਹ ਨਿਧਿ ਸਿਧਿ ਪਾਵਉ ॥

ਸੰਤ ਜਨਾ ਕੀ ਰੇਣੁਕਾ ਲੈ ਮਾਥੈ ਲਾਵਉ ॥ ੧

॥ ਰਹਾਉ ॥ ਨੀਚ ਤੇ ਨੀਚੁ ਅਤਿ ਨੀਚੁ ਹੋਇ

ਕਰਿ ਬਿਨਉ ਬੁਲਾਵਉ ॥ ਪਾਵ ਮਲੋਵਾ ਆਪੁ

ਤਿਆਗਿ ਸੰਤਸੰਗਿ ਸਮਾਵਉ ॥ ੨ ॥ ਸਾਸਿ

ਸਾਸਿ ਨਹ ਵੀਸਰੈ ਅਨ ਕਤਹਿ ਨ ਧਾਵਉ ॥

ਸਫਲ ਦਰਸਨ ਗੁਰੁ ਭੇਟੀਐ ਮਾਨੁ ਮੋਹੁ

ਮਿਟਾਵਉ ॥ ੩ ॥ ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ

ਸੀਗਾਰੁ ਬਨਾਵਉ ॥ ਸਫਲ ਸੁਹਾਗਣਿ ਨਾਨਕਾ

ਅਪੁਨੇ ਪ੍ਰਭ ਭਾਵਉ ॥ ੪ ॥ ੧੫ ॥ ੪੫ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਅਟਲ ਬਚਨ ਸਾਧੂ ਜਨਾ ਸਭ ਮਹਿ

from the house of unvirtuous persons is more painful and troublesome than poison even. (2)

O True Master ! Even a torn piece of cloth given by the saints would be enough to cover our nakedness, whereas even a silken cloth given by an impious (God-forsaken) person would be enough to discredit us and bring us disrepute all around. (3)

The love of the company of a bad person gets disenchanted even midway. O True Master ! The person who serves Your saints, gets free from the worldly bondage or all other sufferings. (4)

O Nanak ! The True Master is controlling everything and has created the whole universe alongwith the worldly drama. O Lord ! Now we are longing to sing Your praises in the company of Your saints, having a glimpse of their vision only. (4 - 14 - 44)

Bilawal Mahala - 5 (*Sarvani sun'ou har har harai thakur...*)

O True Master ! My only prayer to you is that I may be enabled to recite Your True Name by taking the support of the lotus feet of the holy saints (by placing my head at their feet) while listening to True Name with my ears and by singing Your praises with my tongue. (1)

O Lord-benefactor ! By applying the dust of the lotus-feet of Your saints on my forehead, would amount to the attainment of all the occult powers by me provided You bestow Your Grace and benevolence on me. (Pause - 1)

I would seek the company of holy saints for performing this service like a humble servant (slave) and then ridding myself of all egoistic tendencies, I would rub their lotus-feet (with my hands) thus finally merging with their company. (2)

O True Master ! May I never forsake Your True Name even for a second (even while breathing in and out) and never run after the worship of other gods and goddesses, having forgotten Your True Name. Then I wish to have a glimpse of the Guru with such a success that I would cast away all my egoism and worldly attachments, having got rid of all my sins. (3)

O Nanak ! May I be enabled to embellish myself with the virtues of truthfulness, patience, mercy and religious fervour! O True Master ! Thus I may gain Your acceptance as a beloved devotee (spouse) for You, thus making a success of this human life in Your service. (4 - 15 - 45)

Bilawal Mahala - 5 (*Atal bachan sadhu jana sabh meh.....*)

O Brother ! This is known to all men that the words of holy

ਪ੍ਰਗਟਾਇਆ ॥ ਜਿਸੁ ਜਨ ਹੋਆ ਸਾਧਸੰਗੁ
ਤਿਸੁ ਭੇਟੈ ਹਰਿ ਰਾਇਆ ॥ ੧ ॥ ਇਹ
ਪਰਤੀਤਿ ਗੋਵਿੰਦ ਕੀ ਜਪਿ ਹਰਿ ਸੁਖੁ ਪਾਇਆ
॥ ਅਨਿਕ ਬਾਤਾ ਸਭਿ ਕਰਿ ਰਹੇ ਗੁਰੁ ਘਰਿ
ਲੈ ਆਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਰਣਿ ਪਰੇ
ਕੀ ਰਾਖਤਾ ਨਾਹੀ ਸਹਸਾਇਆ ॥ ਕਰਮ ਭੂਮਿ
ਹਰਿ ਨਾਮੁ ਬੋਇ ਅਉਸਰੁ ਦੁਲਭਾਇਆ ॥ ੨
॥ ਅੰਤਰਜਾਮੀ ਆਪਿ ਪ੍ਰਭੁ ਸਭ ਕਰੇ ਕਰਾਇਆ
॥ ਪਤਿਤ ਪੁਨੀਤ ਘਣੇ ਕਰੇ ਠਾਕੁਰ
ਬਿਰਦਾਇਆ ॥ ੩ ॥ ਮਤ ਭੂਲਹੁ ਮਾਨੁਖ
ਜਨ ਮਾਇਆ ਭਰਮਾਇਆ ॥ ਨਾਨਕ ਤਿਸੁ
ਪਤਿ ਰਾਖਸੀ ਜੋ ਪ੍ਰਭਿ ਪਹਿਰਾਇਆ ॥ ੪ ॥
੧੬ ॥ ੪੬ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਮਾਟੀ ਤੇ ਜਿਨਿ ਸਾਜਿਆ ਕਰਿ ਦੁਰਲਭ ਦੇਹ
॥ ਅਨਿਕ ਛਿਦ੍ਰ ਮਨ ਮਹਿ ਢਕੇ ਨਿਰਮਲ
ਦ੍ਰਿਸਟੇਹ ॥ ੧ ॥ ਕਿਉ ਬਿਸਰੈ ਪ੍ਰਭੁ ਮਨੈ ਤੇ
ਜਿਸ ਕੇ ਗੁਣ ਏਹ ॥ ਪ੍ਰਭੁ ਤਜਿ ਰਚੇ ਜਿ ਆਨ
ਸਿਉ ਸੋ ਰਲੀਐ ਖੇਹ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸਿਮਰਹੁ ਸਿਮਰਹੁ ਸਾਸਿ ਸਾਸਿ ਮਤ ਬਿਲਮ
ਕਰੇਹ ॥ ਛੋਡਿ ਪ੍ਰਪੰਚੁ ਪ੍ਰਭੁ ਸਿਉ ਰਚਹੁ ਤਜਿ
ਕੂੜੇ ਨੇਹ ॥ ੨ ॥ ਜਿਨਿ ਅਨਿਕ ਏਕ ਬਹੁ
ਰੰਗ ਕੀਏ ਹੈ ਹੋਸੀ ਏਹ ॥ ਕਰਿ ਸੇਵਾ ਤਿਸੁ
ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਤੇ ਮਤਿ ਲੇਹ ॥ ੩ ॥ ਉਚੇ ਤੇ

saints are always true and carry maximum weight with them (like a drawn line on a stone) so that the person, who has got a chance of the company of holy saints, has attained the Lord Himself. (1)

We have enjoyed the bliss of life by reciting True Name in the company of the holy saints, who have inculcated our faith in them. Now the mind is established with peace within itself and leaving all other efforts, we have enjoyed the eternal bliss by reciting the True Name. (Pause - 1)

O Brother ! There is no doubt in our mind that the Lord always protects the honour of those persons who have sought His support by taking refuge at His lotus-feet. Then the performance of virtuous deeds in life is like sowing the seeds of goodness on this earth of life which is like the recitation of True Name in this human life, which is the only time usefully spent. (2)

The Lord, who is omni-scient, always makes us act according to His dictates being the cause and effect of everything, and His Will is supreme. The True Master has purified many sinners (like us) as this is His only motto and objective. (3)

O Nanak ! The Lord protects the honour of those persons, who have been blessed with the boon of His True Name (His worship). O human beings ! Let us not forsake the True Name in the pursuit of worldly falsehood and remain immersed in the love of the True Lord always. (4 - 16 - 46)

Bilwal Mahala - 5 (*Ma'ti te jin sajia kar durlabh deh.....*)

O Brother ! The Lord has created this invaluable human life out of the five elements (and dust) and has kept many vicious thoughts hidden within it like the sexual desires though this human frame looks beautiful from outer appearance, and the body appears pure. (1)

How could we forsake (forget) such a benevolent Lord who had bestowed on us so many virtues ? This human being gets mingled with the dust due to his involvement in vicious and sinful acts like dual-mindedness, having forsaken His True Name. (Pause - 1)

O Brother ! Let us recite the Lord's True Name every moment (with every breath) of life, without brooking any delay. Let us develop the love of the Lord's True Name leaving the deceptions of this worldly falsehood and the attachment to worldly possessions which are unreal. (2)

The Lord, who has created various beings of different hues and forms, is ever-existent, being omni-present during all the three ages. Let us therefore, serve the Lord by reciting True Name

ਉਚਾ ਵਡਾ ਸਭ ਸੰਗਿ ਬਰਨੇਹ ॥ ਦਾਸ ਦਾਸ

ਕੇ ਦਾਸਰਾ ਨਾਨਕ ਕਰਿ ਲੇਹ ॥ ੪ ॥ ੧੭ ॥

੪੭ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਏਕ ਟੇਕ ਗੋਵਿੰਦ ਕੀ ਤਿਆਗੀ ਅਨ ਆਸ ॥

ਸਭ ਉਪਰਿ ਸਮਰਥ ਪ੍ਰਭ ਪੂਰਨ ਗੁਣਤਾਸ ॥

੧ ॥ ਜਨ ਕਾ ਨਾਮੁ ਅਧਾਰੁ ਹੈ ਪ੍ਰਭ ਸਰਣੀ

ਪਾਹਿ ॥ ਪਰਮੇਸਰ ਕਾ ਆਸਰਾ ਸੰਤਨ ਮਨ

ਮਾਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਪਿ ਰਖੈ ਆਪਿ

ਦੇਵਸੀ ਆਪੇ ਪ੍ਰਤਿਪਾਰੈ ॥ ਦੀਨੰ ਦਇਆਲ

ਕ੍ਰਿਪਾ ਨਿਧੇ ਸਾਸਿ ਸਾਸਿ ਸਮ੍ਰੈ ॥ ੨ ॥

ਕਰਣਹਾਰੁ ਜੋ ਕਰਿ ਰਹਿਆ ਸਾਈ ਵਡਿਆਈ

॥ ਗੁਰਿ ਪੂਰੈ ਉਪਦੇਸਿਆ ਸੁਖੁ ਖਸਮ ਰਜਾਈ

॥ ੩ ॥ ਚਿੰਤ ਅੰਦੇਸਾ ਗਣਤ ਤਜਿ ਜਨਿ

ਹੁਕਮੁ ਪਛਾਤਾ ॥ ਨਹ ਬਿਨਸੈ ਨਹ ਛੋਡਿ ਜਾਇ

ਨਾਨਕ ਰੰਗਿ ਰਾਤਾ ॥ ੪ ॥ ੧੮ ॥ ੪੮ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਮਹਾ ਤਪਤਿ ਤੇ ਭਈ ਸਾਂਤਿ ਪਰਸਤ ਪਾਪ

ਨਾਠੇ ॥ ਅੰਧ ਕੂਪ ਮਹਿ ਗਲਤ ਬੇ ਕਾਵੇ ਦੇ

ਹਾਥੇ ॥ ੧ ॥ ਓਇ ਹਮਾਰੇ ਸਾਜਨਾ ਹਮ ਉਨ

ਕੀ ਰੇਨ ॥ ਜਿਨ ਭੇਟਤ ਹੋਵਤ ਸੁਖੀ ਜੀਅ

ਦਾਨੁ ਦੇਨ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਰਾ ਪੂਰਬਲਾ

ਲੀਖਿਆ ਮਿਲਿਆ ਅਬ ਆਇ ॥ ਬਸਤ

through the Guru's guidance. (3)

O Nanak ! The True Master is the highest and the greatest (power) authority in the world and is the supporter of all beings. The whole world sings the praises of such a wonderful Lord, so my prayer to the Lord is to accept me also as the slave of His slaves (and enable me to serve Him). (4 - 17 - 47)

Bilawal Mahala - 5 (Ek tek Gobind ki tiagi an a'as.....)

O Brother ! Having discarded all other help, we have now sought the support of the True Lord alone. The Lord Almighty holds His sway (control) over all the beings, and the ocean of all virtues, the True Master, pervades everywhere in equal measure. (1)

The holy saints, who always seek refuge at the lotus-feet of the True Master, depend on the support of True Name at all times. (Pause - 1)

The True Master always protects our honour, and blesses us with His favours and benedictions, thus sustaining us by all possible means. Infact, the holy saints remember the Lord benefactor, the fountain-head of all benevolence, by reciting His True Name every moment (with every breath) of their life. (2)

O Brother ! The holy saints always perceive the Greatness and might of the True Lord in everything which the True Master is directing as per His Will. However, the Guru-minded persons, who are guided by the perfect Guru's Word (message), always enjoy the eternal bliss by following the Lord's Will. (3)

O Nanak ! The holy saints have realised the value (importance) of the Lord's dictates as per His Will, having discarded all their doubts, fears or other calculations. The True Master is ever-existent being imperishable and never disappears from our midst. Thus we should always continue imbibing the love of the Lord. (4 - 18 - 48)

Bilawal Mahala - 5 (Maha tapat te bhaiee sa'nt parsat.....)

O Brother ! By perceiving a glimpse of the holy saints, we could extinguish the fire of vicious thoughts and worldly desires within us, and all our sins take to their wings by the touch of the lotus-feet of the holy saints. We were rotting in the blind well of sinful actions when the holy saints have saved us by lending their helping hand. (1)

The holy saints are our real friends and comrades whereas we are like the dust of their lotus-feet and we get the bliss of life by joining their company. (by meeting them). In fact, the saints have bestowed on us this boon of leading a true life (in their company). (Pause - 1)

We have been rather fortunate, being pre-destined by the Lord's Will to enjoy the company of such holy saints and we were

ਸੰਗਿ ਹਰਿ ਸਾਧ ਕੈ ਪੂਰਨ ਆਸਾਇ ॥ ੨ ॥

ਭੈ ਬਿਨਸੇ ਤਿਹੁ ਲੋਕ ਕੇ ਪਾਏ ਸੁਖ ਥਾਨ ॥

ਦਇਆ ਕਰੀ ਸਮਰਥ ਗੁਰਿ ਬਸਿਆ ਮਨਿ

ਨਾਮ ॥ ੩ ॥ ਨਾਨਕ ਕੀ ਤੂ ਟੇਕ ਪ੍ਰਭ ਤੇਰਾ

ਆਧਾਰ ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਪ੍ਰਭ ਹਰਿ

ਅਗਮ ਅਪਾਰ ॥ ੪ ॥ ੧੯ ॥ ੪੯ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸੋਈ ਮਲੀਨੁ ਦੀਨੁ ਹੀਨੁ ਜਿਸੁ ਪ੍ਰਭੁ ਬਿਸਰਾਨਾ

॥ ਕਰਨੈਹਾਰੁ ਨ ਬੂਝਈ ਆਪੁ ਗਨੈ ਬਿਗਾਨਾ

॥ ੧ ॥ ਦੂਖੁ ਤਦੇ ਜਦਿ ਵੀਸਰੈ ਸੁਖੁ ਪ੍ਰਭ

ਚਿਤਿ ਆਏ ॥ ਸੰਤਨ ਕੈ ਆਨੰਦੁ ਏਹੁ ਨਿਤ

ਹਰਿ ਗੁਣ ਗਾਏ ॥ ੧ ॥ ਰਹਾਉ ॥ ਊਚੇ ਤੇ

ਨੀਚਾ ਕਰੈ ਨੀਚ ਖਿਨ ਮਹਿ ਥਾਪੈ ॥ ਕੀਮਤਿ

ਕਹੀ ਨ ਜਾਈਐ ਠਾਕੁਰ ਪਰਤਾਪੈ ॥ ੨ ॥

ਪੇਖਤ ਲੀਲਾ ਰੰਗ ਰੂਪ ਚਲਨੈ ਦਿਨੁ ਆਇਆ

॥ ਸੁਪਨੇ ਕਾ ਸੁਪਨਾ ਭਇਆ ਸੰਗਿ ਚਲਿਆ

ਕਮਾਇਆ ॥ ੩ ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥ

ਪ੍ਰਭ ਤੇਰੀ ਸਰਣਾਈ ॥ ਹਰਿ ਦਿਨਸੁ ਰੈਣਿ

ਨਾਨਕੁ ਜਪੈ ਸਦ ਸਦ ਬਲਿ ਜਾਈ ॥ ੪ ॥

੨੦ ॥ ੫੦ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਜਲੁ ਢੋਵਉ ਇਹ ਸੀਸ ਕਰਿ ਕਰ ਪਗ

enabled to fulfil all our cherished desires and hopes. (2)

By joining the company of the holy saints (holy congregations) we have cast away the fear of the cycle of births and deaths for all the three ages (worlds), thus enjoying the eternal bliss.

O Lord ! The Guru has then blessed us with His Grace so that we have been enabled to inculcate the love of the Lord's True Name in our hearts. (3)

O Nanak ! We have the support of the True Master in our mind, who is the mainstay of this human body even. O True Lord! You are the Lord-creator of this universe, being all-powerful, though You are beyond our reach and comprehension. (4 - 19 - 49)

Bilawal Mahala - 5 (*Soiee maleen deen heen jis prabh.....*)

Brother ! This foolish human being does not realise the Greatness and importance of the Lord-Creator and instead considers himself as the creator. This self-willed (faithless) person considers himself as distinct and separate from the Lord, whereas he forms (his soul) a part of the Prime-soul.

O True Master ! The person, who has forsaken and forgotten Your True Name, is in fact filthy, penniless and without having any honourable status in society. (1)

O True Master ! Whenever we forsake You, (Your True Name) we are made to undergo lot of sufferings but we enjoy all the comforts of life whenever we remember You and recite Your True Name. That is why the holy saints always enjoy the eternal bliss (of life) as they continue singing the praises of the Lord all the time. (Pause - 1)

O True Master ! It is rather impossible for us to evaluate Your Greatness and might, as You are powerful enough and capable of bringing down the status of the highest and the mighty ones. At the same time, You are capable of bringing fame and honour to the lowly ones through Your Grace in no time and make them praiseworthy. (2)

Then the day of (facing) death for the faithless persons has come (near) and this world, which appeared like a dream earlier, has now (become) proved to be a dream only, as only our good deeds and virtues (like True Name) would accompany us. (3)

O Lord Almighty ! You are the Lord-creator of this universe and we have sought Your support only. O Nanak ! I would offer myself as a sacrifice to the Lord, and would recite the Lord's True Name, day and night. (all the time) . (4 - 20 - 50)

Bilawal Mahala - 5 (*Jal dhovou eh sees kar kar pag*)

O True Master ! May I be enabled to carry (bring) water for You on my head and wash Your holy feet with my hands ! Then I

ਪਖਲਾਵਉ ॥ ਬਾਰਿ ਜਾਉ ਲਖ ਬੇਰੀਆ ਦਰਸੁ
ਪੇਖਿ ਜੀਵਾਵਉ ॥ ੧ ॥ ਕਰਉ ਮਨੋਰਥ ਮਨੈ
ਮਾਹਿ ਅਪਨੇ ਪ੍ਰਭ ਤੇ ਪਾਵਉ ॥ ਦੇਉ ਸੂਹਨੀ
ਸਾਧ ਕੈ ਬੀਜਨੁ ਢੋਲਾਵਉ ॥ ੧ ॥ ਰਹਾਉ ॥
ਅੰਮ੍ਰਿਤ ਗੁਣ ਸੰਤ ਬੋਲਤੇ ਸੁਣਿ ਮਨਹਿ
ਪੀਲਾਵਉ ॥ ਉਆ ਰਸ ਮਹਿ ਸਾਂਤਿ ਤ੍ਰਿਪਤਿ
ਹੋਇ ਬਿਖੈ ਜਲਨਿ ਬੁਝਾਵਉ ॥ ੨ ॥ ਜਬ
ਭਗਤਿ ਕਰਹਿ ਸੰਤ ਮੰਡਲੀ ਤਿਨ੍ ਮਿਲਿ ਹਰਿ
ਰਾਵਉ ॥ ਕਰਉ ਨਮਸਕਾਰ ਭਗਤ ਜਨ ਪੂਰਿ
ਮੁਖਿ ਲਾਵਉ ॥ ੩ ॥ ਉਠਤ ਬੈਠਤ ਜਪਉ
ਨਾਮੁ ਇਹੁ ਕਰਮੁ ਕਮਾਵਉ ॥ ਨਾਨਕ ਕੀ
ਪ੍ਰਭ ਬੇਨਤੀ ਹਰਿ ਸਰਨਿ ਸਮਾਵਉ ॥ ੪ ॥
੨੧ ॥ ੫੧ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਇਹੁ ਸਾਗਰੁ ਸੋਈ ਤਰੈ ਜੇ ਹਰਿ ਗੁਣ ਗਾਏ
॥ ਸਾਧਸੰਗਤਿ ਕੈ ਸੰਗਿ ਵਸੈ ਵਡਭਾਰੀ ਪਾਏ
॥ ੧ ॥ ਸੁਣਿ ਸੁਣਿ ਜੀਵੈ ਦਾਸੁ ਤੁਮ੍ ਬਾਣੀ
ਜਨ ਆਖੀ ॥ ਪ੍ਰਗਟ ਭਈ ਸਭ ਲੋਅ ਮਹਿ
ਸੇਵਕ ਕੀ ਰਾਖੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਗਨਿ
ਸਾਗਰ ਤੇ ਕਾਢਿਆ ਪ੍ਰਭਿ ਜਲਨਿ ਬੁਝਾਈ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਜਲੁ ਸੰਚਿਆ ਗੁਰ ਭਏ ਸਹਾਈ
॥ ੨ ॥ ਜਨਮ ਮਰਣ ਦੁਖ ਕਾਟਿਆ ਸੁਖ ਕਾ
ਥਾਨੁ ਪਾਇਆ ॥ ਕਾਟੀ ਸਿਲਕ ਕ੍ਰਮ ਮੋਹ ਕੀ

would offer myself as a sacrifice to the holy saints a million times and resurrect this dead and inactive mind with life and activity through a glimpse of the holy saints. (1)

O Brother ! I am enabled by my True Master to fulfil all my worldly desires, whatever I have wished for. Now I sweep the place for the abode (seat) of the holy saints and then serve them by fanning them. (Pause -1)

O True Master ! On hearing the nectar-like sweet (words) talk of the holy saints, I have been enabled to partake of this nectar of True Name with love and devotion. Thus the fire of vicious and sinful actions in the mind (heart) has been extinguished with the nectar of True Name (love), inculcated in the heart, resulting in peace and tranquillity of mind. (2)

O Lord ! May I be enabled to sing the praises of the Lord in the company of the holy saints, who have (helped us) to worship the Lord. (to recite True Name) ! Then I would apply the dust of the lotus-feet of the saints on my forehead by saluting the saints. (3)

O Nanak ! May the Lord bless me with the boon of the strength of doing virtuous deeds and my only prayer to Him is to enable me to pay my obeisance to Him. O Lord ! May I be enabled to recite Your True Name whether in standing or sitting postures ! This is my only prayer to You, seeking Your Grace ! (4 - 21 -51)

Bilawal Mahala - 5 (*Eh sagar soiee tarai jo har gunn gaie.....*)

O Brother ! The person, who sings the praises of the Lord, crosses this ocean of life successfully, and hardly any fortunate person, pre-destined by Lord's Will, gets the company of the holy saints, (to enjoy this bliss). (1)

O True Master ! We, the slaves (devotees) of the Lord, lead a successful life by listening to the holy words of the saints (Guru's Word). Now it has been known throughout the world that the Lord has protected the honour of His devotees (through His Grace). (Pause - 1)

The True Master has saved His saints from the burning fire of this worldly ocean of vices and sins, having extinguished the fire of worldly desires and vicious thoughts. In fact, the persons, 'blessed with the Guru's Grace, have watered the field of their minds, with the nectar of Lord's True Name (and enjoyed the eternal bliss). (2)

The persons, who have joined the company of holy saints and enjoyed the eternal bliss and peace of mind, have got emancipated from the sufferings of the cycle of births and deaths. The True Master has freed them from the bondage of worldly

ਅਪਨੇ ਪ੍ਰਭ ਭਾਇਆ ॥ ੩ ॥ ਮਤ ਕੋਈ ਜਾਣਹੁ
ਅਵਰੁ ਕਛੁ ਸਭ ਪ੍ਰਭ ਕੈ ਹਾਥਿ ॥ ਸਰਬ ਸੂਖ
ਨਾਨਕ ਪਾਏ ਸੰਗਿ ਸੰਤਨ ਸਾਥਿ ॥ ੪ ॥ ੨੨
॥ ੫੨ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਬੰਧਨ ਕਾਟੇ ਆਪਿ ਪ੍ਰਭਿ ਹੋਆ ਕਿਰਪਾਲ ॥
ਦੀਨ ਦਇਆਲ ਪ੍ਰਭ ਪਾਰਬ੍ਰਹਮ ਤਾ ਕੀ ਨਦਰਿ
ਨਿਹਾਲ ॥ ੧ ॥ ਗੁਰਿ ਪੂਰੈ ਕਿਰਪਾ ਕਰੀ
ਕਾਟਿਆ ਦੁਖੁ ਰੋਗੁ ॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸੁਖੀ
ਭਇਆ ਪ੍ਰਭ ਧਿਆਵਨ ਜੋਗੁ ॥ ੧ ॥ ਰਹਾਉ
॥ ਅਉਖਧੁ ਹਰਿ ਕਾ ਨਾਮੁ ਹੈ ਜਿਤੁ ਰੋਗੁ ਨ
ਵਿਆਪੈ ॥ ਸਾਧਸੰਗਿ ਮਨਿ ਤਨਿ ਹਿਤੈ ਫਿਰਿ
ਦੂਖੁ ਨ ਜਾਪੈ ॥ ੨ ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ
ਜਾਪੀਐ ਅੰਤਰਿ ਲਿਵ ਲਾਈ ॥ ਕਿਲਵਿਖ
ਉਤਰਹਿ ਸੁਧੁ ਹੋਇ ਸਾਧੂ ਸਰਣਾਈ ॥ ੩ ॥
ਸੁਨਤ ਜਪਤ ਹਰਿ ਨਾਮ ਜਸੁ ਤਾ ਕੀ ਦੂਰਿ
ਬਲਾਈ ॥ ਮਹਾ ਮੰਤ੍ਰੁ ਨਾਨਕੁ ਕਥੈ ਹਰਿ ਕੇ
ਗੁਣ ਗਾਈ ॥ ੪ ॥ ੨੩ ॥ ੫੩ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਭੈ ਤੇ ਉਪਜੈ ਭਗਤਿ ਪ੍ਰਭ ਅੰਤਰਿ ਹੋਇ ਸਾਂਤਿ
॥ ਨਾਮੁ ਜਪਤ ਗੋਵਿੰਦ ਦਾ ਬਿਨਸੈ ਭ੍ਰਮ ਭ੍ਰਾਂਤਿ
॥ ੧ ॥ ਗੁਰੁ ਪੂਰਾ ਜਿਸੁ ਭੋਟਿਆ ਤਾ ਕੈ ਸੁਖਿ
ਪਰਵੇਸੁ ॥ ਮਨ ਕੀ ਮਤਿ ਤਿਆਗੀਐ ਸੁਣੀਐ
ਉਪਦੇਸੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਿਮਰਤ ਸਿਮਰਤ

attachments and dual-mindedness (doubts and whims) as the Lord has got pleased with their virtuous deeds. (3)

O Brother ! Let it be clearly understood that everything is controlled by the Lord Himself and there is none else having any control or power over our doings. O Nanak ! We have enjoyed all the worldly comforts (and eternal bliss) through the company of the holy saints of the Lord. (4 - 22 - 52)

Bilawal Mahala - 5 (*Bandhan katai app prabh hoa' kirpal...*)

O Brother ! The Lord has cut off (removed) all our worldly bondage as He has favoured us with His Grace. The Lord is our benefactor, through whose benevolence, we have enjoyed the bliss and thrill of life. (1)

O Brother ! The perfect Guru has been kind to us and has rid us of all our afflictions and sufferings through His Grace. Now our body has enjoyed all the worldly comforts, thus gaining peace and tranquillity of mind, as we have worshipped the True Lord, worthy of our worship and praise. (Pause - 1)

O Brother ! The Lord's True Name is the panacea of all ills, by reciting which, we could cast away all our afflictions or sufferings. The person, who recites the Lord's True Name with love and devotion in the company of the holy saints, does not undergo any sufferings or hurdles. (2)

When we recite the Lord's True Name ("Hari") by inculcating the love of the Lord in our hearts, we could wash away all our sins. Thus we could purify our minds (hearts) taking refuge at the lotus-feet of the holy saints. (3)

O Nanak ! The person, who listens to the praises of the Lord or His True Name, casts away all his sins and maladies. We recite the Lord's True Name, the greatest sermon (on Earth) and sing the praises of the Lord, (thus enjoying peace of mind). (4 - 23 - 53)

Bilawal Mahala - 5 (*Bhaie' te upjai bhagati prabh.....*)

O Brother ! We could develop the love of the Lord's worship only when we inculcate the fear (regard) of the Lord within our hearts, and through this worship only we enjoy peace and tranquillity of mind. Then we could cast away all our whims and fancies (including doubts) by reciting the Lord's True Name. (1)

Whosoever has joined the company of the perfect Guru, enjoys peace and comforts of life. Let us then forsake our self-mindedness by accepting the Guru's guidance and practically following the Guru's teachings (Pause - 1)

The Lord, worthy of our remembrance and prayers, is our

ਸਿਮਰੀਐ ਸੋ ਪੁਰਖੁ ਦਾਤਾਰੁ ॥ ਮਨ ਤੇ ਕਬਹੂ
ਨ ਵੀਸਰੈ ਸੋ ਪੁਰਖੁ ਅਪਾਰੁ ॥ ੨ ॥ ਚਰਨ
ਕਮਲ ਸਿਉ ਰੰਗੁ ਲਗਾ ਅਚਰਜ ਗੁਰਦੇਵ ॥
ਜਾ ਕਉ ਕਿਰਪਾ ਕਰਹੁ ਪ੍ਰਭ ਤਾ ਕਉ ਲਾਵਹੁ
ਸੇਵ ॥ ੩ ॥ ਨਿਧਿ ਨਿਧਾਨ ਅੰਮ੍ਰਿਤੁ ਪੀਆ
ਮਨਿ ਤਨਿ ਆਨੰਦ ॥ ਨਾਨਕ ਕਬਹੂ ਨ ਵੀਸਰੈ
ਪ੍ਰਭ ਪਰਮਾਨੰਦ ॥ ੪ ॥ ੨੪ ॥ ੫੪ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਤ੍ਰਿਸਨ ਬੁਝੀ ਮਮਤਾ ਗਈ ਨਾਠੈ ਭੈ ਭਰਮਾ ॥
ਥਿਤਿ ਪਾਈ ਆਨਦੁ ਭਇਆ ਗੁਰਿ ਕੀਨੇ
ਧਰਮਾ ॥ ੧ ॥ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿਆ ਬਿਨਸੀ
ਮੇਰੀ ਪੀਰ ॥ ਤਨੁ ਮਨੁ ਸਭੁ ਸੀਤਲੁ ਭਇਆ
ਪਾਇਆ ਸੁਖ ਬੀਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੇਵਤ
ਹਰਿ ਜਪਿ ਜਾਗਿਆ ਪੇਖਿਆ ਬਿਸਮਾਦੁ ॥ ਪੀ
ਅੰਮ੍ਰਿਤੁ ਤ੍ਰਿਪਤਾਸਿਆ ਤਾ ਕਾ ਅਚਰਜ ਸੁਆਦੁ
॥ ੨ ॥ ਆਪਿ ਮੁਕਤੁ ਸੰਗੀ ਤਰੇ ਕੁਲ ਕੁਟੰਬ
ਉਧਾਰੇ ॥ ਸਫਲ ਸੇਵਾ ਗੁਰਦੇਵ ਕੀ ਨਿਰਮਲ
ਦਰਬਾਰੇ ॥ ੩ ॥ ਨੀਚੁ ਅਨਾਥੁ ਅਜਾਨੁ ਮੈ
ਨਿਰਗੁਨੁ ਗੁਣਹੀਨੁ ॥ ਨਾਨਕ ਕਉ ਕਿਰਪਾ
ਭਈ ਦਾਸੁ ਅਪਨਾ ਕੀਨੁ ॥੪॥੨੫॥੫੫॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਹਰਿ ਭਗਤਾ ਕਾ ਆਸਰਾ ਅਨ ਨਾਹੀ ਠਾਉ ॥
ਤਾਨੁ ਦੀਬਾਣੁ ਪਰਵਾਰ ਧਨੁ ਪ੍ਰਭ ਤੇਰਾ ਨਾਉ

benefactor. Let us, therefore, recite His True Name and never forsake the memory (True Name) of the limitless and all powerful Lord from our mind. (2)

O True Master ! The person, who is bestowed with Your service, realises the wonderful Lord. Thus we develop the love for the lotus-feet of the wonderful Guru through His Grace. (3)

O Nanak ! Such Guru-minded persons have partaken the nectar of True Name, the greatest (treasure) of the worldly treasures, thus enjoying the eternal bliss of life in body and mind. The True Master has never forgotten holy saints as such they always remain blissful and thrilled (with His True Name). (4 - 24 - 54)

Bilawal Mahala - 5 (*Trisan bujhi mamta gaiee nathai.....*)

O Brother ! The Guru, through his benevolence and kindness, has cast away our worldly attachments, the fear of the cycle of births and deaths, and extinguished the fire of worldly desires. Now we have enjoyed peace and tranquillity of mind by attaining self-realisation. (1)

O Brother ! I have recited the True Name (of the Lord) and prayed to the perfect Guru, which has rid (relieved) me of the anguish of my separation from the True Master. Now we are enjoying peace and tranquillity of body and mind resulting in complete bliss and joy of life. (Pause - 1)

When we were enlightened through the Guru's Grace, with the mind awakened from the slumber of ignorance, we enjoyed the bliss and thrill of life, by reciting True Name and perceiving the wonderful Lord. Now we are fully satiated by (drinking) partaking the nectar of True Name, as the taste of the (nectar of) True Name is (really) simply wonderful. (2)

Now we have attained salvation ourselves alongwith many more companions and other comrades, including all the family members, (the whole clan) who have been enabled to cross this ocean successfully. Now our service of the Guru has borne fruit and we are proceeding to the Lord's presence with flying colours, fully purified. (3)

O Nanak ! I was a (poor) humble, foolish and virtuleless person (devotee) but was accepted by the Lord as His slave (disciple) through His Grace. (4 - 25 - 55)

Bilawal Mahala - 5 (*Har bhagtan ka asra a'nn nahi*)

O True Master ! You are the only support of the holy saints, as they have no other place to look for their sustenance. (No other support). Infact, the Lord's True Name is everything for the saints,

॥ ੧ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਣੀ ਅਪਨੇ
ਦਾਸ ਰਖਿ ਲੀਏ ॥ ਨਿੰਦਕ ਨਿੰਦਾ ਕਰਿ ਪਚੇ
ਜਮਕਾਲਿ ਗ੍ਰਸੀਏ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਤਾ
ਏਕੁ ਧਿਆਵਨਾ ਦੂਸਰ ਕੇ ਨਾਹਿ ॥ ਏਕਸੁ
ਆਗੈ ਬੇਨਤੀ ਰਵਿਆ ਸੂਬ ਥਾਇ ॥ ੨ ॥
ਕਥਾ ਪੁਰਾਤਨ ਇਉ ਸੁਣੀ ਭਗਤਨ ਕੀ ਬਾਨੀ
॥ ਸਗਲ ਦੁਸਟ ਖੰਡ ਖੰਡ ਕੀਏ ਜਨ ਲੀਏ
ਮਾਨੀ ॥ ੩ ॥ ਸਤਿ ਬਚਨ ਨਾਨਕੁ ਕਹੈ
ਪਰਗਟ ਸਭ ਮਾਹਿ ॥ ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਸਰਣਿ
ਪ੍ਰਭ ਤਿਨ ਕਉ ਭਉ ਨਾਹਿ ॥ ੪ ॥ ੨੬ ॥
੫੬ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਬੰਧਨ ਕਾਟੈ ਸੇ ਪ੍ਰਭੁ ਜਾ ਕੈ ਕਲ ਹਾਥ ॥ ਅਵਰ
ਕਰਮ ਨਹੀ ਛੂਟੀਐ ਰਾਖਹੁ ਹਰਿ ਨਾਥ ॥ ੧ ॥
॥ ਤਉ ਸਰਣਾਗਤਿ ਮਾਧਵੇ ਪੂਰਨ ਦਇਆਲ
॥ ਛੂਟਿ ਜਾਇ ਸੰਸਾਰ ਤੇ ਰਾਖੈ ਗੋਪਾਲ ॥ ੧ ॥
॥ ਰਹਾਉ ॥ ਆਸਾ ਭਰਮ ਬਿਕਾਰ ਮੋਹ ਇਨ
ਮਹਿ ਲੋਭਾਨਾ ॥ ਬੂਠੁ ਸਮਗ੍ਰੀ ਮਨਿ ਵਸੀ
ਪਾਰਬ੍ਰਹਮੁ ਨ ਜਾਨਾ ॥ ੨ ॥ ਪਰਮ ਜੋਤਿ ਪੂਰਨ
ਪੁਰਖ ਸਭਿ ਜੀਅ ਤੁਮ੍ਹਾਰੇ ॥ ਜਿਉ ਤੂ ਰਾਖਹਿ
ਤਿਉ ਰਹਾ ਪ੍ਰਭ ਅਗਮ ਅਪਾਰੇ ॥ ੩ ॥ ਕਰਣ
ਕਾਰਣ ਸਮਰਥ ਪ੍ਰਭ ਦੇਹਿ ਅਪਨਾ ਨਾਉ ॥

including their strength, the company of holy congregations, their family or even their wealth. (1)

O True Master ! You have protected Your devotees (slaves) against all enemies or sufferings through Your Grace and munificence. All those persons, engrossed in the slander of Your devotees, have been burnt in the fire of this vilification, and then devoured (caught) by the Yama, the god of death. (Pause - 1)

The holy saints have recited the Lord's True Name only as they have no other support except the True Master. The saints had only one objective to seek the form of the Lord through their prayers, thus realising the omni-presence of the Lord everywhere in equal measure. (2)

O Brother ! We have only heard the story of the Lord rushing to the rescue of His saints on hearing their slightest (sound) murmur or prayer. Moreover, the Lord had destroyed the devils causing any sufferings to His saints, thus saving and accepting His devotees (saints). (3)

O Nanak ! I am only repeating the story and the truth which is known all over the world that any person seeking refuge at the lotus-feet of the Lord, has nothing to fear from death even (as he is protected under His care). (4 - 26 -56)

Bilawal Mahala - 5 (*Bandhan katai so prabhu ja kai kal ...*)

O Lord ! The True Master, who is all powerful, destroys all the oppression and worldly bondage Himself. You alone could protect our honour by lending Your helping hand as we cannot escape the worldly bondage with any acts of our own. (1)

O True Master ! O Lord-benefactor ! I have taken refuge at Your lotus-feet. Whosoever is given Your protection, gets freed (saved) from the worldly bondage. (Pause - 1)

O True Master ! I have never realised Your True form as my mind is always beset with the worldly falsehood and I am always engrossed in hopes, desires, whims and fancies, worldly attachments including love of the family, and such other vicious thoughts. (2)

O highest and noblest True Lord ! All the beings (belong to You) are (Yours only) Your beings only. O Lord, beyond our reach and comprehension ! I am always happy and satisfied to accept the state in which You keep me as per Your Will. (All the joy and sorrow is bestowed on us as per Your Will). (3)

O Nanak ! We could cross this ocean of life successfully by joining the company of holy saints only.

O True Master ! I have only one urge and longing to sing

ਨਾਨਕ ਤਰੀਐ ਸਾਧਸੰਗਿ ਹਰਿ ਹਰਿ ਗੁਣ

ਗਾਉ ॥ ੪ ॥ ੨੭ ॥ ੫੭ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਕਵਨੁ ਕਵਨੁ ਨਹੀ ਪਤਰਿਆ ਤੁਮ੍ਹਰੀ ਪਰਤੀਤਿ

॥ ਮਹਾ ਮੋਹਨੀ ਮੋਹਿਆ ਨਰਕ ਕੀ ਰੀਤਿ ॥

੧ ॥ ਮਨ ਖੁਟਹਰ ਤੇਰਾ ਨਹੀ ਬਿਸਾਸੁ ਤੂ

ਮਹਾ ਉਦਮਾਦਾ ॥ ਖਰ ਕਾ ਪੈਖਰੁ ਤਉ ਛੁਟੈ

ਜਉ ਉਪਰਿ ਲਾਦਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਪ

ਤਪ ਸੰਜਮ ਤੁਮ੍ਹ ਖੰਡੇ ਜਮ ਕੇ ਦੁਖ ਭਾਂਡ ॥

ਸਿਮਰਹਿ ਨਾਹੀ ਜੋਨਿ ਦੁਖ ਨਿਰਲਜੇ ਭਾਂਡ ॥

੨ ॥ ਹਰਿ ਸੰਗਿ ਸਹਾਈ ਮਹਾ ਮੀਤੁ ਤਿਸੁ

ਸਿਉ ਤੇਰਾ ਭੇਦੁ ॥ ਬੀਧਾ ਪੰਚ ਬਟਵਾਰਈ

ਉਪਜਿਓ ਮਹਾ ਖੇਦੁ ॥ ੩ ॥ ਨਾਨਕ ਤਿਨ

ਸੰਤਨ ਸਰਣਾਗਤੀ ਜਿਨ ਮਨੁ ਵਸਿ ਕੀਨਾ ॥

ਤਨੁ ਧਨੁ ਸਰਬਸੁ ਆਪਣਾ ਪ੍ਰਭਿ ਜਨ ਕਉ

ਦੀਨਾ ॥ ੪ ॥ ੨੮ ॥ ੫੮ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਉਦਮੁ ਕਰਤ ਆਨਦੁ ਭਇਆ ਸਿਮਰਤ ਸੁਖ

ਸਾਰੁ ॥ ਜਪਿ ਜਪਿ ਨਾਮੁ ਗੋਬਿੰਦ ਕਾ ਪੂਰਨ

ਬੀਚਾਰੁ ॥ ੧ ॥ ਚਰਨ ਕਮਲ ਗੁਰ ਕੇ ਜਪਤ

ਹਰਿ ਜਪਿ ਹਉ ਜੀਵਾ ॥ ਪਾਰਬ੍ਰਹਮੁ ਆਰਾਧਤੇ

ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੀਅ

Your praises always. O Lord ! I have only one prayer to make that I may be blessed with the boon of Your True Name, as You are controlling everything being the cause and effect of every thing, and whatever takes place in the world is according to Your dictates as per Your Will. (4 - 27 - 57)

Bilawal Mahala - 5 (*Kavan kavan nahi patria tumri partit....*)

O my mind ! You have always been engrossed in the love of the worldly falsehood and other activities (Maya), which lead to the path of the hell (having discarded the worship of the Lord, The Lord's True Name). Tell me, which human being has not been let down by Maya, and saved only by being enamoured and following Your Will with faith in Your advice. (1)

O filthy mind ! I have no faith left in Your advice now as You have always been engrossed in the love of worldly pleasures. In fact, this mind could be guided (goaded) onto the right path only when it is bound in the chains of meditation, with force, without giving it a chance to be idle or inactive just as an ass feels at ease only when it is loaded with bundles of heavy loads. (Pause - 1)

O my mind ! You will also be subjected to the severe punishment at the hands of Yama (god of death) as you had discarded all the virtuous deeds including the control of Your senses or leading a life of discipline and moderation. O Shameless Creature, full of fun and frolic ! Have you forgotten the sufferings undergone (by you) in various lower forms of life earlier ? (2)

O my mind ! Why are you leading a life of separation and distinct existence from the True Master, who has always helped you as a friend and companion ? You were bound to suffer since you had joined hands with the five (vices) enemies like sexual desires. (3)

O Nanak ! I have taken refuge at the lotus-feet of the holy saints who have controlled (subdued) their mind. That is why we have surrendered our body, mind and wealth (including all the worldly possessions), to the True Master. (4 - 28 - 58)

Bilawal Mahala - 5 (*Udam karat anand bhia simrat.....*)

O Brother ! When we make an effort and strive for reciting Lord's True Name, then we enjoy the bliss and thrill of life, and find peace and tranquillity of mind by worshipping the True Lord. Thus we could develop the love for the omni-present Lord by reciting True Name and engage in the meditation of the Lord, who is pervading everywhere. (1)

We are leading this life by remembering the lord, finding solace at His lotus-feet by taking His support. We enjoy the eternal bliss of life by partaking the nectar of True Name through the

ਜੰਤ ਸਭਿ ਸੁਖਿ ਬਸੇ ਸਭ ਕੈ ਮਨਿ ਲੋਚ ॥

ਪਰਉਪਕਾਰੁ ਨਿਤ ਚਿਤਵਤੇ ਨਾਹੀ ਕਛੁ ਪੋਚ

॥ ੨ ॥ ਧੰਨੁ ਸੁ ਥਾਨੁ ਬਸੰਤ ਧੰਨੁ ਜਹ ਜਪੀਐ

ਨਾਮੁ ॥ ਕਥਾ ਕੀਰਤਨੁ ਹਰਿ ਅਤਿ ਘਨਾ ਸੁਖ

ਸਹਜ ਬਿਸਮੁ ॥ ੩ ॥ ਮਨ ਤੇ ਕਦੇ ਨ ਵੀਸਰੈ

ਅਨਾਥ ਕੋ ਨਾਥ ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ

ਜਾ ਕੈ ਸਭੁ ਕਿਛੁ ਹਾਥ ॥ ੪ ॥ ੨੯ ॥ ੫੯ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਜਿਨਿ ਤੂ ਬੰਧਿ ਕਰਿ ਛੋਡਿਆ ਫੁਨਿ ਸੁਖ ਮਹਿ

ਪਾਇਆ ॥ ਸਦਾ ਸਿਮਰਿ ਚਰਣਾਰਬਿੰਦ

ਸੀਤਲ ਹੋਤਾਇਆ ॥ ੧ ॥ ਜੀਵਤਿਆ ਅਥਵਾ

ਮੁਇਆ ਕਿਛੁ ਕਾਮਿ ਨ ਆਵੈ ॥ ਜਿਨਿ ਏਹੁ

ਰਚਨੁ ਰਚਾਇਆ ਕੋਊ ਤਿਸ ਸਿਉ ਰੰਗੁ ਲਾਵੈ

॥ ੧ ॥ ਰਹਾਉ ॥ ਰੇ ਪ੍ਰਾਣੀ ਉਸਨ ਸੀਤ

ਕਰਤਾ ਕਰੈ ਘਾਮ ਤੇ ਕਾਵੈ ॥ ਕੀਰੀ ਤੇ ਹਸਤੀ

ਕਰੈ ਟੂਟਾ ਲੇ ਗਾਵੈ ॥ ੨ ॥ ਅੰਡਜ ਜੇਰਜ

ਸੇਤਜ ਉਤਭੁਜਾ ਪ੍ਰਭ ਕੀ ਇਹ ਕਿਰਤਿ ॥

ਕਿਰਤ ਕਮਾਵਨ ਸਰਬ ਫਲ ਰਵੀਐ ਹਰਿ

ਨਿਰਤਿ ॥ ੩ ॥ ਹਮ ਤੇ ਕਛੁ ਨ ਹੋਵਨਾ

ਸਰਣਿ ਪ੍ਰਭ ਸਾਧ ॥ ਮੋਹ ਮਗਨ ਰੂਪ ਅੰਧ ਤੇ

ਨਾਨਕ ਗੁਰ ਕਾਵ ॥ ੪ ॥ ੩੦ ॥ ੬੦ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਖੋਜਤ ਖੋਜਤ ਮੈ ਫਿਰਾ ਖੋਜਉ ਬਨ ਥਾਨ ॥

recitation of the Guru's Word. (Pause - 1)

Now all the beings, big and small, enjoy the comforts of life as all are longing to engage themselves in virtuous deeds. There are no mean considerations in their heart, as they are always thinking of performing some actions for the general welfare of masses. (2)

O Brother ! Blessed is the place, where True Name is being recited and praiseworthy are the people abiding there ! Thus the persons, listening to the Guru's Word and discourses in the praise of the Lord, enjoy peace and tranquillity of mind. (3)

O True Master ! May I never forsake the (worship) remembrance of the Lord, the benefactor of the poor and helpless persons ! O Nanak ! I have sought refuge at the lotus-feet of the Lord who is controlling everything. (4 - 29 - 59)

Bilawal Mahala - 5 (*Jin tu bandh kar chhodia' phun.....*)

O Man ! You should always remember the lotus-feet of the True Master who had preserved you in the mother's womb and then given You all the comforts of life, so that the fire of your worldly desires be extinguished and you could attain peace and tranquillity of mind. (1)

O Man ! This world will be of no value or use to you while being alive or dead, as the worldly possessions or relatives are of no avail. Hardly any person develops love for the Lord, who has created this whole universe. (Pause - 1)

O Man ! The Lord alone has created all the joys or sorrows (heat or cold) of life, while the saints have been protected against the vagaries of heat (sorrows) and the Lord does not allow them to suffer. The Lord, in fact, is capable of making an elephant from an ant or a person of high status from a low status and unites the separated person with Himself (through His Grace). (2)

All the beings created from the four sources like eggs, semen, perspiration and vegetation are all the creation of the Lord alone. The doings of all men are useful, who are engaged in the worship of the Lord. (3)

O Nanak ! There is nothing that we could do as we have sought the support of the holy saints. (Sought refuge at the lotus feet of the saints).

O True Master ! May the Lord save us from the abyss of this worldly well through His Grace as we have fallen into the depths of a blind well. (4 - 30 - 60)

Bilawal Mahala - 5 (*Khojat khojat mein phiran khojan ban...*)

O Brother ! I am trying to seek out the True Master and am

ਅਛਲ ਅਛੇਦ ਅਭੇਦ ਪ੍ਰਭ ਐਸੇ ਭਗਵਾਨ ॥

੧ ॥ ਕਬ ਦੇਖਉ ਪ੍ਰਭੁ ਆਪਨਾ ਆਤਮ ਕੈ

ਰੰਗਿ ॥ ਜਾਗਨ ਤੇ ਸੁਪਨਾ ਭਲਾ ਬਸੀਐ ਪ੍ਰਭੁ

ਸੰਗਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਰਨ ਆਸ੍ਰਮ ਸਾਸਤ੍ਰ

ਸੁਨਉ ਦਰਸਨ ਕੀ ਪਿਆਸ ॥ ਰੂਪੁ ਨ ਰੇਖ ਨ

ਪੰਚ ਤਤ ਠਾਕੁਰ ਅਬਿਨਾਸ ॥ ੨ ॥ ਓਹੁ

ਸਰੂਪੁ ਸੰਤਨ ਕਹਹਿ ਵਿਰਲੇ ਜੋਗੀਸੁਰ ॥ ਕਰਿ

ਕਿਰਪਾ ਜਾ ਕਉ ਮਿਲੇ ਧਨਿ ਧਨਿ ਤੇ ਈਸੁਰ

॥ ੩ ॥ ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰੇ ਬਿਨਸੇ ਤਹ

ਭਰਮਾ ॥ ਨਾਨਕ ਤਿਸੁ ਪ੍ਰਭੁ ਭੇਟਿਆ ਜਾ ਕੇ

ਪੂਰਨ ਕਰਮਾ ॥ ੪ ॥ ੩੧ ॥ ੬੧ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਜੀਅ ਜੰਤ ਸੁਪ੍ਰਸੰਨ ਭਏ ਦੇਖਿ ਪ੍ਰਭੁ ਪਰਤਾਪ ॥

ਕਰਜੁ ਉਤਾਰਿਆ ਸਤਿਗੁਰੁ ਕਰਿ ਆਹਰੁ ਆਪ

॥ ੧ ॥ ਖਾਤ ਖਰਚਤ ਨਿਬਹਤ ਰਹੈ ਗੁਰ

ਸਬਦੁ ਅਖੁਟ ॥ ਪੂਰਨ ਭਈ ਸਮਗਰੀ ਕਬਹੂ

ਨਹੀ ਤੂਟ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਧਸੰਗਿ

ਆਰਾਧਨਾ ਹਰਿ ਨਿਧਿ ਆਪਾਰ ॥ ਧਰਮ ਅਰਥ

ਅਰੁ ਕਾਮ ਮੋਖ ਦੇਤੇ ਨਹੀ ਬਾਰ ॥ ੨ ॥ ਭਗਤ

ਅਰਾਧਹਿ ਏਕ ਰੰਗਿ ਗੋਬਿੰਦ ਗੁਪਾਲ ॥ ਰਾਮ

ਨਾਮ ਧਨੁ ਸੰਚਿਆ ਜਾ ਕਾ ਨਹੀ ਸੁਮਾਰੁ ॥ ੩

wandering in the jungles in my search. The Lord is not won over by any clever moves of ours and cannot be cut into pieces (killed) with any weapons as no one has ever realised His secrets. (1)

O Brother ! It is better to be dreaming than being fully awake, in case we could get the company (union) of the Lord (in the dream). The real urge within me is to perceive the Lord within my heart, but when could I see Him ? (Pause -1)

O Brother ! By leading this life in various ashrams and varunas (stages of Hindu system) I have listened to the religious books of lore, as I am keenly pining and longing for having a glimpse of the Lord. (I am having the thirst for His glimpse). But the True Master possesses no form or symbols, nor is He created out of the five elements (like air and water).

Neither the Lord possesses any human body nor is He perishable (like others). (2)

The Lord is an embodiment of Truth, peace and bliss and is called the greatest Yogi among the saints. Such persons, who have been united with the holy saints through the Lord's Grace are really blessed ones, being a personification of the Lord. (3)

O Nanak ! The fortunate person, pre-destined by the Lord's Will, has been merged with the Lord, through His Grace. But the Lord appears abiding aloof in a distant land and quite distinct from others (though abiding within us) and such persons have cast away their doubts and whims. (4 - 31 - 61)

Bilawal Mahala - 5 (Jia jant suparsan bhaie' dekh.....)

O Brother ! All the beings, big and small, have been amused (thrilled) by perceiving the Greatness and grandeur of the Lord. The Guru, through His efforts and guidance, has relieved us of the burden of the worldly bondage. (1)

In exchange for this (relief) we have been bestowed with the Guru's Word (sabad) which we are enjoying by partaking it (understanding it) and sharing it with others and now we are managing our sustenance with its support without overspending it. (without exhausting it. With the help of the Guru's Word, we amass the wealth of virtues like Truth and patience which never gets exhausted). (Pause -1)

O friend ! The True Master does not take long (delay) in blessing such persons with the four worldly treasures of dharam, arth, kam and mokh (duty, wealth, pleasure and salvation), who have recited (the treasure) of the True Name of the limitless Lord, in the company of holy saints. (2)

The saints worship the Lord, the sustainer and benefactor of the whole world (Earth) with love and devotion. Infact, they have amassed the wealth of True Name of the True Master, which is

॥ ਸਰਨਿ ਪਰੇ ਪ੍ਰਭ ਤੇਰੀਆ ਪ੍ਰਭ ਕੀ ਵਡਿਆਈ

॥ ਨਾਨਕ ਅੰਤੁ ਨ ਪਾਈਐ ਬੇਅੰਤ ਗੁਸਾਈ

॥ ੪ ॥ ੩੨ ॥ ੬੨ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਪੂਰਨ ਪ੍ਰਭੁ ਕਾਰਜ ਭਏ ਰਾਸਿ

॥ ਕਰਤਾਰ ਪੁਰਿ ਕਰਤਾ ਵਸੈ ਸੰਤਨ ਕੈ ਪਾਸਿ

॥ ੧ ॥ ਰਹਾਉ ॥ ਬਿਘਨੁ ਨ ਕੋਊ ਲਾਗਤਾ

ਗੁਰ ਪਹਿ ਅਰਦਾਸਿ ॥ ਰਖਵਾਲਾ ਗੋਬਿੰਦ

ਰਾਇ ਭਗਤਨ ਕੀ ਰਾਸਿ ॥ ੧ ॥ ਤੋਟਿ ਨ

ਆਵੈ ਕਦੇ ਮੂਲਿ ਪੂਰਨ ਭੰਡਾਰ ॥ ਚਰਨ ਕਮਲ

ਮਨਿ ਤਨਿ ਬਸੇ ਪ੍ਰਭ ਅਗਮ ਅਪਾਰ ॥ ੨ ॥

ਬਸਤ ਕਮਾਵਤ ਸਭਿ ਸੁਖੀ ਕਿਛੁ ਊਨ ਨ ਦੀਸੈ

॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਭੇਟੇ ਪ੍ਰਭੁ ਪੂਰਨ ਜਗਦੀਸੈ ॥

੩ ॥ ਜੈ ਜੈ ਕਾਰੁ ਸਭੈ ਕਰਹਿ ਸਚੁ ਥਾਨੁ

ਸੁਹਾਇਆ ॥ ਜਪਿ ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਸੁਖ

ਪੂਰਾ ਗੁਰੁ ਪਾਇਆ ॥ ੪ ॥ ੩੩ ॥ ੬੩ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਹਰਿ ਆਰਾਧੀਐ ਹੋਈਐ ਆਰੋਗ

॥ ਰਾਮਚੰਦ ਕੀ ਲਸੰਟਿਕਾ ਜਿਨਿ ਮਾਰਿਆ

ਰੋਗੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰੁ ਪੂਰਾ ਹਰਿ ਜਾਪੀਐ

ਨਿਤ ਕੀਚੈ ਭੋਗੁ ॥ ਸਾਧਸੰਗਤਿ ਕੈ ਵਾਰਣੈ

ਮਿਲਿਆ ਸੰਜੋਗੁ ॥ ੧ ॥ ਜਿਸੁ ਸਿਮਰਤ ਸੁਖ

ਪਾਈਐ ਬਿਨਸੈ ਬਿਓਗੁ ॥ ਨਾਨਕ ਪ੍ਰਭ

inexhaustible in nature. (3)

O True Master ! We always sing Your praises only, having sought refuge at Your lotus-feet. O Nanak ! The Lord is limitless and the Master of all, whom no one has ever been able to evaluate (knows His limits) O Lord ! You are the True Master of the whole world being ever limitless and beyond our comprehension. (4 - 32 - 62)

Bilawal Mahala - 5 (Simar simar pooran prabhu ka'raj.....)

O Brother ! The Lord - Creator is abiding in Kartarpur, or in the company of the holy saints, as such all the functions of the saints get completed successfully by reciting His True Name. (by remembering the Lord). (Pause -1)

O Brother ! The persons, who have prayed to the Guru, do not face any hurdles or afflictions. Such holy saints, possess the wealth of (capital investment of) Lord's True Name as such the Lord protects their honour Himself. (1)

The saints are never short of the wealth of virtues within their hearts, as they have inculcated the love of the Lord in their hearts in full measure. Thus they have imbibed the love of the lotus-feet of the limitless Lord in their body and mind with devotion. (2)

The persons, who have worshipped the Lord by joining the company of the holy saints, always enjoy all the worldly comforts (the eternal bliss) and they are never short of any wealth. Infact, these persons have been united with the perfect Lord the creator of the world, through the Grace of the holy saints. (3)

O Nanak ! The person, who has been united with the perfect Guru, has enjoyed the bliss of life by reciting (amassing) the treasure of True Name. The whole world salutes them and praises them as they deserve (command) all the praise and respect in the company of the holy saints. (Holy congregations). (4 - 33 - 63)

Bilawal Mahala - 5 (Har har har aradhiai hoieeai arog.....)

O Brother ! We should always remember and recite the True Name of the Lord, which would help us to get rid of the malady of egoism. The worship of the Lord is like a stick (in hand) which has struck down (cast away) the filth of egoism (the malady of egoism) from within the saints. (Pause -1)

Let us recite the True Name of the Lord in the company of the Guru, so that we could enjoy the bliss and joy of life daily. We would offer ourselves as a sacrifice to the (company of) holy saints which could help us to attain the Lord in their company. (1)

O Nanak ! We could enjoy the bliss of unison with the Lord

ਸਰਣਾਗਤੀ ਕਰਣ ਕਾਰਣ ਜੋਗ ॥ ੨ ॥ ੩੪

॥ ੬੪ ॥

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਦੁਪਦੇ

ਘਰੁ ੫ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਵਰਿ ਉਪਾਵ ਸਭਿ ਤਿਆਗਿਆ ਦਾਹੂ ਨਾਮੁ

ਲਇਆ ॥ ਤਾਪ ਪਾਪ ਸਭਿ ਮਿਟੇ ਰੋਗ ਸੀਤਲ

ਮਨੁ ਭਇਆ ॥ ੧ ॥ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿਆ

ਸਗਲਾ ਦੁਖੁ ਗਇਆ ॥ ਰਾਖਨਹਾਰੈ ਰਾਖਿਆ

ਅਪਨੀ ਕਰਿ ਮਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਾਹ

ਪਕੜਿ ਪ੍ਰਭਿ ਕਾਢਿਆ ਕੀਨਾ ਅਪਨਇਆ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਮਨ ਤਨ ਸੁਖੀ ਨਾਨਕ

ਨਿਰਭਇਆ ॥ ੨ ॥ ੧ ॥ ੬੫ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਕਰੁ ਧਰਿ ਮਸਤਕਿ ਥਾਪਿਆ ਨਾਮੁ ਦੀਨੋ ਦਾਨਿ

ਸਫਲ ਸੇਵਾ ਪਾਰਬ੍ਰਹਮ ਕੀ ਤਾ ਕੀ ਨਹੀ ਹਾਨਿ

॥ ੧ ॥ ਆਪੇ ਹੀ ਪ੍ਰਭੁ ਰਾਖਤਾ ਭਗਤਨ ਕੀ

ਆਨਿ ॥ ਜੋ ਜੋ ਚਿਤਵਹਿ ਸਾਧ ਜਨ ਸੇ ਲੇਤਾ

ਮਾਨਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਰਣਿ ਪਰੇ

ਚਰਣਾਰਬਿੰਦ ਜਨ ਪ੍ਰਭੁ ਕੇ ਪ੍ਰਾਨ ॥ ਸਹਜਿ

ਸੁਭਾਇ ਨਾਨਕ ਮਿਲੇ ਜੋਤੀ ਜੋਤਿ ਸਮਾਨ ॥

੨ ॥ ੨ ॥ ੬੬ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਚਰਣ ਕਮਲ ਕਾ ਆਸਰਾ ਦੀਨੋ ਪ੍ਰਭਿ ਆਪਿ

॥ ਪ੍ਰਭੁ ਸਰਣਾਗਤਿ ਜਨ ਪਰੇ ਤਾ ਕਾ ਸਦ

ਪਰਤਾਪੁ ॥ ੧ ॥ ਰਾਖਨਹਾਰ ਅਪਾਰ ਪ੍ਰਭੁ ਤਾ

by reciting the True Name of the True Master, and get rid of the afflictions of separation from the Lord. We have sought the support of the Lord-creator, who is all powerful and capable of (doing anything) controlling everything in the world. (2 - 34 - 64)

Rag Bilawal Mahala - 5 Dupade Ghar - 5 (Avar upa'v sabh tiagia daru naam lia)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! We have now taken the panacea of Lord's True Name having discarded all other treatment (efforts) which has helped us to cast away all the sufferings of the body like fever, sins and other ailments, and we have attained peace of mind. We have worshipped the Lord Almighty by following the Guru's teachings as such we have cast away all our afflictions. Infact, the True Master has protected me against all the sufferings through His Grace. (Pause - 1)

The Lord has saved me from all the worldly afflictions by lending His helping hand. O Nanak ! We have now attained peace and bliss of life by reciting the True Name of the Lord and have got rid of the fear of the cycle of births and deaths. (2 - 1 - 65)

Bilawal Mahala - 5 (Har dhur mastak tha'pia'.....)

The service rendered by the fortunate persons, who have been blessed with the boon of True Name of the Lord with His support (by giving a helping hand) has been accepted as successful and such saints never undergo any sufferings. (1)

The Lord has protected Himself the honour of such holy saints and accepts with pleasure whatever is suggested (is requested) by such saints or fulfils all their worldly desires as proposed by them. (Pause - 1)

The persons (devotees) who have takes refuge at the lotus-feet of the Lord, have become beloved disciples of the Lord. O Nanak ! The soul of such persons, who have united with the Lord in the routine (normal) manner, has merged with the Prime-soul. (2 - 2 - 66)

Bilawal Mahala - 5 (Charan kamal ka asra deeno.....)

The Lord has bestowed the holy saints with His own support and the persons, who have sought refuge at His lotus-feet, are always considered honourable and praiseworthy. (1)

The service of the Lord, who protects us against all ills and afflictions is pure and great. The Guru has made the life of His sikhs successful and fruitful, who reside in the town of Ramdaspur

ਕੀ ਨਿਰਮਲ ਸੇਵ ॥ ਰਾਮ ਰਾਜ ਰਾਮਦਾਸ
ਪੁਰਿ ਕੀਨੇ ਗੁਰਦੇਵ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਦਾ
ਸਦਾ ਹਰਿ ਧਿਆਈਐ ਕਿਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ
॥ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹੀਐ ਭਇ ਦੁਸਮਨ ਭਾਗੈ
॥ ੨ ॥ ੩ ॥ ੬੭ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਮਨਿ ਤਨਿ ਪ੍ਰਭੁ ਆਰਾਧੀਐ ਮਿਲਿ ਸਾਧ ਸਮਾਗੈ
॥ ਉਚਰਤ ਗੁਨ ਗੋਪਾਲ ਜਸੁ ਦੂਰ ਤੇ ਜਮੁ
ਭਾਗੈ ॥ ੧ ॥ ਰਾਮ ਨਾਮੁ ਜੋ ਜਨੁ ਜਪੈ ਅਨਦਿਨੁ
ਸਦ ਜਾਗੈ ॥ ਤੰਤੁ ਮੰਤੁ ਨਹ ਜੋਹਈ ਤਿਤੁ
ਚਾਖੁ ਨ ਲਾਗੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਮ ਕ੍ਰੋਧ
ਮਦ ਮਾਨ ਮੋਹ ਬਿਨਸੇ ਅਨਰਾਗੈ ॥ ਆਨੰਦ
ਮਗਨ ਰਸਿ ਰਾਮ ਰੰਗਿ ਨਾਨਕ ਸਰਨਾਗੈ ॥
੨ ॥ ੪ ॥ ੬੮ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਜੀਅ ਜੁਗਤਿ ਵਸਿ ਪ੍ਰਭੁ ਕੈ ਜੋ ਕਹੈ ਸੁ ਕਰਨਾ
॥ ਭਏ ਪ੍ਰਸੰਨ ਗੋਪਾਲ ਰਾਇ ਭਉ ਕਿਛੁ ਨਹੀ
ਕਰਨਾ ॥ ੧ ॥ ਦੂਖੁ ਨ ਲਾਗੈ ਕਦੇ ਤੁਧੁ
ਪਾਰਬ੍ਰਹਮੁ ਚਿਤਾਰੇ ॥ ਜਮਕੰਕਰੁ ਨੇੜਿ ਨ
ਆਵਈ ਗੁਰਸਿਖ ਪਿਆਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਤਿਸੁ ਬਿਨੁ ਨਹੀ
ਹੋਰੁ ॥ ਨਾਨਕ ਪ੍ਰਭੁ ਸਰਣਾਗਤੀ ਸਾਚਾ ਮਨਿ
ਜੋਰੁ ॥ ੨ ॥ ੫ ॥ ੬੯ ॥

(obeying the dictates of the Lord) in the company of holy saints.
(Pause - 1)

Let us therefore, always worship (recite the True Name) the Lord so that we do not have to face any hardships (sufferings). O Nanak ! Let us sing the praises of the Lord (by reciting True Name) and get rid rid of our enemies and fear (of death). (2 - 3 - 67)

Bilawal Mahala - 5 (*Ma'n ta'n prabh aradhiai mil sadh....*)

O Brother ! Let us remember the Lord Almighty with love and devotion (with body and mind) in the company of holy (saints) congregations. In fact, the Yama (god of death) runs away from us with fear, by singing the praises of the True Master. (1)

No one could ever think of any harm (with magical powers) being perpetrated on such persons who manage to recite the Lord's True Name and keep awake (from the slumber of ignorance) during the day and night. (all the time), and they are protected from the effects of any evil eyes. (Pause - 1)

The persons, who are imbued with the love of the Lord's True Name, always get rid of all their vices and sins like sexual desires, anger, egoism and worldly attachments.

O Nanak ! The persons, who have sought the support of the True Master (who have taken refuge at the lotus-feet of the Lord), are always enamoured and immersed in the blissful love of the True Lord. (2 - 4 - 68)

Bilawal Mahala - 5 (*Jia jugat vas prabhu kai jo kahai.....*)

O Brother ! The arrangements of the sustenance (including food and drinks) of all the beings are controlled by the Lord, (are in the hands of the Lord) so we should always function and act as per Lord's Will and as it pleases Him. The persons, who have won the acceptance and pleasure of the Lord, do not suffer from any fear complex of others, as all other worldly fears take to wings when we develop the wonder-awe (fear and regard) of the Lord. (1)

O Brother ! You will not come to grief or suffer any afflictions, provided you were to remember the Lord by reciting His True Name. O Guru's beloved Sikh ! By reciting the Lord's True Name neither the Yama nor his assistants (associates) will come any where near you. (Pause - 1)

O Nanak ! The creator of the whole universe is only one, the Lord-Almighty as there is no other second power apart from Him. Thus, we have sought refuge at the lotus-feet of the True Master, and our mind is depending on His support alone. (2 - 5 - 69)

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭੁ ਆਪਨਾ ਨਾਠਾ ਦੁਖ ਨਾਉ
॥ ਬਿਸ੍ਵਾਸ ਪਾਏ ਮਿਲਿ ਸਾਧਸੰਗਿ ਤਾ ਤੇ ਬਹੁੜਿ
ਨ ਧਾਉ ॥ ੧ ॥ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਨੇ
ਚਰਨਨੁ ਬਲਿ ਜਾਉ ॥ ਅਨਦ ਸੂਖ ਮੰਗਲ
ਬਨੇ ਪੇਖਤ ਗੁਨ ਗਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥
ਕਥਾ ਕੀਰਤਨੁ ਰਾਗ ਨਾਦ ਧੁਨਿ ਇਹੁ ਬਨਿਓ
ਸੁਆਉ ॥ ਨਾਨਕ ਪ੍ਰਭ ਸੁਪ੍ਰਸੰਨ ਭਏ ਬਾਂਛਤ
ਫਲ ਪਾਉ ॥ ੨ ॥ ੬ ॥ ੭੦ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਦਾਸ ਤੇਰੇ ਕੀ ਬੇਨਤੀ ਰਿਦ ਕਰਿ ਪਰਗਾਸੁ ॥
ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਪਾਰਬ੍ਰਹਮ ਦੇਖਨ ਕੋ ਨਾਸੁ ॥
੧ ॥ ਚਰਨ ਕਮਲ ਕਾ ਆਸਰਾ ਪ੍ਰਭ ਪੁਰਖ
ਗੁਣਤਾਸੁ ॥ ਕੀਰਤਨ ਨਾਮੁ ਸਿਮਰਤ ਰਹਉ
ਜਬ ਲਗੁ ਘਟਿ ਸਾਸੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਾਤ
ਪਿਤਾ ਬੰਧਪ ਤੂਹੈ ਤੂ ਸਰਬ ਨਿਵਾਸੁ ॥ ਨਾਨਕ
ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਜਾ ਕੋ ਨਿਰਮਲ ਜਾਸੁ ॥ ੨
॥ ੭ ॥ ੭੧ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸਰਬ ਸਿਧਿ ਹਰਿ ਗਾਈਐ ਸਭਿ ਭਲਾ
ਮਨਾਵਹਿ ॥ ਸਾਧੁ ਸਾਧੁ ਮੁਖ ਤੇ ਕਹਹਿ ਸੁਣਿ
ਦਾਸ ਮਿਲਾਵਹਿ ॥ ੧ ॥ ਸੂਖ ਸਹਜ
ਕਲਿਆਣ ਰਸ ਪੂਰੈ ਗੁਰਿ ਕੀਨ੍ ॥ ਜੀਅ
ਸਗਲ ਦਇਆਲ ਭਏ ਹਰਿ ਹਰਿ ਨਾਮੁ ਚੀਨ੍
॥ ੧ ॥ ਰਹਾਉ ॥ ਪੂਰਿ ਰਹਿਓ ਸਰਬਤ੍ਰ ਮਹਿ
ਪ੍ਰਭ ਗੁਣੀ ਗਹੀਰ ॥ ਨਾਨਕ ਭਗਤ ਆਨੰਦ
ਮੈ ਪੇਖਿ ਪ੍ਰਭ ਕੀ ਧੀਰ ॥ ੨ ॥ ੮ ॥ ੭੨ ॥

Bilawal Mahala - 5 (*Simar simar prabh apna na'tha dukh....*)

O Brother ! By reciting the True Name of the Lord, we have got rid of our ignorance, the abode of all sufferings. Now we will not be taken through the cycle of births and deaths as we have attained Truth (True Lord) in the company of the holy saints. (1)

I am a sacrifice to the lotus-feet of my Guru, and then I sing the praises of the Lord by perceiving a glimpse of the perfect Guru, as such I have enjoyed peace and bliss of life alongwith worldly comforts and longing (urge) for a unison of the Lord. (Pause - 1)

Now my only pre-occupation is to give discourses of the Lord's Greatness, singing the praises of the Lord with the Guru's Word (kirtan), with the help of musical instruments and this is like a boon for me. O Nanak ! Now the Lord's acceptance and pleasure has been won by us, as such we have got all our (hearts) desires fulfilled. (2 - 6 - 70)

Bilawal Mahala - 5 (*Daas terai ki benati rid kar parga's.....*)

O Lord ! The prayer of this slave (devotee) of Yours is that I may be enlightened within my heart by the light of Your knowledge. (1)

O Lord ! All our ills have been cast away through Your Grace.

O True Master ! I have sought the support of Your lotus-feet, and would solicit this boon of reciting True Name and singing Your praises so long this life exists (so long there is life within me). (Pause - 1)

O Nanank ! I have sought refuge at the lotus-feet of the True Master, whose praises and Greatness are pure and real (worthwhile). O True Master ! You are my mother, father and the nearest relative and You are pervading (within) all the beings equally. (2 - 7 - 71)

Bilawal Mahala - 5 (*Sarb sidh har gaieai sabh bhala...*)

O Brother ! We could attain all the occult powers by reciting the Lord's True Name, and all the people wish such persons well and praise them. All the people salute and thank such a person and then the whole world approaches him for attaining salvation by listening to his praises. (1)

The perfect Guru has blessed us with the virtues of bliss, peace, salvation and love. All the beings have become benevolent to us as we have realised that the True Master is the benefactor of salvation. (Pause - 1)

O Nanak ! The True Master, the ocean of all virtues, is pervading every-where in equal measure. Now we enjoy the bliss of life by worshipping the Lord on perceiving His patience and Grace. (2 - 8 - 72)

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਅਰਦਾਸਿ ਸੁਣੀ ਦਾਤਾਰਿ ਪ੍ਰਭਿ ਹੋਏ ਕਿਰਪਾਲੁ
॥ ਰਾਖਿ ਲੀਆ ਅਪਨਾ ਸੇਵਕੋ ਮੁਖਿ ਨਿੰਦਕ
ਛਾਹੁ ॥ ੧ ॥ ਤੁਝਹਿ ਨ ਜੋਹੈ ਕੋ ਮੀਤ ਜਨ ਤੂੰ
ਗੁਰ ਦਾ ਦਾਸ ॥ ਪਾਰਬ੍ਰਹਮਿ ਤੂੰ ਰਾਖਿਆ ਦੇ
ਅਪਨੇ ਹਾਥ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੀਅਨ ਕਾ
ਦਾਤਾ ਏਕੁ ਹੈ ਬੀਆ ਨਹੀ ਹੋਰੁ ॥ ਨਾਨਕ ਕੀ
ਬੇਨਤੀਆ ਮੈ ਤੇਰਾ ਜੋਰੁ ॥ ੨ ॥ ੯ ॥ ੭੩ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਮੀਤ ਹਮਾਰੇ ਸਾਜਨਾ ਰਾਖੇ ਗੋਵਿੰਦ ॥ ਨਿੰਦਕ
ਮਿਰਤਕ ਹੋਇ ਗਏ ਤੁਮ੍ਹ ਹੋਰੁ ਨਿਚਿੰਦ ॥ ੧
॥ ਰਹਾਉ ॥ ਸਗਲ ਮਨੋਰਥ ਪ੍ਰਭਿ ਕੀਏ ਭੇਟੇ
ਗੁਰਦੇਵ ॥ ਜੈ ਜੈ ਕਾਰੁ ਜਗਤ ਮਹਿ ਸਫਲ
ਜਾ ਕੀ ਸੇਵ ॥ ੨ ॥ ੧੦ ॥ ੭੪ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿਆ ਹੋਏ ਕਿਰਪਾਲ ॥
ਮਾਰਗੁ ਸੀਤ ਬਤਾਇਆ ਤੂਟੇ ਜਮ ਜਾਲ ॥
੧ ॥ ਦੂਖ ਭੂਖ ਸੰਸਾ ਮਿਟਿਆ ਗਾਵਤ ਪ੍ਰਭ
ਨਾਮ ॥ ਸਹਜ ਸੂਖ ਆਨੰਦ ਰਸ ਪੂਰਨ ਸਭਿ
ਕਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਲਨਿ ਬੁਝੀ ਸੀਤਲ
ਭਏ ਰਾਖੇ ਪ੍ਰਭਿ ਆਪ ॥ ਨਾਨਕ ਪ੍ਰਭ
ਸਰਣਾਗਤੀ ਜਾ ਕਾ ਵਡ ਪਰਤਾਪ ॥ ੨ ॥
੧੧ ॥ ੭੫ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਧਰਤਿ ਸੁਹਾਵੀ ਸਫਲ ਥਾਨੁ ਪੂਰਨ ਭਏ ਕਾਮ

Bilawal Mahala - 5 (*Ardas sunni datar prabh hoiai*)

O Brother ! The Lord benefactor has listened to our prayers and has bestowed His Grace and benevolence on us. So the True Master has protected the honour of His devotee (slave) whereas the vilifier (slanderer) has been disgraced and discredited. (by throwing dust on his face). (1)

O Brother ! You are the disciple of the Guru, who is a friend of all ; as such you will not come to grief with any sufferings. The True Master has saved you Himself with His helping hand. (Pause - 1)

O Nanak ! My only prayer to the Lord is that I depend solely on His support, as there is only one Lord - benefactor of all the beings, and there is no second power on Earth. (2 - 9 - 73)

Bilawal Mahala -5 (*Meet hamarai sajna rakhai Gobind.....*)

O my dear friend, Our true friend! The Lord, has protected the honour of His devotees. You should get free from all your worries as the slanderers have faced great humiliation (like death) due to their dishonour. (Pause -1)

The True Master has fulfilled all our desires, and united us with the perfect Guru. We have seen all our service of the True Master bearing fruit as we have been hailed and saluted throughout the world. (1)

O Brother ! The True Master is the limitless and highest authority (in the world) with all the virtues, and all the beings are under His control. O Nanak ! I have sought refuge at the lotus-feet of the Lord as He has helped me at every place, being by my side at all times. (2 - 10 - 74)

Bilawal Mahala - 5 (*Gur poora aradhia hoiai kirpal.....*)

O friend ! The True Master has bestowed His Grace and benevolence on us since the time we have worshipped the Guru (followed the Guru's teachings) and recited the Lord's True Name. The saints have then shown us the right path which has cut down all the bondage of the Yama (god of death). (1)

We have cast away all our sufferings, hunger and doubts by reciting the Lord's True Name. We have enjoyed the eternal bliss by developing love of the Lord and all our chores (functions) have been completed successfully. (Pause -1)

O Brother ! Now we have extinguished the fire of worldly desires including jealousy and anguish within the heart and we have attained peace and tranquillity of mind. O Nanak ! We have sought the support of the True Master who occupies the highest and the greatest position (status) in the world. (2-11-75)

Bilawal Mahala - 5 (*Dharat suhavi saphal thaa'n pooran....*)

O Brother ! This human body has blossomed forth like the

॥ ਭਉ ਨਾਨਾ ਭ੍ਰਮੁ ਮਿਟਿ ਗਇਆ ਰਵਿਆ
ਨਿਤ ਰਾਮ ॥ ੧ ॥ ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ ਬਸਤ
ਸੁਖ ਸਹਜ ਬਿਸ੍ਰਾਮ ॥ ਸਾਈ ਘੜੀ ਸੁਲਖਣੀ
ਸਿਮਰਤ ਹਰਿ ਨਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪ੍ਰਗਟ
ਭਏ ਸੰਸਾਰ ਮਹਿ ਫਿਰਤੇ ਪਹਨਾਮ ॥ ਨਾਨਕ
ਤਿਸੁ ਸਰਣਾਗਤੀ ਘਟ ਘਟ ਸਭ ਜਾਨ ॥ ੨
॥ ੧੨ ॥ ੭੬ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਰੋਗੁ ਮਿਟਾਇਆ ਆਪਿ ਪ੍ਰਭਿ ਉਪਜਿਆ ਸੁਖ
ਸਾਂਤਿ ॥ ਵਡ ਪਰਤਾਪੁ ਅਚਰਜ ਰੂਪੁ ਹਰਿ
ਕੀਨੀ ਦਾਤਿ ॥ ੧ ॥ ਗੁਰਿ ਗੋਵਿੰਦਿ ਕ੍ਰਿਪਾ
ਕਰੀ ਰਾਖਿਆ ਮੇਰਾ ਭਾਈ ॥ ਹਮ ਤਿਸ ਕੀ
ਸਰਣਾਗਤੀ ਜੋ ਸਦਾ ਸਹਾਈ ॥ ੧ ॥ ਰਹਾਉ
॥ ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ
॥ ਨਾਨਕ ਜੋਰੁ ਗੋਵਿੰਦ ਕਾ ਪੂਰਨ ਗੁਣਤਾਸਿ
॥ ੨ ॥ ੧੩ ॥ ੭੭ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਮਰਿ ਮਰਿ ਜਨਮੇ ਜਿਨ ਬਿਸਰਿਆ ਜੀਵਨ ਕਾ
ਦਾਤਾ ॥ ਪਾਰਬ੍ਰਹਮੁ ਜਨਿ ਸੇਵਿਆ ਅਨਦਿਨੁ
ਰੰਗਿ ਰਾਤਾ ॥ ੧ ॥ ਸਾਂਤਿ ਸਹਜੁ ਆਨਦੁ
ਘਨਾ ਪੂਰਨ ਭਈ ਆਸ ॥ ਸੁਖੁ ਪਾਇਆ ਹਰਿ
ਸਾਧਸੰਗਿ ਸਿਮਰਤ ਗੁਣਤਾਸ ॥ ੧ ॥ ਰਹਾਉ
॥ ਸੁਣਿ ਸੁਆਮੀ ਅਰਦਾਸਿ ਜਨ ਤੁਮ੍ਹ
ਅੰਤਰਜਾਮੀ ॥ ਬਾਨ ਬਨੰਤਰਿ ਰਵਿ ਰਹੇ ਨਾਨਕ
ਕੇ ਸੁਆਮੀ ॥ ੨ ॥ ੧੪ ॥ ੭੮ ॥

Earth by reciting True Name, and the heart has become thrilled with all our functions completed successfully. Then all our fear of Yama and other misgivings have been cast away (destroyed). (1)

Our mind has attained peace and stability by reciting the Lord's True Name in the company of holy saints. Infact, blessed and praiseworthy is the moment (time) when we have recited the True Name of the Lord! (Pause -1)

O Nanak ! We have sought refuge at the lotus-feet of the Lord, who is omni-scient and knows the inner feelings of all the men. We were leading a life of complete oblivion, being unknown (and hiding from others) whereas now we have become known and acclaimed all over the world by reciting Lord's True Name, and the Lord has protected our honour. (2 - 12 -76)

Bilawal Mahala - 5 (Rog mita'ya aap prabh upjia sukh.....)

O Brother ! The Lord Himself has helped us to cast away our malady of egoism so that we have now attained peace and tranquillity of mind. The wondrous Lord, who occupies the highest status with the highest abode (within us) has bestowed on us the boon of the nectar of True Name. (1)

The Guru or The Lord, has protected my brother with love, (against sins, vices or sufferings) through His Grace and benevolence. (O Brother ! The Lord has been our protector). So we have sought the support of the Lord, who has always been our supporter and protector ! (Pause -1)

O Nanak ! The prayer of the holy saints (to the Lord) never goes to waste, (and always gets accepted) as such we are always proud of the might of the Lord, the ocean of all virtues. (2 - 13 - 77)

Bilawal Mahala - 5 (Mar mar janmai jin bisria jiwan ka....)

O Brother ! The persons, who have forgotten the Lord-benefactor, are taken through the cycle of births and deaths. However, the person, who has served the True Master, is imbued with the love of the Lord all the time. (day and night). (1)

All our hopes have been fulfilled and we have attained the peace of mind, which has resulted in the bliss and thrill of the soul. We have recited the True Name of the Lord, the ocean of virtues, in the company of the holy saints and have enjoyed the eternal bliss. (Pause - 1)

O Nanak ! My True Master is pervading all over the place, being omni-present. O omni-scient Lord, knowing all our inner feelings ! May You listen to my prayers and unite me with Yourself! (2 - 14 - 78)

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਤਾਤੀ ਵਾਉ ਨ ਲਗਾਈ ਪਾਰਬ੍ਰਹਮ ਸਰਣਾਈ
॥ ਚਉਗਿਰਦ ਹਮਾਰੈ ਰਾਮ ਕਾਰ ਦੁਖੁ ਲਗੈ
ਨ ਭਾਈ ॥ ੧ ॥ ਸਤਿਗੁਰੁ ਪੂਰਾ ਭੇਟਿਆ
ਜਿਨਿ ਬਣਤ ਬਣਾਈ ॥ ਰਾਮ ਨਾਮੁ ਅਉਖਧੁ
ਦੀਆ ਏਕਾ ਲਿਵ ਲਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥
ਰਾਖਿ ਲੀਏ ਤਿਨਿ ਰਖਨਹਾਰਿ ਸਭ ਬਿਆਧਿ
ਮਿਟਾਈ ॥ ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਭਈ ਪ੍ਰਭ
ਭਏ ਸਹਾਈ ॥ ੨ ॥ ੧੫ ॥ ੭੯ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਅਪਣੇ ਬਾਲਕ ਆਪਿ ਰਖਿਅਨੁ ਪਾਰਬ੍ਰਹਮ
ਗੁਰਦੇਵ ॥ ਸੁਖ ਸਾਂਤਿ ਸਹਜ ਆਨਦ ਭਏ
ਪੂਰਨ ਭਈ ਸੇਵ ॥ ੧ ॥ ਰਹਾਉ ॥ ਭਗਤ
ਜਨਾ ਕੀ ਬੇਨਤੀ ਸੁਣੀ ਪ੍ਰਭ ਆਪਿ ॥ ਰੋਗ
ਮਿਟਾਇ ਜੀਵਾਲਿਅਨੁ ਜਾ ਕਾ ਵਡ ਪਰਤਾਪੁ
॥ ੧ ॥ ਦੋਖ ਹਮਾਰੇ ਬਖਸਿਅਨੁ ਅਪਣੀ ਕਲ
ਧਾਰੀ ॥ ਮਨ ਬਾਛਤ ਫਲ ਦਿਤਿਅਨੁ ਨਾਨਕ
ਬਲਿਹਾਰੀ ॥ ੨ ॥ ੧੬ ॥ ੮੦ ॥

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਚਉਪਦੇ
ਦੁਪਦੇ ਘਰੁ ੬ ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਮੇਰੇ ਮੋਹਨ ਸ੍ਰਵਨੀ ਇਹ ਨ ਸੁਨਾਏ ॥ ਸਾਕਤ
ਰੀਤ ਨਾਦ ਧੁਨਿ ਗਾਵਤ ਬੋਲਤ ਬੋਲ ਅਜਾਏ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸੇਵਤ ਸੇਵਿ ਸੇਵਿ ਸਾਧ
ਸੇਵਉ ਸਦਾ ਕਰਉ ਕਿਰਤਾਏ ॥ ਅਭੈ ਦਾਨੁ
ਪਾਵਉ ਪੁਰਖ ਦਾਤੇ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਗੁਣ

Bilawal Mahala - 5 (*Ta'ti vaou na lagiee parbrahm sarnaiee.*)

O Brother ! By taking the support of the True Master, we are not affected by any hurdles or suffer from any afflictions. Infact, we are protected all around by the protective cover (line) of the Lord's worship, so that we cannot come across any sufferings or difficulties. (1)

O Brother ! We have joined the company of the perfect Guru, so that the Lord has made such protective arrangements for us through the company of holy saints. The True Master has bestowed on us the panacea of all ills, the boon of True Name and the Lord has imbibed His love (within us) who is pervading all over the world. (Pause - 1)

O Nanak ! The Lord has blessed us with His Grace, so that the True Lord has protected us through His Grace, ridding us of all our afflictions or sufferings. (2 - 15 - 79)

Bilawal Mahala - 5 (*Apnai balak aap rakhian parbrahm ...*)

O Brother ! The Guru, an embodiment of the Lord, has protected us, His children, with His own support. We have attained peace and tranquillity of mind, when our service was accepted and approved by the Lord, and we were filled with the eternal bliss and joy within our hearts. (Pause - 1)

The prayers of His saints have been heard and accepted by the True Lord who has given the boon of (lease of) life to them by casting away their malady of fever as the Lord's Greatness and might is limitless. (1)

O Nanak ! I would offer myself as a sacrifice to the True Master, who has blessed us with all our cherished desires fulfilled. The Lord has bestowed on us the benedictions (gift) of True Name through His Grace, having pardoned all our sins through His might. (2 - 16 - 80)

Rag Bilawal Mahala - 5 Choupade Dupade Ghar - 6 Ik onkar satgur prasad (*Merai mohan sarvani eh na suna'ie.....*)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O my True Master ! May I never hear with my ears such songs in a high tone which are being sung by the faithless persons, oblivious of the Lord's worship, as all such songs are useless and meaningless ! (Pause - 1)

O True Lord ! I would always (try to) be engaged in reciting Your True Name by serving those holy saints , who are always immersed in Your service. O Lord-benefactor ! O True Master ! I would be seeking the boon of Your True Name (Your love and fear) by singing Your praises in the company of the holy saints.(1)

ਗਾਏ ॥ ੧ ॥ ਰਸਨਾ ਅਗਹ ਅਗਹ ਗੁਨ
ਰਾਤੀ ਨੈਨ ਦਰਸ ਰੰਗੁ ਲਾਏ ॥ ਹੋਹੁ ਕ੍ਰਿਪਾਲ
ਦੀਨ ਦੁਖ ਭੰਜਨ ਮੋਹਿ ਚਰਣ ਰਿਦੈ ਵਸਾਏ ॥

੨ ॥ ਸਭਹੁ ਤਲੈ ਤਲੈ ਸਭ ਉਪਰਿ ਏਹ
ਦ੍ਰਿਸਟਿ ਦ੍ਰਿਸਟਾਏ ॥ ਅਭਿਮਾਨੁ ਖੋਇ ਖੋਇ
ਖੋਇ ਖੋਈ ਹਉ ਮੋ ਕਉ ਸਤਿਗੁਰ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਏ
॥ ੩ ॥ ਅਤੁਲੁ ਅਤੁਲੁ ਅਤੁਲੁ ਨਹ ਤੁਲੀਐ

ਭਗਤਿ ਵਛਲੁ ਕਿਰਪਾਏ ॥ ਜੋ ਜੋ ਸਰਣਿ
ਪਰਿਓ ਗੁਰ ਨਾਨਕ ਅਭੈ ਦਾਨੁ ਸੁਖ ਪਾਏ ॥

੪ ॥ ੧ ॥ ੮੧ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਜੀ ਤੂ ਮੇਰੇ ਪ੍ਰਾਨ ਅਧਾਰੈ ॥ ਨਮਸਕਾਰ
ਡੰਡਉਤਿ ਬੰਦਨਾ ਅਨਿਕ ਬਾਰ ਜਾਉ ਬਾਰੈ ॥

੧ ॥ ਰਹਾਉ ॥ ਊਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ
ਇਹੁ ਮਨੁ ਤੁਝਹਿ ਚਿਤਾਰੈ ॥ ਸੂਖ ਦੂਖ ਇਸੁ
ਮਨ ਕੀ ਬਿਰਥਾ ਤੁਝ ਹੀ ਆਗੈ ਸਾਰੈ ॥ ੧ ॥

ਤੂ ਮੇਰੀ ਓਟ ਬਲ ਬੁਧਿ ਧਨੁ ਤੁਮ ਹੀ ਤੁਮਹਿ
ਮੇਰੈ ਪਰਵਾਰੈ ॥ ਜੋ ਤੁਮ ਕਰਹੁ ਸੋਈ ਭਲ
ਹਮਰੈ ਪੇਖਿ ਨਾਨਕ ਸੁਖ ਚਰਨਾਰੈ ॥ ੨ ॥ ੨

॥ ੮੨ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸੁਨੀਅਤ ਪ੍ਰਭ ਤਉ ਸਗਲ ਉਧਾਰਨ ॥ ਮੋਹ

O True Master ! May I always be immersed in singing Your limitless praises with my tongue and my eyes be glued to perceiving Your glimpse with love and devotion ! O Destroyer of the sufferings of the poor and helpless people ! May I be blessed with Your Grace so as to inculcate the love of Your lotus-feet in my heart ! (2)

O Brother ! The earth (dust) of the lowest status, lying beneath our feet, (which occupy the lowest position among all the organs of the body), finally gets on top of this body after the death of a person. Let us also develop the same humility of mind (in life). When the Guru impressed on us the Guru's Word (His teachings), thus casting away all our egoistic tendencies, we got into the habit of perfect truthfulness and the right approach to life. (3)

O Nanak ! The True Master, who is the beloved benefactor of His holy saints, is limitless and His Greatness cannot be evaluated by any means. The person, who has sought refuge at the lotus-feet of the Lord, has been blessed with the boon of the True Name, thus he is enabled to enjoy the eternal bliss of life. (4 - 1 - 81)

Bilawal Mahala - 5 (Prabh ji merai pran adharai.....)

O True Master ! You are the only support of this life of mine, and I would salute You and praise You (by lying prostrate before You) and would offer myself as a sacrifice to You umpteen times (millions of times). (Pause - 1)

O Lord ! This mind always remembers You, (I always recite Your True Name with my heart) whether in a sitting, standing, sleeping posture or being awake and I worship You all the time. However, the feeling of joy or sorrow depends on the state of my mind. Whatever we are offered in life is according to Your dictates as per Your Will, as all are treated on par by You (as all are considered equal in Your eyes). So we have to accept whatever is bestowed on us by You. (1)

O Lord ! You are my (only) mainstay in life, and all my strength, wisdom and wealth flows from You alone. (You are everything for me including my strength, intelligence and wealth). O Nanak ! We accept with pleasure, whatever is offered to us by the True Lord. Infact, we enjoy all the joy and comforts of life by perceiving a glimpse of the lotus-feet of the Lord. (2 - 2 - 82)

Bilawal Mahala - 5 (Suniat prabh tou sagal udharan.....)

O True Master ! I have heard that You are bestowing Your Grace and blessings on all of us (by giving Your True Name), but we have forsaken such a Lord from our mind, enjoying the worldly pleasures, engrossed in vicious thoughts and sinful actions, like a

ਮਗਨ ਪਤਿਤ ਸੰਗਿ ਪ੍ਰਾਨੀ ਐਸੇ ਮਨਹਿ
ਬਿਸਾਰਨ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਚਿ ਬਿਖਿਆ
ਲੇ ਗ੍ਰਾਹਜੁ ਕੀਨੀ ਅੰਮ੍ਰਿਤੁ ਮਨ ਤੇ ਡਾਰਨ ॥
ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਰਤੁ ਨਿੰਦਾ ਸਤੁ ਸੰਤੋਖੁ
ਬਿਦਾਰਨ ॥ ੧ ॥ ਇਨ ਤੇ ਕਾਢਿ ਲੇਹੁ ਮੇਰੇ
ਸੁਆਮੀ ਹਰਿ ਪਰੇ ਤੁਮ੍ਹ ਸਾਰਨ ॥ ਨਾਨਕ ਕੀ
ਬੇਨਤੀ ਪ੍ਰਭੁ ਪਹਿ ਸਾਧਸੰਗਿ ਰੰਕ ਤਾਰਨ ॥ ੨
॥ ੩ ॥ ੮੩ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸੰਤਨ ਕੈ ਸੁਨੀਅਤ ਪ੍ਰਭੁ ਕੀ ਬਾਤ ॥ ਕਥਾ
ਕੀਰਤਨੁ ਆਨੰਦ ਮੰਗਲ ਧੁਨਿ ਪੂਰਿ ਰਹੀ
ਦਿਨਸੁ ਅਰੁ ਰਾਤਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰਿ
ਕਿਰਪਾ ਅਪਨੇ ਪ੍ਰਭਿ ਕੀਨੇ ਨਾਮ ਅਪੁਨੇ ਕੀ
ਕੀਨੀ ਦਾਤਿ ॥ ਆਠ ਪਹਰ ਗੁਨ ਗਾਵਤ
ਪ੍ਰਭੁ ਕੇ ਕਾਮ ਕ੍ਰੋਧ ਇਸੁ ਤਨ ਤੇ ਜਾਤ ॥ ੧ ॥
ਤ੍ਰਿਪਤਿ ਅਘਾਏ ਪੇਖਿ ਪ੍ਰਭੁ ਦਰਸਨੁ ਅੰਮ੍ਰਿਤੁ
ਹਰਿ ਰਸੁ ਭੋਜਨੁ ਖਾਤ ॥ ਚਰਨ ਸਰਨ ਨਾਨਕ
ਪ੍ਰਭੁ ਤੇਰੀ ਕਰਿ ਕਿਰਪਾ ਸੰਤਸੰਗਿ ਮਿਲਾਤ ॥
੨ ॥ ੪ ॥ ੮੪ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਰਾਖਿ ਲੀਏ ਅਪਨੇ ਜਨ ਆਪ ॥ ਕਰਿ ਕਿਰਪਾ
ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਨੇ ਬਿਨਸਿ ਗਏ ਸਭ ਸੋਗ
ਸੰਤਾਪ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਣ ਗੋਵਿੰਦ ਗਾਵਹੁ
ਸਭਿ ਹਰਿ ਜਨ ਰਾਗ ਰਤਨ ਰਸਨਾ ਆਲਾਪ
॥ ਕੋਟਿ ਜਨਮ ਕੀ ਤ੍ਰਿਸਨਾ ਨਿਵਰੀ ਰਾਮ

sinner. (Pause - 1)

This man has amassed the poison of vices and sins, having cast away the nectar of True Name from his heart. Then he has developed the love of sexual desires, anger, greed and slander (vilification of others) and destroyed the elements of truthfulness and patience from his mind. (1)

O True Master ! May You save us from these vices (and sins) through Your Grace, as we have finally sought Your support in desperation and disappointment from all other sources ! O Nanak ! My only prayer to the Lord is that He may enable us to cross this ocean of life successfully by uniting us in the company of holy saints. (2 - 3 - 83)

Bilawal Mahala - 5 (*Santan kai suniat prabh ki baat.....*)

O Brother ! The (talk of) singing of the praises of the Lord has been heard from the holy saints only. It is only in the company of holy saints that we hear the blissful discourses and the singing of the Guru's Word (kirtan) in a perfect measure day and night. (Pause-1)

The Lord has accepted us, through His Grace, as His slaves (devotees) and blessed us with His True Name. By singing the praises of the Lord throughout the twenty-four hours we could cast away all our vices like sexual desires and anger. (1)

O Nanak ! The saints have been satiated by perceiving the glimpses of the True Lord as they are partaking the food of the nectar of True Name all the time. O True Master ! It is through Your Grace that we have been enabled to join the company of the holy saints as such we have taken the support of Your lotus-feet. (2 - 4 - 84)

Bilawal Mahala - 5 (*Rakh liai apnai jan aap.....*)

O Brother ! The True Master has protected the honour of His (devotees) slaves Himself. The persons, who have been blessed with the boon of True Name through His Grace and benevolence, have cast away all their sufferings or afflictions, hurdles and sorrows. (Pause-1)

O Brother ! Let us all join hands in singing the praises of the Lord and sing all the jewel-like Ragas with our tongue in the praise of the Lord. Thus we could satisfy all our worldly desires of millions of ages (births) and fulfil our hopes, as the nectar of Lord's True Name is the fountain-head of all bliss, which satiates our mind by partaking this nectar of True Name. (1)

O Nanak ! We have been able to cross this ocean of worldly sufferings through the Grace and might of the Lord, which has

ਰਸਾਇਣਿ ਆਤਮ ਧ੍ਰੁਪ ॥ ੧ ॥ ਚਰਣ ਗਰੇ
ਸਰਣਿ ਸੁਖਦਾਤੇ ਗੁਰ ਕੈ ਬਚਨਿ ਜਪੇ ਹਰਿ
ਜਾਪ ॥ ਸਾਗਰ ਤਰੇ ਭਰਮ ਭੈ ਬਿਨਸੇ ਕਹੁ
ਨਾਨਕ ਠਾਕੁਰ ਪਰਤਾਪ ॥ ੨ ॥ ੫ ॥ ੮੫ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਤਾਪੁ ਲਾਹਿਆ ਗੁਰ ਸਿਰਜਨਹਾਰਿ ॥
ਸਤਿਗੁਰ ਅਪਨੇ ਕਉ ਬਲਿ ਜਾਈ ਜਿਨਿ ਪੈਸ
ਰਖੀ ਸਾਰੈ ਸੰਸਾਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਹੁ
ਮਸਤਕਿ ਧਾਰਿ ਬਾਲਿਕੁ ਰਖਿ ਲੀਨੇ ॥ ਪ੍ਰਭਿ
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮਹਾ ਰਸੁ ਦੀਨੇ ॥ ੧ ॥ ਦਾਸ
ਕੀ ਲਾਜ ਰਖੈ ਮਿਹਰਵਾਨੁ ॥ ਗੁਰੁ ਨਾਨਕੁ
ਬੋਲੈ ਦਰਗਹ ਪਰਵਾਨੁ ॥ ੨ ॥ ੬ ॥ ੮੬ ॥

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਚਉਪਦੇ
ਦੁਪਦੇ ਘਰੁ ੭ ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਤਿਗੁਰ ਸਬਦਿ ਉਜਾਰੇ ਦੀਪਾ ॥ ਬਿਨਸਿਰਿ
ਅੰਧਕਾਰ ਤਿਹ ਮੰਦਰਿ ਰਤਨ ਕੋਠੜੀ ਖੁਲੀ
ਅਨੂਪਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਿਸਮਨ ਬਿਸਮ

ਭਏ ਜਉ ਪੇਖਿਓ ਕਹਨੁ ਨ ਜਾਇ ਵਡਿਆਈ
॥ ਮਗਨ ਭਏ ਊਹਾ ਸੰਗਿ ਮਾਤੇ ਓਤਿ ਪੋਤਿ
ਲਪਟਾਈ ॥ ੧ ॥ ਆਲ ਜਾਲ ਨਹੀ ਕਛੂ

ਜੰਜਾਰਾ ਅਹੰਬੁਧਿ ਨਹੀ ਭੋਰਾ ॥ ਉਚਨ ਉਚਾ
ਬੀਚੁ ਨ ਖੀਚਾ ਹਉ ਤੇਰਾ ਤੂ ਮੋਰਾ ॥ ੨ ॥
ਏਕੰਕਾਰੁ ਏਕੁ ਪਾਸਾਰਾ ਏਕੈ ਅਪਰ ਅਪਾਰਾ

॥ ਏਕੁ ਬਿਸਥੀਰਨੁ ਏਕੁ ਸੰਪੂਰਨੁ ਏਕੈ ਪ੍ਰਾਨ

cast away all our misgivings and fear (of death) as we have recited the True Name by listening to the Guru's Word. Thus we have sought the support of the Lord-benefactor, bestower of all joy and comforts, by seeking refuge at the lotus-feet of the True Master. (2 - 5 - 85)

Bilawal Mahala - 5 (*Taap la'hia Gur sirjan haar.....*)

O Brother ! The Lord-Creator has removed all the (three fevers) afflictions of His holy saints. We would offer ourselves as a sacrifice to our Guru, who has protected our honour in the whole world. (By relieving Har Gobind of the fever). (Pause - 1)

The True Master has protected His slave (devotee) by lending His helping hand and has bestowed on us the nectar of His True Name. (1)

The True Lord has protected the honour of His slaves (devotees) through His Grace and benevolence. O Nanak ! The persons, who sing the praises of the Lord in the company of the holy saints, get their prayers accepted and approved in the Lord's presence. (2 - 6 - 86)

Rag Bilawal Mahala - 5 Choupde Dupade Ghar - 7 Ik onkar satgur prasad (*Satgur sabad uja'ro deeba.....*)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! The place, where the lamp of the Guru's teachings is lit, gets enlightened with the knowledge of the Lord. The darkness of ignorance has been (dispelled) cast away from the heart with the Guru's message (Guru's teachings) and the virtues have appeared as the door of virtuous deeds has opened up with the Guru's guidance. (Pause - 1)

O True Master ! We were thrilled and wonder struck to have perceived Your glimpse and cannot describe Your Greatness and grandeur even, having attained the state of bliss of life, as Your might and presence was felt pervading all around like the warp and woof (of the weaver). So we were enamoured by the Lord's presence and enjoyed the thrill and bliss of His unison. (1)

O True Master ! Whatever worldly bondage and involvements of the body we were engrossed in, now appeared useless and without any purpose, as our egoism was not effective any more. (Though our bondage was due to our egoism) O Lord ! I am only Your slave (devotee), whereas You are the highest and purest authority without any particular leanings towards anyone, being omni-present. (2)

O True Master ! You are without any form and the whole worldly drama has been enacted by You, being the greatest and

ਅਧਾਰਾ ॥ ੩ ॥ ਨਿਰਮਲ ਨਿਰਮਲ ਸੂਚਾ

ਸੂਚੇ ਸੂਚਾ ਸੂਚੇ ਸੂਚਾ ॥ ਅੰਤ ਨ ਅੰਤਾ ਸਦਾ

ਬੇਅੰਤਾ ਕਹੁ ਨਾਨਕ ਉਚੇ ਉਚਾ ॥ ੪ ॥ ੧ ॥

੮੭ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਬਿਨੁ ਹਰਿ ਕਾਮਿ ਨ ਆਵਤ ਹੇ ॥ ਜਾ ਸਿਉ

ਰਾਹਿ ਮਾਚਿ ਤੁਮ੍ਹ ਲਾਗੇ ਓਹ ਮੋਹਨੀ ਮੋਹਾਵਤ

ਹੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਨਿਕ ਕਾਮਿਨੀ ਸੇਜ

ਸੋਹਨੀ ਛੋਡਿ ਖਿਨੈ ਮਹਿ ਜਾਵਤ ਹੇ ॥ ਉਰਝਿ

ਰਹਿਓ ਇੰਦ੍ਰੀ ਰਸ ਪ੍ਰੇਰਿਓ ਬਿਖੈ ਠਗਉਰੀ

ਖਾਵਤ ਹੇ ॥ ੧ ॥ ਤ੍ਰਿਣ ਕੇ ਮੰਦਰੁ ਸਾਜਿ

ਸਵਾਰਿਓ ਪਾਵਕੁ ਤਲੈ ਜਰਾਵਤ ਹੇ ॥ ਐਸੇ

ਗੜ ਮਹਿ ਐਠਿ ਹਠੀਲੇ ਫੂਲਿ ਫੂਲਿ ਕਿਆ

ਪਾਵਤ ਹੇ ॥ ੨ ॥ ਪੰਚ ਦੂਤ ਮੂਡ ਪਰਿ ਠਾਢੇ

ਕੇਸ ਗਹੇ ਫੇਰਾਵਤ ਹੇ ॥ ਦ੍ਰਿਸਟਿ ਨ ਆਵਹਿ

ਅੰਧ ਅਗਿਆਨੀ ਸੋਇ ਰਹਿਓ ਮਦ ਮਾਵਤ ਹੇ

॥ ੩ ॥ ਜਾਲੁ ਪਸਾਰਿ ਚੋਗ ਬਿਸਥਾਰੀ ਪੰਖੀ

ਜਿਉ ਫਾਹਾਵਤ ਹੇ ॥ ਕਹੁ ਨਾਨਕ ਬੰਧਨ

ਕਾਟਨ ਕਉ ਮੈ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਧਿਆਵਤ ਹੇ

॥ ੪ ॥ ੨ ॥ ੮੮ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਪਾਰ ਅਮੋਲੀ ॥ ਪ੍ਰਾਨ

all-powerful authority (functioning in the world), You are the only Lord-creator, and are pervading equally in all the beings. You are the only life-giving support of all the beings of the universe. (3)

O Lord ! You are the purest and highest authority, full of grandeur and purity. O Nanak ! The Lord is limitless and beyond our reach or our comprehension, as He is the highest power in the universe. (who cannot be evaluated by us). (4 - 1 - 87)

Bilawal Mahala - 5 (*Bin har ka'm na avat hai.....*)

O Brother ! None of the worldly possessions except the Lord's True Name is of any avail. This (Maya) worldly falsehood, in which we are engrossed by developing love for it and are always enjoying in its company, is deceiving and looting the whole world with its charm. (Pause - 1)

This Maya, in the form of gold, woman (wife), or comfortable and beautiful living, which deserts man in a moment (leaving him alone) or man leaves this worldly falsehood at the time of death. This human being is engrossed in vicious and sinful actions under the influence of (sensual pleasures) pleasure of the senses and then gets devoured by the same (deceptive) deceitful plant of a sinful life, being engrossed in worldly pleasures. (1)

O foolish Man ! Why are you so egoistic and proud of this fort of Yours (body) and are moving around in such haughtiness just as a man is living in a house of grass with fire lit underneath ? (which gets destroyed in no time). (2)

O Man ! The five vices like sexual desires are standing on your head like the Yama, which moves you around by holding your tuft of hair, under the control of either anger or sexual pleasures at times. But this man is completely engrossed in his egoism and sleeping in the slumber of ignorance, as he cannot see anything clearly (and functioning) like a blind man. (3)

O Nanak ! The worldly falsehood (Maya) has spread its noose of love and charm like the hunter's net with food scattered all around to catch the birds attracted towards it, thus leading man to a sinful life, and finally catching him in its bondage. To escape the charm and cut the chains of worldly bondage, I have always recited the Lord's True Name through the Guru's guidance and managed to unite with the Lord by worshipping Him. (4 - 2 - 88)

Bilawal Mahala - 5 (*Har har naam apar amoli.....*)

O Brother ! The True Name of the Lord is invaluable and limitless. I always remember the True Name in such a manner as a beetle lover keeps his beetles so as not to get spilled in stock. I

ਪਿਆਰੇ ਮਨਹਿ ਅਧਾਰੇ ਚੀਤਿ ਚਿਤਵਉ ਜੈਸੇ
ਪਾਨ ਤੰਬੋਲੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਹਜਿ
ਸਮਾਇਓ ਗੁਰਹਿ ਬਤਾਇਓ ਰੰਗਿ ਰੰਗੀ ਮੇਰੇ
ਤਨ ਕੀ ਚੋਲੀ ॥ ਪ੍ਰਿਅ ਮੁਖਿ ਲਾਗੇ ਜਉ
ਵਡਭਾਗੇ ਸੁਹਾਗੁ ਹਮਾਰੇ ਕਤਹੁ ਨ ਡੋਲੀ ॥
੧ ॥ ਰੂਪ ਨ ਧੂਪ ਨ ਗੰਧ ਨ ਦੀਪਾ ਓਤਿ ਪੋਤਿ
ਅੰਗ ਅੰਗ ਸੰਗਿ ਮਉਲੀ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਿਅ
ਰਵੀ ਸੁਹਾਗਨਿ ਅਤਿ ਨੀਕੀ ਮੇਰੀ ਬਨੀ ਖਟੋਲੀ
॥ ੨ ॥ ੩ ॥ ੮੯ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਮਈ ॥ ਜਬ ਤੇ ਭੇਟੇ
ਸਾਧ ਦਇਆਰਾ ਤਬ ਤੇ ਦੁਰਮਤਿ ਦੂਰਿ ਭਈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸੰਪੂਰਨ
ਸੀਤਲ ਸਾਂਤਿ ਦਇਆਲ ਦਈ ॥ ਕਾਮ ਕ੍ਰੋਧ
ਤ੍ਰਿਸਨਾ ਅਹੰਕਾਰਾ ਤਨ ਤੇ ਹੋਏ ਸਗਲ ਖਈ
॥ ੧ ॥ ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸੁਚਿ
ਸੰਤਨ ਤੇ ਇਹੁ ਮੰਤੁ ਲਈ ॥ ਕਹੁ ਨਾਨਕ
ਜਿਨਿ ਮਨਹੁ ਪਛਾਨਿਆ ਤਿਨ ਕਉ ਸਗਲੀ
ਸੋਝ ਪਈ ॥ ੨ ॥ ੪ ॥ ੯੦ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਕਿਆ ਹਮ ਜੀਅ ਜੰਤ ਬੇਚਾਰੇ ਬਰਨਿ ਨ ਸਾਕਰ
ਏਕ ਰੋਮਾਈ ॥ ਬ੍ਰਹਮ ਮਹੇਸ ਸਿਧ ਮੁਨਿ ਇੰਦ੍ਰ
ਬੇਅੰਤ ਠਾਕੁਰ ਤੇਰੀ ਗਤਿ ਨਹੀ ਪਾਈ ॥ ੧ ॥

always recite and remember the True Name of the Lord with more love and devotion than my life even, as True Name is my only support. (Pause - 1)

Since the time the Guru has taught me about True Name I have been imbued with its love effortlessly, and have attained peace and tranquillity of mind. Now we have enjoyed the bliss of being imbibed with this love in body and mind. It was all due to our good fortune, being pre-destined with the Lord's Will, that we have perceived a glimpse of the Lord-spouse and came face to face with Him. Now we are sure to be blessed with the presence of the Lord-spouse always and will never get separated from Him. (1)

O Brother ! Though I never possessed a beautiful body (form), neither have I sung the praises of the Lord nor do I possess the lamp of knowledge or fragrance of scented things, the might of the Lord has percolated throughout my body through the Guru's Grace, resulting in my complete unison with the love of the Lord.

O Nanak ! I was blessed by the presence of the Lord-spouse through His unison, which has beautified (confirmed) my faith in the Lord (alongwith my soul) and I am always immersed in the love of the Lord-spouse. (2 - 3 - 89)

Bilawal Mahala - 5 (Gobind Gobind Gobind maiee.....)

O Brother ! Since the time we have got the company of the holy saints, our wicked (intelligence) cleverness has been eliminated and we have become an embodiment of the Lord-Gobind. (Pause - 1)

The True Master, who is pervading the whole universe, has bestowed us with peace and tranquillity through His benevolence. This has resulted in casting away all the vices like sexual desires, anger and worldly desires from our body. (1)

O Nanak ! Now we have attained the virtues of Truthfulness, patience, mercy, religious duty, and purity of thoughts through the holy saints, as their teachings. The persons, who have realised the true form of the Lord within their mind, have attained self-realisation (and the secrets of Nature). (2 - 4 - 90)

Bilawal Mahala - 5 (Kia hum jia jant becharai.....)

O Lord ! We are helpless and humble beings like small worms and are not in a position to describe even a small portion (like a hair) of Your Greatness or grandeur. Even gods like Brahma, Indra and Shiva or Sidhas and Munis (mendicants) have not realised the real greatness or secrets of the limitless Lord. (1)

O True Master ! We cannot describe or mention a bit of Your

ਕਿਆ ਕਥੀਐ ਕਿਛੁ ਕਥਨੁ ਨ ਜਾਈ ॥ ਜਹ
ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਈ ॥ ੧ ॥ ਰਹਾਉ
॥ ਜਹ ਮਹਾ ਭਇਆਨ ਦੂਖ ਜਮ ਸੁਨੀਐ ਤਹ
ਮੇਰੇ ਪ੍ਰਭ ਤੂਹੈ ਸਹਾਈ ॥ ਸਰਨਿ ਪਰਿਓ ਹਰਿ
ਚਰਨ ਗਹੇ ਪ੍ਰਭ ਗੁਰਿ ਨਾਨਕ ਕਉ ਬੂਝ
ਬੁਝਾਈ ॥ ੨ ॥ ੫ ॥ ੯੧ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਅਗਮ ਰੂਪ ਅਬਿਨਾਸੀ ਕਰਤਾ ਪਤਿਤ ਪਵਿਤ
ਇਕ ਨਿਮਖ ਜਪਾਈਐ ॥ ਅਚਰਜੁ ਸੁਨਿਓ
ਪਰਾਪਤਿ ਭੇਟੁਲੇ ਸੰਤ ਚਰਨ ਚਰਨ ਮਨੁ
ਲਾਈਐ ॥ ੧ ॥ ਕਿਤੁ ਬਿਧੀਐ ਕਿਤੁ ਸੰਜਮਿ
ਪਾਈਐ ॥ ਕਹੁ ਸੁਰਜਨ ਕਿਤੁ ਜੁਗਤੀ
ਧਿਆਈਐ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਮਾਨੁਖ
ਮਾਨੁਖ ਕੀ ਸੇਵਾ ਓਹੁ ਤਿਸ ਕੀ ਲਈ ਲਈ
ਫੁਨਿ ਜਾਈਐ ॥ ਨਾਨਕ ਸਰਨਿ ਸਰਣਿ ਸੁਖ
ਸਾਗਰ ਮੋਹਿ ਟੇਕ ਤੇਰੇ ਇਕ ਨਾਈਐ ॥ ੨ ॥
੬ ॥ ੯੨ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸੰਤ ਸਰਣਿ ਸੰਤ ਟਹਲ ਕਰੀ ॥ ਧੰਧੁ ਬੰਧੁ
ਅਰੁ ਸਗਲ ਜੰਜਾਰੇ ਅਵਰ ਕਾਜ ਤੇ ਛੁਟਿ
ਪਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੁਖ ਸਹਜ ਅਰੁ ਘਨੇ
ਅਨੰਦਾ ਗੁਰ ਤੇ ਪਾਇਓ ਨਾਮੁ ਹਰੀ ॥ ਐਸੇ
ਹਰਿ ਰਸੁ ਬਰਨਿ ਨ ਸਾਕਉ ਗੁਰਿ ਪੂਰੈ ਮੇਰੀ
ਉਲਟਿ ਧਰੀ ॥ ੧ ॥ ਪੇਖਿਓ ਮੋਹਨੁ ਸਭ ਕੈ

Greatness and form. Infact, wherever I look around I perceive You only pervading all over, being omni-present. (Pause- 1)

O Lord ! It is only Your support and help in the land of Yama (god of death) which we hear is very horrible and full of sufferings (the hell). O Nanak ! I have been made to realise the true facts of the Lord's secrets since the time I have taken refuge at the lotus-feet of the Guru. O Lord ! The Guru has enabled me to realise all the secrets of Nature, and I have sought Your support (by holding on to Your lotus-feet) as such my honour now rests in Your hands and care. (2 - 5 - 91)

Bilawal Mahala - 5 (*Agam roop abnasi karta patit pavit.....*)

O True Master ! You are the creator of all, indestructible (imperishable), beyond our reach (comprehension) and purifier of all the sinners. I could cross this ocean of life successfully provided You were to bless me with the recitation of Your True Name even for a moment (shortwhile).

O wondrous Lord ! I have heard that we could get united with You through the company or support of Your holy saints by giving a glimpse of Your vision. (1)

O Brother ! Let someone explain to me the mode (of approach) or efforts needed for attaining the Lord. O holy saints ! O god like saints ! Pray tell me the means of reciting the True Name of the Lord ! (How to worship the Lord ?). (Pause - 1)

The person, who is rendered help or service by someone else, never forgets (throughout his life) about the service rendered by him and always remembers about the way the other person has served him. Says Nanak , O ocean of bliss and Lord-benefactor ! I have sought Your support only, discarding all other help and have taken (refuge) the support of Your True Name. May You protect our honour with Your helping Hand and through Your Grace, as it all rests with You now ! (2 - 6 - 92)

Bilawal Mahala - 5 (*Sant saran sant tahl kari.....*)

O Brother ! I have served the holy saints only, having taken refuge at their lotus-feet. I have thus got emancipated from all the worldly bondage or other worldly involvements through their support. (Pause - 1)

When we attained the (boon) nectar of True Name of the Lord through the Guru's guidance, we have enjoyed all the comforts and bliss of life. Now I enjoy such a joy and bliss by reciting the True Name , which is indescribable, as the Lord has enabled me to cut off myself from all worldly attachments and to recite the Lord's True Name all the time. (1)

O Nanak ! Now I have perceived the Lord pervading all the

ਸੰਗੇ ਊਨ ਨ ਕਾਹੂ ਸਗਲ ਭਰੀ ॥ ਪੂਰਨ
ਪੂਰਿ ਰਹਿਓ ਕਿਰਪਾ ਨਿਧਿ ਕਹੁ ਨਾਨਕ ਮੇਰੀ
ਪੂਰੀ ਪਰੀ ॥ ੨ ॥ ੭ ॥ ੯੩ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਮਨ ਕਿਆ ਕਹਤਾ ਹਉ ਕਿਆ ਕਹਤਾ ॥
ਜਾਨ ਪ੍ਰਬੀਨ ਠਾਕੁਰ ਪ੍ਰਭ ਮੇਰੇ ਤਿਸੁ ਆਗੈ
ਕਿਆ ਕਹਤਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਬੋਲੇ
ਕਉ ਤੁਹੀ ਪਛਾਨਹਿ ਜੋ ਜੀਅਨ ਮਹਿ ਹੋਤਾ ॥

ਰੇ ਮਨ ਕਾਇ ਕਹਾ ਲਉ ਡਹਕਹਿ ਜਉ
ਪੇਖਤ ਹੀ ਸੰਗਿ ਸੁਨਤਾ ॥ ੧ ॥ ਐਸੇ ਜਾਨਿ
ਭਏ ਮਨਿ ਆਨਦ ਆਨ ਨ ਬੀਓ ਕਰਤਾ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰ ਭਏ ਦਇਆਰਾ ਹਰਿ ਰੰਗੁ
ਨ ਕਬਹੂ ਲਹਤਾ ॥ ੨ ॥ ੮ ॥ ੯੪ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਨਿੰਦਕੁ ਐਸੇ ਹੀ ਝਰਿ ਪਰੀਐ ॥ ਇਹ ਨੀਸਾਨੀ
ਸੁਨਹੁ ਤੁਮ ਭਾਈ ਜਿਉ ਕਾਲਰ ਭੀਤਿ ਗਿਰੀਐ
॥ ੧ ॥ ਰਹਾਉ ॥ ਜਉ ਦੇਖੇ ਛਿਦ੍ਰੁ ਤਉ ਨਿੰਦਕੁ

ਉਮਾਰੈ ਭਲੇ ਦੇਖਿ ਦੁਖ ਭਰੀਐ ॥ ਆਨ ਪਹਰ
ਚਿਤਵੈ ਨਹੀ ਪਹੁਚੈ ਬੁਰਾ ਚਿਤਵਤ ਚਿਤਵਤ
ਮਰੀਐ ॥ ੧ ॥ ਨਿੰਦਕੁ ਪ੍ਰਭੂ ਭੁਲਾਇਆ ਕਾਲੁ

ਨੇਰੈ ਆਇਆ ਹਰਿ ਜਨ ਸਿਉ ਬਾਦੁ ਉਠਰੀਐ
ਨਾਨਕ ਕਾ ਰਾਖਾ ਆਪਿ ਪ੍ਰਭੂ ਸੁਆਮੀ ਕਿਆ
ਮਾਨਸ ਬਪੁਰੇ ਕਰੀਐ ॥ ੨ ॥ ੯ ॥ ੯੫ ॥

beings equally, being omni-present. There is no place devoid of His presence, as He is seen pervading all the places in equal measure. O Lord ! You are united and merged with all the beings as Your Grace and benevolence is seen prevailing everywhere. I have realised (the secrets of) the Lord through the Guru's Grace and I am fully satiated, having been united with the Lord, and all my desires or (hopes) needs have been fulfilled. (2 - 7 - 93)

Bilawal Mahala - 5 (*Ma'n kia kehta hoan kia kehta.....*)

O True Master ! My mind tells the soul to enjoy the pleasures of worldly vices, whereas the soul tells the mind, O foolish Man! Leaving aside the worldly pleasures, you should get interested in reciting Lord's True Name ! O my True Lord ! You know our inner-feelings of the heart, so how could I explain my real feelings of the heart to You ? Infact, I am engrossed in enjoying the worldly pleasures within, though outwardly I pose to be imbued with the love of the Lord. (Pause - 1)

O my mind ! Why are you wandering in dual-mindedness ? To what extent would you be involved in Your whims and fancies? How could you keep anything hidden from the Lord, who is perceiving and listening to everything, being present within you ? O True Master ! Whatever the human beings feel within their hearts is known to You already, without being told or spoken about, as You are omni-scient. (1)

O True Master ! We have recognised and accepted You as the Lord-Creator of all the beings. We have enjoyed within ourselves, by having this feeling, as there is no other Creator except You. O Lord ! You are omni-scient and we are happy to know this. O Nanak ! Your love (forms) is everlasting and does not get lessened any time. O True Master ! We could get merged with You through Your love, when the Guru blesses us with His Grace and Your love. (2 - 8 - 94)

Bilawal Mahala - 5 (*Nindak aisai hi jhar pariai.....*)

O Brother ! Listen to this example carefully. The vilifiers (slanderers) get destroyed by vilifying others just as a wall gives way due to the presence of water. (Pause - 1)

When a slanderer sees the faults of others, he gets pleased or thrilled but feels the pain of anguish on seeing someone's well-being, as he is always thinking about the loss or damaging the reputation of others (twenty-four hours) Infact, he dies (feels helpless) of thinking ill or evil of others when he is unable to harm someone. (1)

The slanderer, who has been made to forsake the Lord or is forsaken (disowned) by the Lord, comes face to face with Yama (god of death), as he is always quarrelling with the slaves (devotees) of the True Master.

O Nanak ! What (damage) could this poor man do when the Lord Himself is the protector of His slave (devotee)? So we are

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਐਸੇ ਕਾਹੇ ਭੂਲਿ ਪਰੇ ॥ ਕਰਹਿ ਕਰਾਵਹਿ
ਮੂਕਰਿ ਪਾਵਹਿ ਧੋਖਤ ਸੁਨਤ ਸਦਾ ਸੰਗਿ ਹਰੇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਚ ਬਿਹਾਝਨ ਕੰਚਨ
ਛਾਡਨ ਬੈਰੀ ਸੰਗਿ ਹੇਤੁ ਸਾਜਨ ਤਿਆਗਿ ਖਰੇ
॥ ਹੋਵਨੁ ਕਉਰਾ ਅਨਹੋਵਨੁ ਮੀਠਾ ਬਿਖਿਆ
ਮਹਿ ਲਪਟਾਇ ਜਰੇ ॥ ੧ ॥ ਅੰਧ ਕੂਪ ਮਹਿ
ਪਰਿਓ ਪਰਾਨੀ ਭਰਮ ਗੁਬਾਰ ਮੋਹ ਬੰਧਿ ਪਰੇ
॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਹੋਤ ਦਇਆਰਾ ਗੁਰੁ ਭੇਟੈ
ਕਾਢੈ ਬਾਹ ਫਰੇ ॥ ੨ ॥ ੧੦ ॥ ੯੬ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਮਨ ਤਨ ਰਸਨਾ ਹਰਿ ਚੀਨ੍ਹਾ ॥ ਭਏ ਅਨੰਦਾ
ਮਿਟੇ ਅੰਦੇਸੇ ਸਰਬ ਸੂਖ ਮੇ ਕਉ ਗੁਰਿ ਦੀਨ੍ਹਾ
॥ ੧ ॥ ਰਹਾਉ ॥ ਇਆਨਪ ਤੇ ਸਭ ਭਈ
ਸਿਆਨਪ ਪ੍ਰਭੁ ਮੇਰਾ ਦਾਨਾ ਬੀਨਾ ॥ ਹਾਥ
ਦੇਇ ਰਾਖੈ ਅਪਨੇ ਕਉ ਕਾਹੂ ਨ ਕਰਤੇ ਕਛੁ
ਖੀਨਾ ॥ ੧ ॥ ਬਲਿ ਜਾਵਉ ਦਰਸਨ ਸਾਧੂ ਕੈ
ਜਿਹ ਪ੍ਰਸਾਦਿ ਹਰਿ ਨਾਮੁ ਲੀਨਾ ॥ ਕਹੁ ਨਾਨਕ
ਠਾਕੁਰ ਭਾਰੇਸੈ ਕਹੁ ਨ ਮਾਨਿਓ ਮਨਿ ਛੀਨਾ ॥
੨ ॥ ੧੧ ॥ ੯੭ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਗੁਰਿ ਪੂਰੈ ਮੇਰੀ ਰਾਖਿ ਲਈ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ
ਰਿਦੇ ਮਹਿ ਦੀਨੋ ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ ਗਈ

always enjoying by taking the support of the Lord. (2 - 9 - 95)

Bilawal Mahala - 5 (Aisai ka'hai bhoor parai.....)

O human being! Why are you so much engrossed in doubts or misgivings? How could you disown your own faults, when the Lord is perceiving Your actions, being within You (being by your side)? Firstly you are performing the vicious and sinful actions, and then you disown them and tell lies by denying having committed these mistakes. However, the True Master is watching everything Himself. (Pause - 1)

O Brother! You are interested in buying the vicious and sinful (actions) like glass while discarding the gold like True Name. You have discarded the company of holy saints, who are helpful in your well being and leading a virtuous life while developing love for the relations like son and wife who are infact your enemies, causing your downfall and hurdles (in leading a virtuous life). O Man! You are burning in the fire of worldly desires by inculcating vicious thoughts in your mind. The death, which is certain and the only Truth, is not liked by you (and considered as bitter) but the life, which is uncertain, is considered sweet. (1)

The fact remains that this man has fallen in the abyss of a blind well and is caught in the bondage of worldly attachments or whims and fancies. O Nanak! The Guru lends a helping hand to those, who are blessed by the Lord's Grace and saves them by taking them out of this blind well. (2 - 10 - 96)

Bilawal Mahala - 5 (Ma'n ta'n rasna har cheena.....)

O Brother! We have realised the True Master (and recited His True Name) with body, mind and tongue, and all our doubts and misgivings have been set at rest, as we have enjoyed the eternal bliss. The Guru has blessed us with the Lord's True Name, the benefactor of all joy and comforts. (Pause - 1)

The Lord has blessed us with the realisation of (His secrets) Truth as the True Master is full of wisdom, knowing all our feelings, being omni-scient. Our earlier ignorance and foolishness has been eliminated through the realisation of all His secrets, and we have also become wiser. Once a person is bestowed with His protection and care by the Lord by lending His helping hand, then no one could snatch away anything from him or cause any damage or loss to him. (1)

O Brother! I am a sacrifice to the glimpse of those holy saints, through whose Grace I have recited the Lord's True Name. O Nanak! We have not accepted any other support except the Lord's faith and help for a moment even, as we have developed love for the True Master alone. (2 - 11 - 97)

Bilawal Mahala - 5 (Gur poorai meri ra'kh laiee.....)

O Brother! The perfect Guru has protected my honour as He has freed me from the filth of sins of the ages by bestowing me

॥ ੧ ॥ ਰਹਾਉ ॥ ਨਿਵਰੇ ਦੂਤ ਦੁਸਟ ਬੈਰਾਈ

ਗੁਰ ਪੂਰੇ ਕਾ ਜਪਿਆ ਜਾਪੁ ॥ ਕਹਾ ਕਰੈ ਕੋਈ

ਬੇਚਾਰਾ ਪ੍ਰਭ ਮੇਰੇ ਕਾ ਬਡ ਪਰਤਾਪੁ ॥ ੧ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਇਆ ਚਰਨ

ਕਮਲ ਰਖੁ ਮਨ ਮਾਹੀ ॥ ਤਾ ਕੀ ਸਰਨਿ ਪਰਿਓ

ਨਾਨਕ ਦਾਸੁ ਜਾ ਤੇ ਉਪਰਿ ਕੋ ਨਾਹੀ ॥ ੨ ॥

੧੨ ॥ ੯੮ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸਦਾ ਸਦਾ ਜਪੀਐ ਪ੍ਰਭ ਨਾਮ ॥ ਜਰਾ ਮਰਾ

ਕਛੁ ਦੂਖੁ ਨ ਬਿਆਪੈ ਆਰੈ ਦਰਗਹ ਪੂਰਨ

ਕਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਪੁ ਤਿਆਗਿ ਪਰੀਐ

ਨਿਤ ਸਰਨੀ ਗੁਰ ਤੇ ਪਾਈਐ ਏਹੁ ਨਿਧਾਨੁ ॥

ਜਨਮ ਮਰਣ ਕੀ ਕਟੀਐ ਫਾਸੀ ਸਾਚੀ ਦਰਗਹ

ਕਾ ਨੀਸਾਨੁ ॥ ੧ ॥ ਜੋ ਤੁਮ੍ ਕਰਹੁ ਸੋਈ ਭਲ

ਮਾਨਉ ਮਨ ਤੇ ਛੂਟੈ ਸਗਲ ਗੁਮਾਨੁ ॥ ਕਹੁ

ਨਾਨਕ ਤਾ ਕੀ ਸਰਣਾਈ ਜਾ ਕਾ ਕੀਆ ਸਗਲ

ਜਹਾਨੁ ॥ ੨ ॥ ੧੩ ॥ ੯੯ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਮਨ ਤਨ ਅੰਤਰਿ ਪ੍ਰਭੁ ਆਹੀ ॥ ਹਰਿ ਗੁਨ

ਗਾਵਤ ਪਰਉਪਕਾਰ ਨਿਤ ਤਿਸੁ ਰਸਨਾ ਕਾ

ਮੋਲੁ ਕਿਛੁ ਨਾਹੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕੁਲ

ਸਮੂਹ ਉਧਰੇ ਖਿਨ ਭੀਤਰਿ ਜਨਮ ਜਨਮ ਕੀ

ਮਲੁ ਲਾਹੀ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ

ਅਪਨਾ ਅਨਦ ਸੇਤੀ ਬਿਖਿਆ ਬਨੁ ਗਾਹੀ ॥

੧ ॥ ਚਰਨ ਪ੍ਰਭੁ ਕੇ ਬੋਹਿਬੁ ਪਾਏ ਭਵ ਸਾਗਰੁ

ਪਾਰਿ ਪਰਾਹੀ ॥ ਸੰਤ ਸੇਵਕ ਭਗਤ ਹਰਿ ਤਾ

with the nectar of True Name through His Grace. (Pause - 1)

Now we have worshipped the perfect Guru by reciting True Name ; thus we have cast away the vices of sexual desires, which were our greatest enemies like the demons. How could any poor and helpless person cause us any loss or damage by his clever moves or bad actions as the known might and grandeur of our True Master is protecting us against such evil designs? (1)

O Brother ! We have inculcated the love of the lotus-feet of the True Master in our heart and have enjoyed the bliss of life by reciting True Name.

O Nanak ! I have sought the support of the True Master by being His slave (devotee), and there is none greater than Him, as He is the Greatest power on Earth, and beyond our reach. (2-12-98)

Bilawal Mahala - 5 (*Sada sada japiai prabh naam.....*)

O Brother ! We should always recite the True Name of the Lord, which would relieve us from the fear of death or old age and its associated sufferings. By reciting True Name we could get all our desires fulfilled and all our functions will be completed successfully in the Lord's presence or the next world. (Pause - 1)

Now we have attained the wealth of True Name from the Guru by getting rid of our egoism and thus believe always in the support of the Guru. We have got the permit of the Lord's True Name, which has cut off (cast away) the bondage of the cycle of births and deaths, thus there will be no hindrance or obstacle in attaining the Lord's Presence. (1)

O Brother ! Let us accept with pleasure whatever the Lord has destined for us as per His Will so that we could get rid of our egoism. O Nanak ! I have sought the support of the Lord (Lord's lotus-feet) who has created this whole universe. (2 - 13 - 99)

Bilawal Mahala - 5 (*Ma'n ta'n antar prabh a'hi.....*)

O Brother ! The holy saints, who have imbibed the Lord's True Name in the heart, (always) sing the praises of the Lord daily and are engaged in the welfare of others. Their tongue (which sings the Lord's praises) is invaluable and their teachings are the source of salvation which lead to our welfare. (Pause - 1)

Then the welfare of the whole clan (family) is done in a moment and the filth of ages is removed by the recitation of True Name. The saints enjoy the bliss of life by remembering the True Master and cast away their vicious thoughts or sinful actions thus getting thrilled. (1)

Such persons have got the ship of safety in the form of the

ਕੇ ਨਾਨਕ ਮਨੁ ਲਾਗਾ ਹੈ ਤਾਹੀ ॥ ੨ ॥ ੧੪
॥ ੧੦੦ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਧੀਰਉ ਦੇਖਿ ਤੁਮ੍ਹਾਰੇ ਰੰਗਾ ॥ ਤੁਹੀ ਸੁਆਮੀ
ਅੰਤਰਜਾਮੀ ਤੁਹੀ ਵਸਹਿ ਸਾਧ ਕੈ ਸੰਗਾ ॥ ੧
॥ ਰਹਾਉ ॥ ਖਿਨ ਮਹਿ ਥਾਪਿ ਨਿਵਾਜੇ ਠਾਕੁਰ
ਨੀਚ ਕੀਟ ਤੇ ਕਰਹਿ ਰਾਜੰਗਾ ॥ ੧ ॥ ਕਬਹੂ
ਨ ਬਿਸਰੈ ਹੀਏ ਮੇਰੇ ਤੇ ਨਾਨਕ ਦਾਸ ਇਹੀ
ਦਾਨੁ ਮੰਗਾ ॥ ੨ ॥ ੧੫ ॥ ੧੦੧ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਅਚੁਤ ਪੂਜਾ ਜੋਗ ਗੋਪਾਲ ॥ ਮਨੁ ਤਨੁ ਅਰਪਿ
ਰਖਉ ਹਰਿ ਆਗੈ ਸਰਬ ਜੀਆ ਕਾ ਹੈ
ਪ੍ਰਤਿਪਾਲ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਰਨਿ ਸਮੂਖ
ਅਕਥ ਸੁਖਦਾਤਾ ਕਿਰਪਾ ਸਿੰਧੁ ਬਡੇ ਦਇਆਲ
॥ ਕੀਨਿ ਲਾਇ ਰਾਖੈ ਅਪਨੇ ਕਉ ਤਿਸ ਨੇ
ਲਗੈ ਨ ਤਾਤੀ ਬਾਲ ॥ ਦਾਮੋਦਰ ਦਇਆਲ
ਸੁਆਮੀ ਸਰਬਸੁ ਸੰਤ ਜਨਾ ਧਨ ਮਾਲ ॥
ਨਾਨਕ ਜਾਚਿਕ ਦਰਸੁ ਪ੍ਰਭ ਮਾਗੈ ਸੰਤ ਜਨਾ
ਕੀ ਮਿਲੈ ਰਵਾਲ ॥ ੨ ॥ ੧੬ ॥ ੧੦੨ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸਿਮਰਤ ਨਾਮੁ ਕੋਟਿ ਜਤਨ ਭਏ ॥ ਸਾਧਸੰਗਿ
ਮਿਲਿ ਹਰਿ ਗੁਨ ਗਾਏ ਜਮਦੂਤਨ ਕਉ ਤ੍ਰਾਸ
ਅਹੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੇਤੇ ਪੁਨਹਚਰਨ ਸੇ
ਕੀਨੈ ਮਨਿ ਤਨਿ ਪ੍ਰਭ ਕੇ ਚਰਣ ਗਹੇ ॥ ਆਵਣ
ਜਾਣੁ ਭਰਮੁ ਭਉ ਨਾਠਾ ਜਨਮ ਜਨਮ ਕੇ

Lord's lotus-feet, which has enabled them to cross this ocean of life successfully. O Nanak ! Thus the saints have become the slaves (devotees) of the True Master and are imbued with the love of the Lord. (2 - 14 - 100)

Bilawal Mahala - 5 (*Dhirou dekh tumare' ranga.....*)

O True Master ! I have attained peace and patience of mind by seeing Your worldly drama. O Lord ! You know all our inner feelings (of the heart) being omni-scient, and You are always present in the company of the holy saints. (Pause - 1)

O True Master ! You are bestowing higher status (and riches) to a poor man and giving him all the worldly honour through status (greatness) in a moment (in no time) and make a penniless person a king, who was leading the life like a worm (without any value), through Your Grace. (1)

O Nanak ! I only seek this boon from the Lord as a devotee that I may not forget Him any time by inculcating His love in my heart. (2 - 15 - 101)

Bilawal Mahala - 5 (*Achut pooja jog Gopal.....*)

O infallible Lord-benefactor and Lord-creator ! You are only worthy of our worship and prayers. O True Master ! I would offer my body and mind to You, as You are sustaining all the beings. (Pause - 1)

O Indescribable Lord ! You always bestow joy and comforts to those persons, who seek Your support, as You are our greatest benefactor, being the ocean of Grace. The person, who enjoys Your embrace, never undergoes any sufferings or any hurdles. (1)

O Lord-benefactor ! O Lord Almighty controlling all power ! You are everything for Your saints, including their wealth, possessions or family. O Nanak ! I only seek a glimpse of the True Lord as a slave (devotee) like a beggar. O True Master ! I would be satiated and thrilled by gaining the dust of Your lotus-feet. (and apply it to my forehead) (2 - 16 - 102)

Bilawal Mahala - 5 (*Simrat naam kot jatan bhaie.....*)

O Brother ! By reciting the True Name of the Lord, all other efforts of Lord's worship are automatically (included) covered up in this action, and all our functions get completed successfully. By singing the praises of the Lord in the company of holy saints, all our fear-complex of the Yama (god of death) has been cast away (Pause - 1)

I have performed all the necessary actions to get rid of my sins and have taken refuge at the lotus feet of the Lord by holding His hand, as such all my fear of the cycle of birth and deaths including other whims and misgivings has been cast away

ਕਿਲਵਿਖ ਦਹੇ ॥ ੧ ॥ ਨਿਰਭਉ ਹੋਇ ਭਜਹੁ
ਜਗਦੀਸੈ ਏਹੁ ਪਦਾਰਥੁ ਵਡਭਾਗਿ ਲਹੇ ॥
ਕਰਿ ਕਿਰਪਾ ਪੂਰਨ ਪ੍ਰਭ ਦਾਤੇ ਨਿਰਮਲ ਜਸੁ
ਨਾਨਕ ਦਾਸ ਕਹੇ ॥ ੨ ॥ ੧੭ ॥ ੧੦੩ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਸੁਲਹੀ ਤੇ ਨਾਗਾਇਣ ਰਾਖੁ ॥ ਸੁਲਹੀ ਕਾ
ਹਾਥੁ ਕਹੀ ਨ ਪਹੁਚੈ ਸੁਲਹੀ ਹੋਇ ਮੂਆ ਨਾਪਾਕੁ
॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਢਿ ਕੁਠਾਰੁ ਖਸਮਿ ਸਿਰੁ
ਕਾਟਿਆ ਖਿਨ ਮਹਿ ਹੋਇ ਗਇਆ ਹੈ ਖਾਕੁ
॥ ਮੰਦਾ ਚਿਤਵਤ ਚਿਤਵਤ ਪਚਿਆ ਜਿਨਿ
ਰਚਿਆ ਤਿਨਿ ਦੀਨਾ ਧਾਕੁ ॥ ੧ ॥ ਪੁਤ੍ਰ ਮੀਤ
ਧਨੁ ਕਿਛੁ ਨ ਰਹਿਓ ਸੁ ਛੋਡਿ ਗਇਆ ਸਭ
ਭਾਈ ਸਾਕੁ ॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਪ੍ਰਭ
ਬਲਿਹਾਰੀ ਜਿਨਿ ਜਨ ਕਾ ਕੀਨੋ ਪੂਰਨ ਵਾਕੁ
॥ ੨ ॥ ੧੮ ॥ ੧੦੪ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਪੂਰੇ ਗੁਰ ਕੀ ਪੂਰੀ ਸੇਵ ॥ ਆਪੇ ਆਪਿ ਵਰਤੈ
ਸੁਆਮੀ ਕਾਰਜੁ ਰਾਸਿ ਕੀਆ ਗੁਰਦੇਵ ॥ ੧
॥ ਰਹਾਉ ॥ ਆਦਿ ਮਧਿ ਪ੍ਰਭੁ ਅੰਤਿ ਸੁਆਮੀ
ਅਪਨਾ ਥਾਟੁ ਬਨਾਇਓ ਆਪਿ ॥ ਅਪਨੇ
ਸੇਵਕ ਕੀ ਆਪੇ ਰਾਖੈ ਪ੍ਰਭ ਮੇਰੇ ਕੇ ਵਡ ਪਰਤਾਪੁ
॥ ੧ ॥ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਸਤਿਗੁਰ ਵਸਿ
ਕੀਨੋ ਜਿਨਿ ਸਗਲੇ ਜੰਤ ॥ ਚਰਨ ਕਮਲ
ਨਾਨਕ ਸਰਣਾਈ ਰਾਮ ਨਾਮ ਜਪਿ ਨਿਰਮਲ
ਮੰਤ ॥ ੨ ॥ ੧੯ ॥ ੧੦੫ ॥

(destroyed). All the horrible sins of the various ages (various forms of life) have also been eliminated. (1)

O Brother ! It is only a fortunate person, pre-destined by the Lord's Will, who could gain this invaluable boon of True Name, so let us recite the True Name of the Lord, who is pervading everywhere equally without any fear. (or favour). O Nanak ! May the Lord bestow His Grace on all the human beings ! Then I could also sing the praises and recite the True Name of the Lord, thus uniting with the Lord by merging with Him. (2-17-103)

Bilawal Mahala - 5 (Sulhi te Narayan ra'kh.....)

O Brother ! The True Lord has saved us against the tyrant Sulhi Khan and has protected our honour. The impure hand of sulhi will not reach anywhere near us as he has been burnt to death, being impure with sinful and vicious designs. (Pause - 1)

Thus Sulhi has been reduced to ashes by being burnt in a moment, as if the Lord had removed his head from the body (with an iron hand) with the sword. The Lord, who had created him, has thrown him in the fire of hell, as the person wishing ill of the Guru's followers (system), has been burnt to death in the brick kiln. (1)

The sinner has lost everything including his son, friend, relatives or wealth as he has died leaving all his brothers and family members. O Nanak ! I would offer myself as a sacrifice to the Guru, who has saved my honour by fulfilling the words (wish) of this slave (devotee) of the Lord, and protected my honour. (2-18-104)

Bilawal Mahala - 5 (Poorai Gur ki poori save.....)

O Lord ! The service of the perfect Guru has borne fruit, being successful. My perfect Guru has solved our problem of attaining salvation by serving the Lord, He is perceived pervading everywhere, being omni-present. (Pause -1)

The True Master has protected us during the past (from beginning) in the middle of the life, and at the end of life as He protects our honour all the time, being our True Master at all times. The True Master has established Himself in a state of Equipoise all the time. My Lord is such a Grand and mighty power, that He protects the honour of His slaves (devotees) Himself. (1)

The Lord, who has controlled all the beings is my True Master and Guru, and He is sustaining all the beings. O Nanak ! We have taken the support of the lotus-feet of the Lord, and have become purified by reciting His True Name. (2-19-105)

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਤਾਪ ਪਾਪ ਤੇ ਰਾਖੇ ਆਪ ॥ ਸੀਤਲ ਭਏ ਗੁਰ
ਚਰਨੀ ਲਾਗੇ ਰਾਮ ਨਾਮ ਹਿਰਦੇ ਮਹਿ ਜਾਪ ॥

੧ ॥ ਰਹਾਉ ॥ ਕਰਿ ਕਿਰਪਾ ਹਸਤ ਪ੍ਰਭਿ
ਦੀਨੇ ਜਗਤ ਉਧਾਰ ਨਵ ਖੰਡ ਪ੍ਰਤਾਪ ॥ ਦੁਖ

ਬਿਨਸੇ ਸੁਖ ਅਨਦ ਪ੍ਰੇਸਾ ਤ੍ਰਿਸਨ ਬੁਝੀ ਮਨ
ਤਨ ਸਚੁ ਧ੍ਰਾਪ ॥ ੧ ॥ ਅਨਾਥ ਕੋ ਨਾਥੁ ਸਰਣਿ

ਸਮਰਥਾ ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੋ ਮਾਈ ਬਾਪੁ ॥
ਭਗਤਿ ਵਛਲ ਭੈ ਭੰਜਨ ਸੁਆਮੀ ਗੁਣ ਗਾਵਤ

ਨਾਨਕ ਆਲਾਪ ॥ ੨ ॥ ੨੦ ॥ ੧੦੬ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਜਿਸ ਤੇ ਉਪਜਿਆ ਤਿਸਹਿ ਪਛਾਨੁ ॥
ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਧਿਆਇਆ ਕੁਸਲ ਖੇਮ

ਹੋਏ ਕਲਿਆਨ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰੁ ਪੂਰਾ
ਭੇਟਿਓ ਬਡ ਭਾਗੀ ਅੰਤਰਜਾਮੀ ਸੁਘੜੁ ਸੁਜਾਨੁ

॥ ਹਾਥ ਦੇਇ ਰਾਖੇ ਕਰਿ ਅਪਨੇ ਬਡ ਸਮਰਥੁ
ਨਿਮਾਣਿਆ ਕੋ ਮਾਨੁ ॥ ੧ ॥ ਭ੍ਰਮ ਭੈ ਬਿਨਸਿ

ਗਏ ਖਿਨ ਭੀਤਰਿ ਅੰਧਕਾਰ ਪ੍ਰਗਟੇ ਚਾਨਾਨੁ
॥ ਸਾਸਿ ਸਾਸਿ ਆਰਾਧੈ ਨਾਨਕੁ ਸਦਾ ਸਦਾ

ਜਾਈਐ ਕੁਰਬਾਨੁ ॥ ੨ ॥ ੨੧ ॥ ੧੦੭ ॥
ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਦੋਵੈ ਥਾਵ ਰਖੇ ਗੁਰ ਸੂਰੇ ॥ ਹਲਤ ਪਲਤ
ਪਾਰਬ੍ਰਹਮਿ ਸਵਾਰੇ ਕਾਰਜ ਹੋਏ ਸਗਲੇ ਪੂਰੇ ॥

Bilawal Mahala - 5 (*Taap paap te rakhai aap*)

O Brother ! The True Master has saved us Himself from various sins and sufferings. Now we have attained peace and tranquillity of mind by taking the support of the lotus-feet of the Guru and always recite the Lord's True Name by inculcating it in our heart. (Pause - 1)

The True Master has protected us through His Grace by placing His helping Hand on our (forehead) shoulders and has enabled us to cross this ocean of life successfully. This has resulted in extolling His greatness and grandeur throughout the nine regions of the world. Now we are enjoying the eternal bliss of worldly comforts and all our afflictions have been cast away (destroyed) and our hunger for more and more of worldly possessions has been quenched. Now our body and mind has been fully satiated by attaining Truth. (1)

O Lord ! You are the True Master of the poor and helpless people and protector of those seeking Your support. You are sustaining us like the father and mother of the whole world.

O Nanak ! The Lord is the beloved of His saints and always casts away our fear complex (of the death) We now sing the praises and virtues of the True Master with love and devotion. (2-20-106)

Bilawal Mahala - 5 (*Jiste upjia' tiseh pachhan.....*)

O Brother ! Let us recognise and realise the True Master through the Guru's guidance, who has created us all and then recite the True Name of the Lord, which could bring us all the comforts, protection and the (path to) salvation. (Pause - 1)

The omni-scient Lord full of wisdom, has enabled us to unite (meet) with the perfect Guru because of our good fortune, being pre-destined by the Lord's Will. The True Master is the bestower of high status to the helpless people and is all powerful, who has protected His slaves (like us) by lending His helping hand. (1)

Now all our whims, fears and fancies have been cast away in a moment as He has enlightened our (heart) inner selves with light which was suffering from the darkness of ignorance. O Nanak ! Now we are offering ourselves as a sacrifice to the Lord, and have attained unison with Him by reciting His True Name with every breath and (devotion). (2 - 21 - 107)

Bilawal Mahala - 5 (*Dovai tha'v rakhai Gur soorai.....*)

O Brother ! The (brave) all powerful Guru has destroyed both our enemies i.e. afflictions and dual-mindedness and thus has made us comfortable both in this world and the next (here and hereafter) and completed all our functions or chores (jobs) successfully. (Pause - 1)

੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਤ ਸੁਖ
ਸਹਜੇ ਮਜਨੁ ਹੋਵਤ ਸਾਧੂ ਧੂਰੇ ॥ ਆਵਣ ਜਾਣ
ਰਹੇ ਥਿਤਿ ਪਾਈ ਜਨਮ ਮਰਣ ਕੇ ਮਿਟੇ ਬਿਸੁਰੇ
॥ ੧ ॥ ਭ੍ਰਮ ਭੈ ਤਰੇ ਛੁਟੇ ਭੈ ਜਮ ਕੇ ਘਟਿ
ਘਟਿ ਏਕੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥ ਨਾਨਕ ਸਰਣਿ
ਪਰਿਓ ਦੁਖ ਭੰਜਨ ਅੰਤਰਿ ਬਾਹਰਿ ਪੇਖਿ ਹਜੂਰੇ
॥ ੨ ॥ ੨੨ ॥ ੧੦੮ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਦਰਸਨੁ ਦੇਖਤ ਦੇਖ ਨਸੇ ॥ ਕਬਹੂ ਨ ਹੋਵਹੁ
ਦ੍ਰਿਸਟਿ ਅਗੋਚਰ ਜੀਅ ਕੈ ਸੰਗਿ ਬਸੇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਅਧਾਰੁ ਸੁਆਮੀ ॥
ਪੂਰਿ ਰਹੇ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ॥ ੧ ॥ ਕਿਆ
ਗੁਣ ਤੇਰੇ ਸਾਰਿ ਸਮਾਰੀ ॥ ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭ
ਤੁਝਹਿ ਚਿਤਾਰੀ ॥ ੨ ॥ ਕਿਰਪਾ ਨਿਧਿ ਪ੍ਰਭ
ਦੀਨ ਦਇਆਲਾ ॥ ਜੀਅ ਜੰਤ ਕੀ ਕਰਹੁ
ਪ੍ਰਤਿਪਾਲਾ ॥ ੩ ॥ ਆਠ ਪਹਰ ਤੇਰਾ ਨਾਮੁ
ਜਨੁ ਜਾਪੇ ॥ ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਾਈ ਪ੍ਰਭਿ ਆਪੇ
॥ ੪ ॥ ੨੩ ॥ ੧੦੯ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਤਨੁ ਧਨੁ ਜੋਬਨੁ ਚਲਤ ਗਇਆ ॥ ਰਾਮ ਨਾਮ
ਕਾ ਭਜਨੁ ਨ ਕੀਨੋ ਕਰਤ ਬਿਕਾਰ ਨਿਸਿ ਭੋਰੁ
ਭਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਿਕ ਪ੍ਰਕਾਰ
ਭੋਜਨ ਨਿਤ ਖਾਤੇ ਮੁਖ ਦੰਤਾ ਘਸਿ ਖੀਨ
ਖਇਆ ॥ ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਕਰਿ ਮੂਠਉ ਪਾਪ
ਕਰਤ ਨਹ ਪਰੀ ਦਇਆ ॥ ੧ ॥ ਮਹਾ ਬਿਕਾਰ

By reciting the True Name of the True Master we have attained the eternal bliss in the (fourth) state of Equipoise and have thus performed the visits to all the holy places of pilgrimage (including bathing there) by taking the dust of the lotus-feet of the holy saints. (and applying to the forehead). Now we have been taken out of the cycle of births and deaths and have attained peace and stability of mind by merging with the Lord. Thus we have attained peace and tranquillity of mind having got rid of the fear of the cycle of Rebirths. (1)

Now we have perceived the same Lord pervading equally all the beings and all our doubts and fear (of death) including the fear of the Yama (god of death) and his punishment have been cast away. O Nanak! I have sought the support of the True Master, the destroyer of all sufferings, and have seen Him close by, both within and without. Thus we have crossed this ocean (of life) successfully. (2 - 22 - 108)

Bilawal Mahala - 5 (*Darsan dekhat dokh nasai.....*)

O True Master ! By perceiving a glimpse of Your vision, all our afflictions, suffering and anguish have taken to wings.

Now You are abiding within all the beings, as such You are never far away from our eyes. (sight) (Pause- 1)

O my beloved Lord ! You are the only support of our very (life) existence. O omni-scient Lord ! You are pervading everywhere in all beings in a perfect manner. (1)

O Lord ! You are limitless. How could I entertain all Your virtues and inculcate them in my heart ? O True Master ! I always recite Your True Name with every breath. (2)

O Lord-benefactor ! You are the ocean of Grace and benevolence and are sustaining all the beings Yourself. (3)

O True Master ! I recite Your True Name all the twenty-four hours. O Nanak ! The True Master has Himself imbibed His love within my heart (through His Grace). (4 - 23 - 109)

Bilawal Mahala - 5 (*Ta'n dhan joban chalat giya....*)

O Brother ! All the worldly possessions like this body, wealth and youth given to us (by the Lord) will all be wasted (go to waste) without reciting True Name. The (night of) whole life has been spent wastefully, being engrossed in vicious and sinful actions and without the support of True Name. After all this, the sun of (Death) Yama has risen and the day of death has dawned, which is noticed clearly. (Pause-1)

By partaking various types of delicious foods every day even the bunch of teeth has given way, being weakened and all the senses

ਘੋਰ ਦੁਖ ਸਾਗਰ ਤਿਸੁ ਮਹਿ ਪ੍ਰਾਣੀ ਗਲਤੁ
ਪਇਆ ॥ ਸਰਨਿ ਪਰੇ ਨਾਨਕ ਸੁਆਮੀ ਕੀ
ਬਾਹ ਪਕਰਿ ਪ੍ਰਭਿ ਕਾਢਿ ਲਇਆ ॥ ੨ ॥

੨੪ ॥ ੧੧੦ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਆਪਨਾ ਪ੍ਰਭੁ ਆਇਆ ਚੀਤਿ ॥ ਦੁਸਮਨ
ਦੁਸਟ ਰਹੇ ਝਖ ਮਾਰਤ ਕੁਸਲੁ ਭਇਆ ਮੇਰੇ
ਭਾਈ ਮੀਤ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗਈ ਬਿਆਧਿ
ਉਪਾਧਿ ਸਭ ਨਾਸੀ ਅੰਗੀਕਾਰੁ ਕੀਓ ਕਰਤਾਰਿ
॥ ਸਾਂਤਿ ਸੂਖ ਅਰੁ ਅਨਦ ਘਨੇਰੇ ਪ੍ਰੀਤਮ ਨਾਮੁ
ਰਿਦੈ ਉਰ ਹਾਰਿ ॥ ੧ ॥ ਜੀਉ ਪਿੰਡੁ ਧਨੁ
ਰਾਸਿ ਪ੍ਰਭ ਤੇਰੀ ਤੂੰ ਸਮਰਥੁ ਸੁਆਮੀ ਮੇਰਾ ॥
ਦਾਸ ਅਪੁਨੇ ਕਉ ਰਾਖਨਹਾਰਾ ਨਾਨਕ ਦਾਸ
ਸਦਾ ਹੈ ਚੇਰਾ ॥ ੨ ॥ ੨੫ ॥ ੧੧੧ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਗੋਬਿੰਦੁ ਸਿਮਰਿ ਹੋਆ ਕਲਿਆਣੁ ॥ ਮਿਟੀ
ਉਪਾਧਿ ਭਇਆ ਸੁਖ ਸਾਚਾ ਅੰਤਰਜਾਮੀ
ਸਿਮਰਿਆ ਜਾਣੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਸ ਕੇ
ਜੀਅ ਤਿਨਿ ਕੀਏ ਸੁਖਾਲੇ ਭਗਤ ਜਨਾ ਕਉ
ਸਾਚਾ ਤਾਣੁ ॥ ਦਾਸ ਅਪੁਨੇ ਕੀ ਆਪੇ ਰਾਖੀ
ਭੈ ਭੰਜਨ ਉਪਰਿ ਕਰਤੇ ਮਾਣੁ ॥ ੧ ॥ ਭਈ
ਮਿਤ੍ਰਾਈ ਮਿਟੀ ਬੁਰਾਈ ਦੂਸਟ ਦੂਤ ਹਰਿ ਕਾਢੇ
ਛਾਣਿ ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਘਨੇਰੇ ਨਾਨਕ
ਜੀਵੈ ਹਰਿ ਗੁਣਹ ਵਖਾਣਿ ॥ ੨ ॥ ੨੬ ॥
੧੧੨ ॥

have also disappeared, while the whole body has perished in these sins. There is no mercy in our heart, being engrossed in sinful actions, as this human being has been deceived by his egoism and I-am-ness. (1)

This man is getting rotten in this horrible ocean, full of vices and sins including all sorts of sufferings. O Nanak ! The Lord has saved the person, who has sought refuge at His lotus-feet, by holding him with His helping hand. (2 - 24 - 110)

Bilawal Mahala - 5 (Apna prabh aya' cheet.....)

O friend ! When I inculcated the love of the Lord's True Name in my heart, I enjoyed all the joy and bliss of life, including peace of mind, by being a friend of the True Master. Now all the enemies and devils engrossed in enmity against us, have lost (destroyed) themselves without any damage to us. (Pause - 1)

The Lord - creator has given us His support so that all our sufferings and afflictions or body (physical) and spiritual ailments have been (destroyed) eliminated. Now we have enjoyed peace of mind and the eternal bliss by inculcating the love of the True Name of the Lord in our heart (like the garland worn around the neck). (1)

O True Master ! All this body, soul and (worldly) wealth has been bestowed on us by You through Your Grace, as You are our True Lord. O Nanak ! May the Lord protect the honour of this slave of His (devotee) as He is helping His slaves to get rid of all their sufferings and hurdles ! (2 - 25 - 111)

Bilawal Mahala - 5 (Gobind simar hoya kalyan.....)

O Brother ! We have gained all the joy and peace of mind by reciting the True Name of the Lord. (by worshipping the Lord). Now we have enjoyed the bliss of life by getting rid of all our sufferings or afflictions, as we have remembered (worshipped) the omni-scient Lord and recited His True Name. (Pause - 1)

The holy saints always have the support of the Lord-Almighty and depend on His might, as such the True Master has protected His beings (slaves) and given them all the worldly comforts. They have always sought refuge at the lotus-feet of the Lord who is capable of casting away all our sufferings. (1)

Now we have found friendly atmosphere all around, as the evil designs (of others) have ended, and all the enemies of this slave, trying to harm us, have been thrown out by the Lord and isolated. Even all the demons have been destroyed (including the Yama) O Nanak ! Now we spend this life by singing the praises of the Lord, which has blessed us with peace and tranquillity of mind alongwith eternal bliss. (2 - 26 - 112)

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਭਏ ਕ੍ਰਿਪਾਲ ॥ ਕਾਰਜ ਸਗਲ
ਸਵਾਰੇ ਸਤਿਗੁਰ ਜਪਿ ਜਪਿ ਸਾਧੂ ਭਏ ਨਿਹਾਲ
॥ ੧ ॥ ਰਹਾਉ ॥ ਅੰਗੀਕਾਰੁ ਕੀਆ ਪ੍ਰਭਿ
ਅਪਨੈ ਦੋਖੀ ਸਗਲੇ ਭਏ ਰਵਾਲ ॥ ਕੰਠਿ
ਲਾਇ ਰਾਖੇ ਜਨ ਅਪਨੇ ਉਧਰਿ ਲੀਏ ਲਾਇ
ਅਪਨੈ ਪਾਲ ॥ ੧ ॥ ਸਰੀ ਸਲਾਮਤਿ ਮਿਲਿ
ਘਰਿ ਆਏ ਨਿੰਦਕ ਕੇ ਮੁਖ ਹੋਏ ਕਾਲ ॥ ਕਹੁ
ਨਾਨਕ ਮੇਰਾ ਸਤਿਗੁਰ ਪੂਰਾ ਗੁਰ ਪ੍ਰਸਾਦਿ ਪ੍ਰਭ
ਭਏ ਨਿਹਾਲ ॥ ੨ ॥ ੨੭ ॥ ੧੧੩ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਮੂ ਲਾਲਨ ਸਿਉ ਪ੍ਰੀਤਿ ਬਨੀ ॥ ਰਹਾਉ ॥
ਤੋਰੀ ਨ ਤੂਟੈ ਛੋਰੀ ਨ ਛੂਟੈ ਐਸੀ ਮਾਧੋ ਖਿੰਚ
ਤਨੀ ॥ ੧ ॥ ਦਿਨਸੁ ਰੈਨਿ ਮਨ ਮਾਹਿ ਬਸਤੁ
ਹੈ ਤੂ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਅਪਨੀ ॥ ੨ ॥ ਬਲਿ
ਬਲਿ ਜਾਉ ਸਿਆਮ ਸੁੰਦਰ ਕਉ ਅਕਥ ਕਥਾ
ਜਾ ਕੀ ਬਾਤ ਸੁਨੀ ॥ ੩ ॥ ਜਨ ਨਾਨਕ ਦਾਸਨਿ
ਦਾਸੁ ਕਹੀਅਤ ਹੈ ਮੋਹਿ ਕਰਹੁ ਕ੍ਰਿਪਾ ਠਾਕੁਰ
ਅਪੁਨੀ ॥ ੪ ॥ ੨੮ ॥ ੧੧੪ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕੇ ਚਰਨ ਜਪਿ ਜਾਉ ਕੁਰਬਾਨੁ ॥ ਗੁਰੁ
ਮੇਰਾ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰੁ ਤਾ ਕਾ ਹਿਰਦੈ ਧਰਿ
ਮਨ ਧਿਆਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਿਮਰਿ ਸਿਮਰਿ
ਸਿਮਰਿ ਸੁਖਦਾਤਾ ਜਾ ਕਾ ਕੀਆ ਸਗਲ

Bilawal Mahala - 5 (*Parbrahm prabh bhaie' kirpal.....*)

O Brother ! The Lord has been kind and benevolent to us (through His Grace) and the Guru has enabled us to complete all our jobs (functions) successfully through His Grace. We have enjoyed the eternal bliss and thrill of life by reciting the Lord's True Name in the company of the holy saints. (Pause - 1)

All our enemies and those persons perpetrating excesses on us, have been reduced to ashes, as the True Master has helped us by accepting us as His slaves (devotees) through His support. The Lord has protected our honour by taking us in His embrace, and has enabled us to cross this ocean (of life) through His support. (1)

Now we have come to reside within our own self (own house) having attained self-realisation, thus we have surely gained peace and stability of mind. However, the slanderers have been discarded and thrown into hell with blackened faces or have faced death. O Nanak ! We have been satisfied and thrilled by realising the Lord through the Grace of our perfect Guru. (2 - 27 - 113)

Bilawal Mahala - 5 (*Moo lalan siun preet bani.....*)

O my beloved Lord ! We have developed such a bond of love with, You that it cannot be cut or eliminated by anyone else, and even by Your discarding us, we cannot be separated from You.

O True Master ! You have imbibed such a strong link (bond) of love within us that it cannot be shaken by any means. (1)

O Lord ! You are abiding within our hearts day and night through Your Grace and cannot be separated from us. (2)

O Beautiful Lord ! I would offer myself as a sacrifice to You. It is learnt that the Lord is beyond description as He is beyond our comprehension, and is indescribable. (3)

O Nanak ! We are the slave of the slaves of the Lord. O True Master ! May You give us Your protection through Your Grace, being Your slaves. (4 - 28 - 114)

Bilawal Mahala - 5 (*Har ke charan jap jaoun kurban.....*)

O Brother ! I am offering myself as a sacrifice to the lotus-feet of the True Lord by reciting His True Name. The Guru is an embodiment of the Lord Almighty whose love is to be inculcated within us. Now I have imbibed the love of the Lord in my heart. (Pause - 1)

The True Master, who has created this whole universe, is our Lord-benefactor, whom I have always remembered and worshipped.

ਜਹਾਨੁ ॥ ਰਸਨਾ ਰਵਹੁ ਏਕੁ ਨਾਰਾਇਣੁ ਸਾਚੀ
ਦਰਗਹ ਪਾਵਹੁ ਮਾਨੁ ॥ ੧ ॥ ਸਾਧੂ ਸੰਗੁ
ਪਰਾਪਤਿ ਜਾ ਕਉ ਤਿਨ ਹੀ ਪਾਇਆ ਏਹੁ
ਨਿਧਾਨੁ ॥ ਗਾਵਉ ਗੁਣ ਕੀਰਤਨੁ ਨਿਤ
ਸੁਆਮੀ ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਦੀਜੈ ਦਾਨੁ ॥
੨ ॥ ੨੯ ॥ ੧੧੫ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਰਾਖਿ ਲੀਏ ਸਤਿਗੁਰ ਕੀ ਸਰਣੁ ॥ ਜੈ ਜੈ ਕਾਰੁ
ਹੋਆ ਜਗ ਅੰਤਰਿ ਪਾਰਬ੍ਰਹਮੁ ਤਾਰਣ ਤਰਣ
॥ ੧ ॥ ਰਹਾਉ ॥ ਬਿਸੰਭਰ ਪੂਰਨ ਸੁਖਦਾਤਾ
ਸਗਲ ਸਮਗ੍ਰੀ ਪੋਖਣ ਭਰਣ ॥ ਥਾਨ ਥਨੰਤਰਿ
ਸਰਬ ਨਿਰੰਤਰਿ ਬਲਿ ਬਲਿ ਜਾਈ ਹਰਿ ਕੇ
ਚਰਣ ॥ ੧ ॥ ਜੀਅ ਜੁਗਤਿ ਵਸਿ ਮੇਰੇ ਸੁਆਮੀ
ਸਰਬ ਸਿਧਿ ਤੁਮ ਕਾਰਣ ਕਰਣ ॥ ਅਦਿ
ਜੁਗਾਦਿ ਪ੍ਰਭੁ ਰਖਦਾ ਆਇਆ ਹਰਿ ਸਿਮਰਤ
ਨਾਨਕ ਨਹੀ ਡਰਣ ॥ ੨ ॥ ੩੦ ॥ ੧੧੬ ॥
ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਦੁਪਦੇ ਘਰੁ ੮
੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੈ ਨਾਹੀ ਪ੍ਰਭ ਸਭੁ ਕਿਛੁ ਤੇਰਾ ॥ ਈਐ ਨਿਰਗੁਨ
ਊਐ ਸਰਗੁਨ ਕੇਲ ਕਰਤ ਬਿਚਿ ਸੁਆਮੀ
ਮੇਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਗਰ ਮਹਿ ਆਪਿ
ਬਾਹਰਿ ਫੁਨਿ ਆਪਨ ਪ੍ਰਭ ਮੇਰੇ ਕੇ ਸਗਲ

O Brother ! Let us all recite the Lord's True Name with the tongue, so that we could gain acceptance in the Lord's presence, and win His favours. (1)

O Brother ! The Guru-minded persons, who have been bestowed with the company of the holy saints, have attained the nectar of True Name, the fountain-head of all the nine worldly treasures. O Nanak ! We have only one prayer to the Lord, to bestow on us the boon of True Name through His Grace. O True Master ! May I be blessed with this boon of singing Your praises every day through the Guru's Word. (Kirtan) (2 - 29 - 115)

Bilawal Mahala - 5 (Ra'kh liai satgur ki saran.....)

O Brother ! The Guru has protected our honour and prestige by giving us the support of the True Lord. We have attained the True Master, who is like the ship of safety, and would be helpful to us in crossing this ocean (of life) successfully. This has resulted in winning the approbation of the whole world, which is saluting us, but this is possible through the Grace of the Lord. (Pause - 1)

The True Master, who is perfect and supporting us in crossing this ocean through His benedictions, has blessed us with all the comforts, and sustains the whole world by providing various necessities of life to all. I would offer myself as a sacrifice to such a Lord, who is pervading everywhere including big and small places or beings, and has bestowed peace and stability on us being omnipresent.

O my True Master ! You are controlling the doings of the whole world, including all the beings and are the cause and effect of everything. (being responsible for causing them and then working them out) O Nanak ! The Lord has been protecting us (our honour) from the very beginning. O True Master ! By reciting True Name we have got rid of all our fear-complex and then got merged with You. (2 - 30 - 116)

Rag Bilawal Mahala - 5 Dupade Ghar - 8 Ik onkar satgur prasad (Mein nahi prabh sabh kichh tera.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O True Master ! I have no status or prestige (before You) as everything including this body and soul (mind) has been bestowed on me by You only. The Lord is pervading both in the seen and the unseen form, both in this world and the next (in the form of this human being without any virtues) and even in the ethereal space the same True Master is enacting this worldly drama. (Pause - 1)

O True Master ! You are abiding (in one form or the other) in

ਬਸੇਰਾ ॥ ਅਪੇ ਹੀ ਰਾਜਨੁ ਅਪੇ ਹੀ ਰਾਇਆ
ਕਹ ਕਹ ਠਾਕੁਰੁ ਕਹ ਕਹ ਚੇਰਾ ॥ १ ॥

ਕਾ ਕਉ ਦੁਰਾਉ ਕਾ ਸਿਉ ਬਲਬੰਚਾ ਜਹ ਜਹ
ਪੇਖਉ ਤਹ ਤਹ ਨੇਰਾ ॥ ਸਾਧ ਮੂਰਤਿ ਗੁਰੁ

ਭੇਟਿਓ ਨਾਨਕ ਮਿਲਿ ਸਾਗਰ ਬੂੰਦ ਨਹੀ ਅਨ
ਹੇਰਾ ॥ ੨ ॥ ੧ ॥ ੧੧੭ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਤੁਮ ਸਮਰਥਾ ਕਾਰਨ ਕਰਨ ॥ ਢਾਕਨ ਢਾਕਿ
ਗੋਬਿਦ ਗੁਰ ਮੇਰੇ ਮੋਹਿ ਅਪਰਾਧੀ ਸਰਨ ਚਰਨ

॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਜੋ ਕੀਨੇ ਸੋ ਤੁਮ੍ਹ ਜਾਨਿਓ
ਪੇਖਿਓ ਠਹੁਰ ਨਾਹੀ ਕਛੁ ਢੀਨ ਮੁਕਰਨ ॥

ਬਡ ਪਰਤਾਪੁ ਸੁਨਿਓ ਪ੍ਰਭ ਤੁਮ੍ਹਰੇ ਕੋਟਿ ਅਘਾ
ਤੇਰੇ ਨਾਮ ਹਰਨ ॥ ਹਮਰੇ ਸਹਾਉ ਸਦਾ ਸਦ

ਭੂਲਨ ਤੁਮ੍ਹਰੇ ਬਿਰਦੁ ਪਤਿਤ ਉਧਰਨ ॥ ਕਰੁਣਾ
ਮੈ ਕਿਰਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ਜੀਵਨ ਪਦ ਨਾਨਕ

ਹਰਿ ਦਰਸਨ ॥ ੨ ॥ ੨ ॥ ੧੧੮ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਐਸੀ ਕਿਰਪਾ ਮੋਹਿ ਕਰਹੁ ॥ ਸੰਤਹ ਚਰਣ
ਹਮਾਰੇ ਮਾਥਾ ਨੈਨ ਦਰਸੁ ਤਨਿ ਧੂਰਿ ਪਰਹੁ ॥

੧ ॥ ਰਹਾਉ ॥ ਗੁਰ ਕੇ ਸਬਦੁ ਮੇਰੈ ਹੀਅਰੈ
ਬਾਸੈ ਹਰਿ ਨਾਮਾ ਮਨ ਸੰਗਿ ਧਰਹੁ ॥ ਤਸਕਰ

ਪੰਚ ਨਿਵਾਰਹੁ ਠਾਕੁਰ ਸਗਲੇ ਭਰਮਾ ਹੋਮਿ
ਜਰਹੁ ॥ ੧ ॥ ਜੋ ਤੁਮ੍ਹ ਕਰਹੁ ਸੋਈ ਭਲ ਮਾਨੈ

the whole universe; even in this body. You are present all around and You are there being omni-present. You are Yourself the king Emperor and also represent the smaller beings, as You are the Master somewhere and the slave (disciple) also at other times. (1)

O True Master ! How could I deceive You or hide anything from You, when You are pervading every where, wherever I look around I find You present there? O Nanank ! This being is mingled with the Lord in such a manner that he cannot be isolated.

O True Master ! Since the time we have been united with the Guru, in the form of holy saints, we have realised as if a drop of water has mingled with the vast ocean (waters) and merged with it, losing its identity. Similarly this human being merges with the Lord, without any distinction. (2 - 1 - 117)

Bilawal Mahala - 5 (Tum samrath ka'ran karn.....)

O True Master ! You are (capable of) controlling the cause and effect of everything. O Guru, an embodiment of the Lord ! May You cover up all my failings (with curtains), as I am a sinner, and have sought refuge at Your lotus-feet. (Pause - 1)

O Lord ! This man is such a thankless fool who, having committed certain sins, disowns his responsibility. O Lord ! You are always in the know of all our actions, performed by us (being omni-scient) and there is no place or action which could be kept hidden (secret) from You. O True Master ! Your True Name is empowered to destroy millions of our sins and we have now realised Your might and grandeur. (1)

O Lord ! This is our basic nature that we are liable to make many mistakes whereas it is Your nature and moral duty to pardon all the sinners like us, thus granting us salvation. O Nanak ! The Lord has always been bestowing His Grace on us throughout the ages. O Lord ! We are always longing to have a glimpse of the True Master, who is bestowing this life on us. (2 - 2 - 118)

Bilawal Mahala - 5 (Aisi kirpa mohai karoh.....)

O True Master ! May you bestow Your Grace on us so that we get sprayed (on the body) with the dust of the lotus-feet of the holy saints while our forehead lies at their lotus-feet and the eyes perceive a glimpse of the Lord. (Pause - 1)

Then I would try to inculcate the love of the Guru's Word in my heart and keep the Lord's True Name in my mind fully imbibed. O True Master ! May all the five thieves (vices), residing within us, like the sexual desires be cast away (through Your Grace) and the mass of whimsical beliefs within us be burnt like the material in Hom Yagna. (1)

O Lord ! May we accept with pleasure all that happens to us

ਭਾਵਨੁ ਦੁਬਿਧਾ ਦੂਰਿ ਟਰਹੁ ॥ ਨਾਨਕ ਕੇ ਪ੍ਰਭ

ਤੁਮ ਹੀ ਦਾਤੇ ਸੰਤਸੰਗਿ ਲੇ ਮੋਹਿ ਉਧਰਹੁ ॥

੨ ॥ ੩ ॥ ੧੧੯ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਐਸੀ ਦੀਖਿਆ ਜਨ ਸਿਉ ਮੰਗਾ ॥ ਤੁਮ੍ਹਰੇ

ਧਿਆਨੁ ਤੁਮ੍ਹਰੇ ਰੰਗਾ ॥ ਤੁਮ੍ਹਰੀ ਸੇਵਾ ਤੁਮ੍ਹਰੇ

ਅੰਗਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਨ ਕੀ ਟਹਲ

ਸੰਭਾਖਨੁ ਜਨ ਸਿਉ ਉਠਨੁ ਬੈਠਨੁ ਜਨ ਕੈ

ਸੰਗਾ ॥ ਜਨ ਚਰ ਰਜ ਮੁਖਿ ਮਾਥੈ ਲਾਗੀ

ਆਸਾ ਪੂਰਨ ਅਨੰਤ ਤਰੰਗਾ ॥ ੧ ॥ ਜਨ

ਪਾਰਬ੍ਰਹਮ ਜਾ ਕੀ ਨਿਰਮਲ ਮਹਿਮਾ ਜਨ ਕੇ

ਚਰਨ ਤੀਰਥ ਕੋਟਿ ਗੰਗਾ ॥ ਜਨ ਕੀ ਧੂਰਿ

ਕੀਓ ਮਜਨੁ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੇ ਹਰੇ

ਕਲੰਗਾ ॥ ੨ ॥ ੪ ॥ ੧੨੦ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਮੋਹਿ ਪ੍ਰਤਿਪਾਲ ॥ ਪਾਰਬ੍ਰਹਮ

ਪਰਮੇਸਰ ਸਤਿਗੁਰ ਹਮ ਬਾਰਿਕ ਤੁਮ੍ਹ ਪਿਤਾ

ਕਿਰਪਾਲ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੋਹਿ ਨਿਰਗੁਣ

ਗੁਣੁ ਨਾਹੀ ਕੋਈ ਪਹੁਚਿ ਨ ਸਾਕਉ ਤੁਮ੍ਹਰੀ

ਘਾਲ ॥ ਤੁਮ੍ਹਰੀ ਗਤਿ ਮਿਤਿ ਤੁਮ ਹੀ ਜਾਨਹੁ

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮਰੇ ਮਾਲ ॥ ੧ ॥

ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਸੁਆਮੀ ਅਨਬੋਲਤ ਹੀ

ਜਾਨਹੁ ਹਾਲ ॥ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇ ਹਮਾਰੇ

ਨਾਨਕ ਪ੍ਰਭ ਜੀਉ ਨਦਰਿ ਨਿਹਾਲ ॥ ੨ ॥ ੫

॥ ੧੨੧ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਰਾਖੁ ਸਦਾ ਪ੍ਰਭ ਅਪਨੈ ਸਾਥ ॥ ਤੂ ਹਮਰੇ ਪ੍ਰੀਤਮੁ

as per Your Will ! O beloved friend ! May You cast away my dual-mindedness as well ! O Nanak ! May I be blessed with the company of the holy saints and through it may I be united with the Lord and bestowed with salvation (from worldly bondage)! O True Lord ! Since You are our benefactor, our honour and prestige lies in Your care and protection ! (2 - 3 - 119)

Bilawal Mahala - 5 (Aisi dikhia jan siun manga.....)

O True Master ! I would seek this training (guidance) from Your holy saints so that I am always imbued with Your love and I would always inculcate Your remembrance in my heart. May I always serve You, being embraced by You ! (Pause-1)

O True Master ! May I be enabled to serve Your holy saints and talk to them enjoying their company all the time! When the dust of Your lotus-feet was applied to my forehead, then all the waves of vicious thoughts were expelled from within. (1)

O True Master ! The praises of Your slaves (devotees) are pure and there are many (millions of) holy Gangas or places of pilgrimage at their lotus-feet. (at the place where they abide).

O Nanak ! We have cast away all the sins (and vices) of ages by (applying) bathing with the dust of the lotus-feet of the holy saints. (2 - 4 - 120)

Bilawal Mahala - 5 (Jiun bhavai tiun mohai pritpal.....)

O True Master ! May You keep us (sustain us) as it pleases You as per Your Will ! O Guru, an embodiment of the Lord ! We are like Your children and You are the ocean of Grace and benevolence like our father (Pauser - 1)

O Lord ! We are without any virtues, and cannot have any access to Your Grace or benevolence with our spiritual attainments or evaluate Your kindness, as we are virtueless. You alone know Your mode of functioning and realise Your moves. This body, soul and wealth, in fact everything has been bestowed by You. (1)

O omni-scient Lord ! You know our inner-feelings and our state of mind without our telling You. O Nanak ! May the Lord bestow such a benevolent Grace on us so that we could attain peace and tranquillity of mind ! O True Master ! May we get merged with You completely through Your Grace ! (2 - 5 - 121)

Bilawal Mahala - 5 (Ra'kh sada prabh apnai sath.....)

O Lord ! May You always keep us by Your side ! This is our only prayer to You. O True Master ! You are our beloved Lord,

ਮਨਮੋਹਨੁ ਤੁਝ ਬਿਨੁ ਜੀਵਨੁ ਸਗਲ ਅਕਾਥ

॥ ੧ ॥ ਰਹਾਉ ॥ ਰੰਕ ਤੇ ਰਾਉ ਕਰਤ ਬਿਨ

ਭੀਤਰਿ ਪ੍ਰਭੁ ਮੇਰੇ ਅਨਾਥ ਕੇ ਨਾਥ ॥ ਜਲਤ

ਅਗਨਿ ਮਹਿ ਜਨ ਆਪਿ ਉਧਾਰੇ ਕਰਿ ਅਪੁਨੇ

ਦੇ ਰਾਖੇ ਹਾਥ ॥ ੧ ॥ ਸੀਤਲ ਸੁਖੁ ਪਾਇਓ

ਮਨ ਤ੍ਰਿਪਤੇ ਹਰਿ ਸਿਮਰਤ ਸ੍ਰਮ ਸਗਲੇ ਲਾਥ

॥ ਨਿਧਿ ਨਿਧਾਨ ਨਾਨਕ ਹਰਿ ਸੇਵਾ ਅਵਰ

ਸਿਆਨਪ ਸਗਲ ਅਕਾਥ ॥ ੨ ॥ ੬ ॥ ੧੨੨ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਅਪਨੇ ਸੇਵਕ ਕਉ ਕਬਹੂ ਨ ਬਿਸਾਰਹੁ ॥

ਉਰਿ ਲਾਗਹੁ ਸੁਆਮੀ ਪ੍ਰਭੁ ਮੇਰੇ ਪੂਰਬ ਪ੍ਰੀਤਿ

ਗੋਬਿੰਦ ਬੀਚਾਰਹੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਤਿਤ

ਪਾਵਨ ਪ੍ਰਭੁ ਬਿਰਦੁ ਤੁਮ੍ਹਾਰੇ ਹਮਰੇ ਦੋਖ ਰਿਵੈ

ਮਤ ਧਾਰਹੁ ॥ ਜੀਵਨ ਪ੍ਰਾਨ ਹਰਿ ਧਨੁ ਸੁਖ

ਤੁਮ ਹੀ ਹਉਮੈ ਪਟਲੁ ਕ੍ਰਿਪਾ ਕਰਿ ਜਾਰਹੁ ॥

੧ ॥ ਜਲ ਬਿਹੂਨ ਮੀਨ ਕਤ ਜੀਵਨ ਦੂਧ

ਬਿਨਾ ਰਹਨੁ ਕਤ ਬਾਰੇ ॥ ਜਨ ਨਾਨਕ ਪਿਆਸ

ਚਰਨ ਕਮਲਨੁ ਕੀ ਪੇਖਿ ਦਰਸੁ ਸੁਆਮੀ ਸੁਖ

ਸਾਰੇ ॥ ੨ ॥ ੭ ॥ ੧੨੩ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਆਗੈ ਪਾਛੈ ਕੁਸਲੁ ਭਇਆ ॥ ਗੁਰਿ ਪੂਰੈ

ਪੂਰੀ ਸਭ ਰਾਖੀ ਪਾਰਬ੍ਰਹਮਿ ਪ੍ਰਭਿ ਕੀਨੀ

ਮਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨਿ ਤਨਿ ਰਵਿ

ਰਹਿਆ ਹਰਿ ਪ੍ਰੀਤਮੁ ਦੂਖ ਦਰਦ ਸਗਲਾ

who has bewitched us and enamoured us, but without the support of Your True Name, this life would be a dead loss. (Pause - 1)

O True Master ! You could convert even paupers into kings within a moment as You are the Master of all helpless persons. O Lord ! When we were burning in the fire of worldly desires, then You had saved us and protected our honour by giving Your helping hand. (1)

O True Master ! When we inculcated the love of Your True Name in our hearts, having realised the True form of Your secrets, we were enabled to get rid of all our vicious thoughts or sinful actions, and we got satiated by attaining peace and tranquillity of mind. O True Master ! By reciting Your True Name we have got rid of our tiresomeness and other problems. O Nanak ! We have attained the wealth of the nine worldly treasures by spending (utilising) this life in the Lord's service. All our worldly wisdom or cleverness is of no avail and will be left behind without any useful purpose. Even describing this worldly cleverness is useless and beyond our comprehension. (2 - 6 - 122)

Bilawal Mahala - 5 (Apnai sewak kou kabhu na bisaroh.....)

O True Master ! May You never forsake Your devotee ! This is my earnest prayer to You. O Lord ! Pray give us the same love as You have been bestowing on Your devotees earlier ! Thus we could inculcate Your love in our hearts so strongly so as never to forget You later. (Pause - 1)

O True Master ! Pray do not consider our follies and flaws in Your (heart) mind, as such our blunders are innumerable; whereas You have made it Your moral duty to purify all the sinners. O True Lord ! You are our very life including our soul, and wealth. May You bestow Your benevolence on us and cast away the curtain (wall) of egoism (between You and us) through Your Grace! (1)

Just as the fish cannot (live) exist without the presence of water or the child cannot live without milk, similarly we cannot live without True Name.

O Nanak ! Similarly the devotees (of the Lord) are (longing) pining for the lotus-feet of the Lord, as they could enjoy the eternal bliss or joy through a glimpse of the Lord. (2 - 7 - 123)

Bilawal Mahala - 5 (Agai pachhai kusal bhia.....)

O Brother ! We are now enjoying the bliss of life in this world and the next. (here and hereafter), as the Guru has protected our honour by all means. Moreover the True Master has also blessed us with His Grace ! (Pause - 1)

We have been united with the Lord (by body and mind), as such all our afflictions of body and mind have been eliminated. Now we are singing the praises of the Lord by attaining perfect

ਮਿਟਿ ਗਇਆ ॥ ਸਾਂਤਿ ਸਹਜ ਆਨਦ ਗੁਣ
ਗਾਏ ਦੂਤ ਦੁਸਟ ਸਭਿ ਹੋਏ ਖਇਆ ॥ ੧ ॥
ਗੁਨੁ ਅਵਗੁਨੁ ਪ੍ਰਭਿ ਕਛੁ ਨ ਬੀਚਾਰਿਓ ਕਰਿ
ਕਿਰਪਾ ਅਪੁਨਾ ਕਰਿ ਲਇਆ ॥ ਅਤੁਲ
ਬਡਾਈ ਅਚੁਤ ਅਬਿਨਾਸੀ ਨਾਨਕੁ ਉਚਰੈ ਹਰਿ
ਕੀ ਜਇਆ ॥ ੨ ॥ ੮ ॥ ੧੨੪ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਬਿਨੁ ਭੈ ਭਗਤੀ ਤਰਨੁ ਕੈਸੇ ॥ ਕਰਹੁ ਅਨੁਗ੍ਰਹੁ
ਪਤਿਤ ਉਧਾਰਨੁ ਰਾਖੁ ਸੁਆਮੀ ਆਪ ਭਰੋਸੇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸਿਮਰਨੁ ਨਹੀ ਆਵਤ
ਫਿਰਤ ਮਦ ਮਾਵਤ ਬਿਖਿਆ ਰਾਤਾ ਸੁਆਨ
ਜੈਸੇ ॥ ਅਉਧ ਬਿਹਾਵਤ ਅਧਿਕ ਮੋਹਾਵਤ
ਪਾਪ ਕਮਾਵਤ ਬੁਡੇ ਐਸੇ ॥ ੧ ॥ ਸਰਨਿ ਦੁਖ
ਭੰਜਨ ਪੁਰਖ ਨਿਰੰਜਨ ਸਾਧੂ ਸੰਗਤਿ ਰਵਣੁ
ਜੈਸੇ ॥ ਕੇਸਵ ਕਲੇਸ ਨਾਸ ਅਘ ਖੰਡਨ ਨਾਨਕ
ਜੀਵਤ ਦਰਸ ਦਿਸੇ ॥ ੨ ॥ ੯ ॥ ੧੨੫ ॥

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਦੁਪਦੇ

ਘਰੁ ੯ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਆਪਹਿ ਮੇਲਿ ਲਏ ॥ ਜਬ ਤੇ ਸਰਨਿ ਤੁਮਾਰੀ
ਆਏ ਤਬ ਤੇ ਦੇਖ ਗਏ ॥ ੧ ॥ ਰਹਾਉ ॥
ਤਜਿ ਅਭਿਮਾਨੁ ਅਰੁ ਚਿੰਤ ਬਿਰਾਨੀ ਸਾਧਰੁ
ਸਰਨ ਪਏ ॥ ਜਪਿ ਜਪਿ ਨਾਮੁ ਤੁਮਾਰੈ ਪ੍ਰੀਤਮ
ਤਨ ਤੇ ਰੋਗ ਖਏ ॥ ੧ ॥ ਮਹਾ ਮੁਗਧ ਅਜਾਨੁ
ਅਗਿਆਨੀ ਰਾਖੇ ਧਾਰਿ ਦਏ ॥ ਕਹੁ ਨਾਨਕ
ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਆਵਨ ਜਾਨ ਰਹੇ ॥ ੨ ॥
੧ ॥ ੧੨੬ ॥

bliss through the recitation of True Name, which has given us peace of mind. Thus all our enemies trying to vilify us with the slander like sexual desires, and anger have been destroyed (eliminated). (1)

The True Master has accepted us as His slaves (devotees) through His Grace without even caring for our flaws or shortcomings. O Nanak ! We always salute the Lord and sing His praises, as the imperishable Lord possesses these virtues, being stabilised in one position. By uniting us with Himself, the Lord has pardoned all our sins which is His Greatness. (2 - 8 - 124)

Bilawal Mahala - 5 (Bin bhae bhagti taran kaise.....)

O True Master ! How could we swim across this ocean of life successfully without Your worship or love and regard (fear) ? O True Lord, purifier of the sinners ! May Your protect our honour with faith in Your might (Greatness) through Your Grace! (Pause-1)

This human being does not engage in reciting True Name of the Lord, being engrossed in the love of the worldly falsehood (Maya) and wanders around with egoistic tendencies like the dog who moves around (for food) from door to door. Thus this man is enamoured by the love of (Maya) worldly falsehood and vicious or sinful actions and wastes his life in committing sins or such other actions. O Lord ! O True Master devoid of Maya and destroyer of sufferings ! May we be blessed with Your Grace so as to recite Your True Name in the company of the holy saints through Your benevolence ! Says Nanak ! O Lord-destroyer of our sins and all our sufferings ! We could make a success of this life, provided we get a glimpse of Your vision . (2 - 9 - 125)

Rag Bilawal Mahala - 5 Dupade Ghar - 9 Ik onkar satgur prasad (Apeh mael laie.....)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! The True Master has united His slaves (devotees) with Himself. O Lord ! All our sufferings have been cast away since the time we have sought Your support. (Pause - 1)

O Lord ! Now we have sought refuge at Your lotus-feet through the company of the holy saints, and have got rid of our fear complex (of others), the quibblings of our relatives, and our egoism. O beloved Lord ! All our body (physical) ailments have been thrown out (eliminated) by reciting Your True Name. (1)

O True Master ! You have protected our honour and prestige through Your Grace, though we were great fools and ignorant, having no knowledge of anything. O Nanak ! We have got emancipated from the cycle of births and deaths since we have got united with the Guru through Your Grace, and finally merged with You. (2-1- 126)

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

Bilawal Mahala - 5 (*Jeevou naam suni.....*)

ਜੀਵਉ ਨਾਮੁ ਸੁਨੀ ॥ ਜਉ ਸੁਪ੍ਰਸੰਨ ਭਏ ਗੁਰ
ਪੂਰੇ ਤਬ ਮੇਰੀ ਆਸ ਪੁਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥
ਪੀਰ ਗਈ ਬਾਧੀ ਮਨਿ ਧੀਰਾ ਮੋਹਿਓ ਅਨਦ
ਧੁਨੀ ॥ ਉਪਜਿਓ ਚਾਉ ਮਿਲਨ ਪ੍ਰਭ ਪ੍ਰੀਤਮ
ਰਹਨੁ ਨ ਜਾਇ ਖਿਨੀ ॥ ਅਨਿਕ ਭਗਤ
ਅਨਿਕ ਜਨ ਤਾਰੇ ਸਿਮਰਹਿ ਅਨਿਕ ਮੁਨੀ ॥
ਅੰਧੁਲੇ ਟਿਕ ਨਿਰਧਨ ਧਨੁ ਪਾਇਓ ਪ੍ਰਭ ਨਾਨਕ
ਅਨਿਕ ਗੁਨੀ ॥ ੨ ॥ ੨ ॥ ੧੨੭ ॥

O True Master ! I am enjoying life by listening to Your True Name. My hopes were fulfilled when the perfect Guru was pleased with me. (Pause - 1)

I have been relieved of the pain and anguish of the cycle of births and deaths since I have got patience and peace of mind. My heart was fully enticed by the blissful praises of the Lord sung by the holy saints in enjoyable tunes. Now a longing of uniting with the Lord has sprung up in my heart and I cannot exist without having a glimpse of the Lord even for a moment. (1)

O Nanak ! We have now attained the Lord, who has enabled many holy saints to cross this ocean of life successfully and whom so many sadhus or munis (mendicants) always remember (worship). The True Master is the support of the blind persons, the wealth of the penniless people, and in possession of many virtues. (2 - 2 - 127)

ਗਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਘਰੁ ੧੩
ਪੜਤਾਲ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Rag Bilawal Mahala - 5 Ghar - 13 Partial *Ik onkar satgur prasad* (*Mohan neend na avai havai ha'r kajar.....*)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! I cannot get sleep in the separation of the True Master and I am always pining and spend the whole night (crying) longing for the Lord. I have made True Name as my necklace of the neck (as my true love), using the collyrium of meditation, wearing the robes of love, and have made the acquisition of virtues as my ornaments, but am always feeling sorrowful without getting a wink of sleep. Now I could gain peace and tranquillity of mind only if someone were to tell me when my Lord would be uniting me with Himself (visiting my innerself) by giving a glimpse of His vision. (Pause - 1)

O holy saints, possessing the knowledge and virtues of a beloved of the Lord-spouse ! I would place my head at Your lotus-feet and solicit You to enable me to unite with the beloved True Master. Tell me clearly when my beloved Lord would bless me with His glimpse. (1)

O friend ! I would relate the story of my meeting with the beloved Lord. We could attain the beloved Lord only when we are able to cast away all our egoism from within, and then only we could sing the praises of the blissful Lord with love and devotion, and meditate on the Lord, an embodiment of bliss and joy. O Nanak! We could attain the beloved Master only through the

ਮੋਹਨ ਨੀਦ ਨ ਆਵੈ ਹਾਵੈ ਹਾਰ ਕਜਰ ਬਸਤ੍ਰ
ਅਭਰਨ ਕੀਨੇ ॥ ਉਡੀਨੀ ਉਡੀਨੀ ਉਡੀਨੀ
॥ ਕਬ ਘਰਿ ਆਵੈ ਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸਰਨਿ ਸੁਹਾਗਨਿ ਚਰਨ ਸੀਸੁ ਧਰਿ ॥ ਲਾਲਨੁ
ਮੋਹਿ ਮਿਲਾਵਹੁ ॥ ਕਬ ਘਰਿ ਆਵੈ ਰੀ ॥ ੧
॥ ਸੁਨਹੁ ਸਹੇਰੀ ਮਿਲਨ ਬਾਤ ਕਹਉ ਸਗਰੋ
ਅਹੰ ਮਿਟਾਵਹੁ ਤਉ ਘਰ ਹੀ ਲਾਲਨੁ ਪਾਵਹੁ
॥ ਤਬ ਰਸ ਮੰਗਲ ਗੁਨ ਗਾਵਹੁ ॥ ਆਨਦ
ਰੂਪ ਧਿਆਵਹੁ ॥ ਨਾਨਕੁ ਦੁਆਰੈ ਆਇਓ ॥
ਤਉ ਮੈ ਲਾਲਨੁ ਪਾਇਓ ਰੀ ॥ ੨ ॥ ਮੋਹਨ
ਰੂਪੁ ਦਿਖਾਵੈ ॥ ਅਬ ਮੋਹਿ ਨੀਦ ਸੁਹਾਵੈ ॥
ਸਭ ਮੇਰੀ ਤਿਖਾ ਬੁਝਾਨੀ ॥ ਅਬ ਮੈ ਸਹਜਿ

ਸਮਾਨੀ ॥ ਮੀਠੀ ਪਿਰਹਿ ਕਹਾਨੀ ॥ ਮੋਹਨੁ
ਲਾਲਨੁ ਪਾਇਓ ਰੀ ॥ ਰਹਾਉ ਦੂਜਾ ॥ ੧ ॥
੧੨੮ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਮੇਰੀ ਅਹੰ ਜਾਇ ਦਰਸਨ ਪਾਵਤ ਹੇ ॥ ਰਾਚਹੁ
ਨਾਥ ਹੀ ਸਹਾਈ ਸੰਤਨਾ ॥ ਅਬ ਚਰਨ ਗਹੇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਆਹੇ ਮਨ ਅਵਰੁ ਨ ਭਾਵੈ
ਚਰਨਾਵੈ ਚਰਨਾਵੈ ਉਲਝਿਓ ਅਲਿ ਮਕਰੰਦ
ਕਮਲ ਜਿਉ ॥ ਅਨ ਰਸ ਨਹੀ ਚਾਹੈ ਏਕੈ
ਹਰਿ ਲਾਹੈ ॥ ੧ ॥ ਅਨ ਤੇ ਟੂਟੀਐ ਰਿਖ ਤੇ
ਛੂਟੀਐ ॥ ਮਨ ਹਰਿ ਰਸ ਘੂਟੀਐ ਸੰਗਿ ਸਾਧੂ
ਉਲਟੀਐ ॥ ਅਨ ਨਾਹੀ ਨਾਹੀ ਰੇ ॥ ਨਾਨਕ
ਪ੍ਰੀਤਿ ਚਰਨ ਚਰਨ ਹੇ ॥ ੨ ॥ ੨ ॥ ੧੨੯॥

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੯ ਦੁਪਦੇ
੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਦੁਖ ਹਰਤਾ ਹਰਿ ਨਾਮੁ ਪਛਾਨੇ ॥ ਅਜਾਮਲੁ
ਗਨਿਕਾ ਜਿਹ ਸਿਮਰਤ ਮੁਕਤ ਭਏ ਜੀਅ ਜਾਨੇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਗਜ ਕੀ ਤ੍ਰਾਸ ਮਿਟੀ ਛਿਨਹੁ
ਮਹਿ ਜਬ ਹੀ ਰਾਮੁ ਬਖਾਨੇ ॥ ਨਾਰਦ ਕਹਤ
ਸੁਨਤ ਪੂਅ ਬਾਰਿਕ ਭਜਨ ਮਾਹਿ ਲਪਟਾਨੇ ॥
੧ ॥ ਅਚਲ ਅਮਰ ਨਿਰਭੈ ਪਦੁ ਪਾਇਓ
ਜਗਤ ਜਾਹਿ ਹੈਰਾਨੇ ॥ ਨਾਨਕ ਕਹਤ ਭਗਤ

company of holy saints. (2)

O Brother ! Now I perceive the Lord alone everywhere, and enjoy my sleep as well. My fire (thirst) of worldly desires has been quenched and have merged with the Lord, the apostle of peace. O friend ! I have got united with the beloved Lord, whose description and story is so sweet. (Pause - 2 - 1 - 128)

Bilawal Mahala - 5 (*Mori ahung jaie darsan pavat hai.....*)

O Brother ! I have got over my egoistic tendencies by having a glimpse of the Lord and have united with the True Master who is the supporter of the holy saints. I have sought the support of the Lord by taking hold of His lotus-feet. (Pause - 1)

Now I do not like anything else except the lotus-feet of the beloved Lord and do not wish (desire) for anything else except the pure and holy feet of the Lord. Now my prayer to the Lord is that I may be imbued with His love (so much) just as a black wasp gets enamoured with the fragrance of the lotus-flower and then loses his life even, being engrossed in its love. Now I also seek only the boon of the Lord's True Name, irrespective of any other charm. (1)

O Brother ! When we cast away our dual-mindedness and attain salvation from the worldly bondage and rise above the greed (love) of the sensual pleasures and partake the nectar of True Name, we get freedom from the vicious and sinful actions in the company of the holy saints, following the loving path of the Lord's attainment. O Nanak ! This world, engrossed in dual-mindedness, is never real and true, as such we have developed love for the lotus-feet of the Lord now. (2 - 2 - 129)

Bilawal Mahala - 9 *Dupade Ik onkar satgur prasad (Dukh harta har naam pachhano.....)*

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

O Brother ! Let us realise the value of the True Name of the True Master and have full faith in its efficacy of (destroying) casting away all our afflictions and sufferings. Even the greatest sinners like Ajamal and Ganka have attained salvation by reciting the True Name. Let us also realise the importance of True Name and inculcate its love in our heart. (Pause - 1)

When the elephant remembered the Lord, (and worshipped Him) he got emancipated from his fear complex and suffering in a moment by reciting True Name. Just as the child Dhruv realised the importance of the (teachings) words of Narad and got immersed in the worship of the Lord even at that young age. (1)

Now Dhruv, by reciting True Name, attained such heights, that he became immortal and attained the (imperishable) ever-existent Lord-Almighty and stabilised in a state of Equipose, free from the fear- (of death), and by perceiving the fearless Lord the whole world was wonder-struck (at his achievements). O Nanak !

ਰਛਕ ਹਰਿ ਨਿਕਟਿ ਤਾਹਿ ਤੁਮ ਮਾਨੋ ॥੨॥੧॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੯ ॥

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਦੁਖੁ ਪਾਵੈ ॥ ਭਗਤਿ

ਬਿਨਾ ਸਹਸਾ ਨਹ ਚੁਕੈ ਗੁਰੁ ਇਹੁ ਭੇਦੁ ਬਤਾਵੈ

॥ ੧ ॥ ਰਹਾਉ ॥ ਕਹਾ ਭਇਓ ਤੀਰਥ ਬ੍ਰਤ

ਕੀਏ ਰਾਮ ਸਰਨਿ ਨਹੀ ਆਵੈ ॥ ਜੋਗ ਜਗ

ਨਿਹਫਲ ਤਿਹ ਮਾਨਉ ਜੋ ਪ੍ਰਭ ਜਸੁ ਬਿਸਰਾਵੈ

॥ ੧ ॥ ਮਾਨ ਮੋਹ ਦੇਨੋ ਕਉ ਪਰਹਰਿ ਗੋਬਿੰਦ

ਕੇ ਗੁਨ ਗਾਵੈ ॥ ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੇ

ਪ੍ਰਾਨੀ ਜੀਵਨ ਮੁਕਤਿ ਕਹਾਵੈ ॥ ੨ ॥ ੨ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੯ ॥

ਜਾ ਮੈ ਭਜਨੁ ਰਾਮ ਕੋ ਨਾਹੀ ॥ ਤਿਹ ਨਰ

ਜਨਮੁ ਅਕਾਰਬੁ ਖੋਇਆ ਯਹ ਰਾਖਹੁ ਮਨ

ਮਾਹੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੀਰਥ ਕਰੈ ਬ੍ਰਤ

ਫੁਨਿ ਰਾਖੈ ਨਹ ਮਨੂਆ ਬਸਿ ਜਾ ਕੋ ॥ ਨਿਹਫਲ

ਧਰਮੁ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਸਾਚੁ ਕਹਤ ਮੈ ਯਾ

ਕਉ ॥ ੧ ॥ ਜੈਸੇ ਪਾਹਨੁ ਜਲ ਮਹਿ ਰਾਖਿਓ

ਭੇਦੈ ਨਾਹਿ ਤਿਹ ਪਾਨੀ ॥ ਤੈਸੇ ਹੀ ਤੁਮ ਤਾਹਿ

ਪਛਾਨਹੁ ਭਗਤਿ ਹੀਨ ਜੋ ਪ੍ਰਾਨੀ ॥ ੨ ॥ ਕਲ

ਮੈ ਮੁਕਤਿ ਨਾਮ ਤੇ ਪਾਵਤ ਗੁਰੁ ਯਹ ਭੇਦ

ਬਤਾਵੈ ॥ ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਹੁ ਗਰੂਆ ਜੋ

ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵੈ ॥ ੩ ॥ ੩ ॥

ਬਿਲਾਵਲੁ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧

ਘਰੁ ੧੦ ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Let us realise (attain) the unison of the Lord by reciting True Name, who is the protector of the holy saints by considering Him close by us (being omni-present). (2 - 1)

Bilawal Mahala - 9 (*Har ke Naam bina dukh pavai.....*)

O Brother ! This man always undergoes sufferings without reciting the True Name, but this fact (secret) could only be explained by the Guru that without the worship of the Lord our whims, fancies and doubts cannot be cast away. (Pause - 1)

Even if this man goes on visiting holy places for bathing at holy places of pilgrimage or goes on observing fasts but all this would not lead him anywhere, until he takes refuge at the lotus-feet of the True Master. When this man engages himself in any other activity like Yoga, stopping his breath (by Yogic exercises) instead of singing the praises of the Lord, he would fail miserably as all these formal rituals are fruitless. (1)

O Nanak ! The person, who sings the praises of the Lord, leaving all the vicious thoughts or sinful actions and recites the Lord's True Name, could gain salvation. Infact, such a person finds the mode of attaining salvation and is known to have attained salvation while leading this life. (2 - 2)

Bilawal Mahala - 9 (*Ja mein bhajan Ram ko nahi*)

O Brother ! This fact must be borne in mind that the person, who forsakes the True Name and worship of the True Lord, has wasted this human life. Moreover, let us bear this fact in our mind clearly and fully. (Pause - 1)

This man, notwithstanding his visiting holy places of pilgrimage or keeping fasts, has not been able to control or subdue his mind. Such a person, who does not have any love for the Lord but does many formal functions for show off only, loses the value of all his virtuous deeds and all other good actions will be of no use (go to waste). (1)

The person, without the love and worship of the Lord should be considered like a stone which does not get drenched (wet) in water even, after keeping it under water for some time. (2)

O Nanak ! The Guru has made us realise the (secret) fact that in this age of Kal-Yug the human being could attain salvation by reciting only Lord's True Name. The person, who sings the praises of the Lord, is worthy of our acclaim or worship. (3-3)

Bilawal Astpadian Mahala - 1 Ghar - 10 Ik onkar satgur prasad (*Nikat vasai dekhai sabh soiee...*)

"By the Grace of the Lord-sublime, Truth personified & attainable through the Guru's guidance."

ਨਿਕਟਿ ਵਸੈ ਦੇਖੈ ਸਭੁ ਸੋਈ ॥ ਗੁਰਮੁਖਿ
ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥ ਵਿਣੁ ਭੈ ਪਇਐ
ਭਗਤਿ ਨ ਹੋਈ ॥ ਸਬਦਿ ਰਤੇ ਸਦਾ ਸੁਖੁ
ਹੋਈ ॥ ੧ ॥ ਐਸਾ ਗਿਆਨੁ ਪਦਾਰਥੁ
ਨਾਮੁ ॥ ਗੁਰਮੁਖਿ ਪਾਵਸਿ ਰਸਿ ਰਸਿ ਮਾਨੁ
॥ ੧ ॥ ਰਹਾਉ ॥ ਗਿਆਨੁ ਗਿਆਨੁ ਕਥੈ
ਸਭੁ ਕੋਈ ॥ ਕਥਿ ਕਥਿ ਬਾਦੁ ਕਰੇ ਦੁਖੁ
ਹੋਈ ॥ ਕਥਿ ਕਹਣੈ ਤੇ ਰਹੈ ਨ ਕੋਈ ॥
ਬਿਨੁ ਰਸ ਰਾਤੇ ਮੁਕਤਿ ਨ ਹੋਈ ॥ ੨ ॥
ਗਿਆਨੁ ਧਿਆਨੁ ਸਭੁ ਗੁਰ ਤੇ ਹੋਈ ॥
ਸਾਚੀ ਰਹਤ ਸਾਚਾ ਮਨਿ ਸੋਈ ॥ ਮਨਮੁਖ
ਕਥਨੀ ਹੈ ਪਰੁ ਰਹਤ ਨ ਹੋਈ ॥ ਨਾਵਹੁ
ਭੂਲੇ ਬਾਉ ਨ ਕੋਈ ॥ ੩ ॥ ਮਨੁ ਮਾਇਆ
ਬੰਧਿਓ ਸਰ ਜਾਲਿ ॥ ਘਟਿ ਘਟਿ ਬਿਆਪਿ
ਰਹਿਓ ਬਿਖੁ ਨਾਲਿ ॥ ਜੇ ਆਜੈ ਸੋ ਦੀਸੈ
ਕਾਲਿ ॥ ਕਾਰਜੁ ਸੀਧੇ ਰਿਦੈ ਸਮਾਲਿ ॥ ੪
॥ ਸੋ ਗਿਆਨੀ ਜਿਨਿ ਸਬਦਿ ਲਿਵ ਲਾਈ
॥ ਮਨਮੁਖਿ ਹਉਮੈ ਪਤਿ ਗਵਾਈ ॥ ਆਪੇ
ਕਰਤੈ ਭਗਤਿ ਕਰਾਈ ॥ ਗੁਰਮੁਖਿ ਆਪੇ
ਦੇ ਵਡਿਆਈ ॥ ੫ ॥ ਰੈਣਿ ਅੰਧਾਰੀ
ਨਿਰਮਲ ਜੋਤਿ ॥ ਨਾਮ ਬਿਨਾ ਝੂਠੇ ਕੁਚਲ

O Brother ! The true form of the Lord, who abides beside us and listens to our talk and perceives all our actions, is realised by very few Guru-minded persons only. Another important factor is that we should inculcate the (love) fear of the Lord in our heart, as no worship of the Lord could be performed without imbibing the fear (regard) of the Lord. However, as opposed to this, the persons, who are imbued with the love of the Lord through the Guru's guidance (teachings) always enjoy the comforts and bliss of life. (1)

O Brother ! The attainment of the wealth of True Name is such an invaluable treasure, with knowledge and realisation (of Lord's secrets) that the honour and prestige (pride) in the Lord's presence by developing love of the Lord, through reciting and partaking the nectar of True Name, is increased. (Pause - 1)

O Brother ! All the persons are talking of the knowledge and secrets of the Lord with their tongues but are engrossed in various squabbles (discussions), thus leading to their sufferings and afflictions. (All are involved in tall talk only). Infact, very few persons follow practically the virtuous deeds (Guru's guidance) though everybody is talking of these virtues as such no one could attain salvation without being imbued with the love of the Lord. (2)

We could attain the knowledge and realise the secrets of Nature by following the Guru's teachings only. The life style of the Guru-minded persons is really pure and truthful, as they have worshipped the Lord in their minds (by reciting True Name); even the self-willed (faithless) person talks about the Lord's Greatness formally but does not himself follow the Guru's guidance in practical life. As such the faithless persons are bereft of the Lord's True Name and do not find any solace or peace of mind anywhere. (3)

O Brother ! The faithless person is engrossed in the love of worldly falsehood (Maya) and caught by the noose of worldly bondage. This is just like the hunters net to catch the shikar (birds or animals) Infact, all the persons are engrossed in the love of vicious and sinful actions. O Brother ! It is always seen that whosoever is born in this world is bound to face death also (sooner or later) as it is definite. However the persons, who have inculcated the love of the Lord's True Name in their hearts, always find their functions and jobs being completed successfully. (They meet with success everywhere) (4)

O Brother ! The true and really learned person (Gyani) is one who has developed love of the Lord and the Guru's teachings. However, the self-willed persons have lost their prestige and honour even, being engrossed in worldly falsehood (Maya). Another fact remains to be considered, that it is through the Grace of the Lord alone that we are enabled to worship Him and engage in His service and then such Guru-minded persons are blessed with his True Name and love. (5)

The persons, who are engrossed in the love of the worldly falsehood have experienced the dark night of sinful actions, whereas the Guru-minded persons have been enlightened with the light of the Lord's Greatness (secrets) by reciting the Lord's True Name. However, the persons, devoid of the Lord's True Name, are really unreal and full of falsehood with an evil design of life style and their company (touch) is also discouraging with bad effects.

ਕਛੇਤਿ ॥ ਬੇਦੁ ਪੁਕਾਰੈ ਭਗਤਿ ਸਰੋਤਿ ॥ ਸੁਣਿ
ਸੁਣਿ ਮਾਨੈ ਵੇਖੈ ਜੋਤਿ ॥ ੬ ॥ ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ
ਨਾਮੁ ਦ੍ਰਿੜਮੰ ॥ ਗੁਰਮੁਖਿ ਸਾਂਤਿ ਉਤਮ ਕਰਾਮੰ
॥ ਮਨਮੁਖਿ ਜੋਨੀ ਦੂਖ ਸਹਾਮੰ ॥ ਬੰਧਨ ਤੂਟੇ
ਇਕੁ ਨਾਮੁ ਵਸਾਮੰ ॥ ੭ ॥ ਮੰਨੇ ਨਾਮੁ ਸਚੀ
ਪਤਿ ਪੂਜਾ ॥ ਕਿਸੁ ਵੇਖਾ ਨਾਹੀ ਕੋ ਦੂਜਾ ॥
ਦੇਖਿ ਕਹਉ ਭਾਵੈ ਮਨਿ ਸੋਇ ॥ ਨਾਨਕੁ ਕਹੈ
ਅਵਰੁ ਨਹੀ ਕੋਇ ॥ ੮ ॥ ੧ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ॥

ਮਨ ਕਾ ਕਹਿਆ ਮਨਸਾ ਕਰੈ ॥ ਇਹੁ ਮਨੁ
ਪੁੰਨੁ ਪਾਪੁ ਉਚਰੈ ॥ ਮਾਇਆ ਮਦਿ ਮਾਤੇ
ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ॥ ਤ੍ਰਿਪਤਿ ਮੁਕਤਿ ਮਨਿ ਸਾਚਾ
ਭਾਵੈ ॥ ੧ ॥ ਤਨੁ ਧਨੁ ਕਲਤੁ ਸਭੁ ਦੇਖੁ
ਅਭਿਮਾਨਾ ॥ ਬਿਨੁ ਨਾਵੈ ਕਿਛੁ ਸੰਗਿ ਨ ਜਾਨਾ
॥ ੧ ॥ ਰਹਾਉ ॥ ਕੀਚਹਿ ਰਸ ਭੋਗ ਖੁਸੀਆ
ਮਨ ਕੇਰੀ ॥ ਧਨੁ ਲੋਕਾਂ ਤਨੁ ਭਸਮੈ ਢੇਰੀ ॥
ਖਾਹੁ ਖਾਹੁ ਰਲੈ ਸਭੁ ਵੈਲੁ ॥ ਬਿਨੁ ਸਬਦੈ
ਨਹੀ ਉਤਰੈ ਮੈਲੁ ॥ ੨ ॥ ਗੀਤ ਰਾਗ ਘਨ
ਤਾਲ ਸਿ ਕੂਰੇ ॥ ਤ੍ਰਿਹੁ ਗੁਣ ਉਪਜੈ ਬਿਨਸੈ
ਦੂਰੇ ॥ ਦੂਜੀ ਦੁਰਮਤਿ ਦਰਦੁ ਨ ਜਾਇ ॥ ਛੂਟੈ
ਗੁਰਮੁਖਿ ਦਾਹੁ ਗੁਣ ਗਾਇ ॥ ੩ ॥ ਧੋਤੀ
ਉਜਲ ਤਿਲਕੁ ਗਲਿ ਮਾਲਾ ॥ ਅੰਤਰਿ ਕ੍ਰੋਧੁ
ਪੜਹਿ ਨਾਟ ਸਾਲਾ ॥ ਨਾਮੁ ਵਿਸਾਰਿ ਮਾਇਆ

Let us worship the Lord who is being acclaimed and propagated by the Vedas and the learned saints by listening to the Lord's True Name. Such persons always-perceive the same light of the Prime-soul being present in all the beings as they have inculcated the love of the Lord in their hearts by listening to True Name. (6)

All the religious books of lore including Smritis and Shastras stress the importance and efficacy of True Name as such the Guru-minded persons have attained peace of mind by reciting True Name and their actions have also become virtuous. The self-willed (faithless) persons always suffer through the pangs of the cycle of births and deaths. Whereas the Guru-minded persons have inculcated the love of the True Name in their hearts, as such all the worldly bondage has been cut off. (7)

The persons, who have followed the practice of True Name are honoured truly and get acclaimed in the whole world. I do not recognise and perceive anyone else except the True Lord, as there is no other (second) power apart from the True Master. We always sing the praises of the Lord and perceive the same Lord as the Lord alone has enamoured us. O Nanak ! We recite the True Name of the Lord only, as there is none else except the Lord. (8 - 1)

Bilawal Mahala - 9 (Ma'n ka ke'ha mansa karai.....)

O Brother ! This man functions on the advice of his mind and then engages himself in virtuous or sinful actions. Thus this man, engrossed in the love of worldly falsehood and his egoism, does not get satiated. However, the persons, who are imbued with the love of True Name, get satiated and satisfied with it, and attain salvation finally. (1)

This man feels proud and egoistic by seeing his (beautiful) body, wealth, wife and other possessions, whereas except True Name none of these possessions will accompany the man after his death. (Pause-1)

This man then enjoys the worldly pleasures following the joy and interest of his mind, whereas after death all this wealth will belong to someone else while his body is reduced to ashes, and mingles with dust, which was created out of dust. His actions only accompany him to the next world, and the filth of his vicious and sinful actions cannot be purified without the Guru's guidance. (2)

All the tunes of his songs and the rhythm of his dances are all unreal and false. This man, so long he functions under the influence of the three-pronged Maya, is controlled by his vicious mind and goes through the cycle of births and deaths, and gets far removed from the Lord. The malady of the self-willed persons and their sufferings do not end whereas the Guru-minded persons by singing the praises of the Lord, get freed from this ailment and get emancipated from their sufferings. (3)

This man keeps up a beautiful appearance outwardly with a clean dhoti (dress) and vermilion mark on the forehead, carries a rosary around his neck, but all these things will be useless so long he is working with anger. If someone were to take instructions from the magician in the art of acquiring various forms of life (garbs), thus

ਮਦੁ ਪੀਆ ॥ ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨਾਹੀ ਸੁਖੁ
 ਬੀਆ ॥ ੪ ॥ ਸੂਕਰ ਸੁਆਨ ਗਰਧਭ ਮੰਜਾਰਾ
 ॥ ਪਸੂ ਮਲੇਛ ਨੀਚ ਚੰਡਾਲਾ ॥ ਗੁਰ ਤੇ ਮੁਖੁ
 ਫੇਰੇ ਤਿਨ੍ ਜੋਨਿ ਭਵਾਈਐ ॥ ਬੰਧਨਿ ਬਾਧਿਆ
 ਆਈਐ ਜਾਈਐ ॥ ੫ ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਲਹੈ
 ਪਦਾਰਥੁ ॥ ਹਿਰਦੈ ਨਾਮੁ ਸਦਾ ਕਿਰਤਾਰਥੁ ॥
 ਸਾਚੀ ਦਰਗਹ ਪੂਛ ਨ ਹੋਇ ॥ ਮਾਨੇ ਹੁਕਮੁ
 ਸੀਝੈ ਦਰਿ ਸੋਇ ॥ ੬ ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ
 ਤਿਸ ਕਉ ਜਾਣੈ ॥ ਰਹੈ ਰਜਾਈ ਹੁਕਮੁ ਪਛਾਣੈ
 ॥ ਹੁਕਮੁ ਪਛਾਣਿ ਸਚੈ ਦਰਿ ਵਾਸੁ ॥ ਕਾਲ
 ਬਿਕਾਲ ਸਬਦਿ ਭਏ ਨਾਸੁ ॥ ੭ ॥ ਰਹੈ ਅਤੀਤੁ
 ਜਾਣੈ ਸਭੁ ਤਿਸ ਕਾ ॥ ਤਨੁ ਮਨੁ ਅਰਪੈ ਹੈ
 ਇਹੁ ਜਿਸ ਕਾ ॥ ਨਾ ਓਹੁ ਆਵੈ ਨਾ ਓਹੁ
 ਜਾਇ ॥ ਨਾਨਕ ਸਾਚੇ ਸਾਚਿ ਸਮਾਇ ॥ ੮ ॥
 ੨ ॥
 ਬਿਲਾਵਲੁ ਮਹਲਾ ੩ ਅਸਟਪਦੀ ਘਰੁ ੧੦
 ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਜਗੁ ਕਉਆ ਮੁਖਿ ਚੁੰਚ ਗਿਆਨੁ ॥ ਅੰਤਰਿ
 ਲੋਭੁ ਝੂਠੁ ਅਭਿਮਾਨੁ ॥ ਬਿਨੁ ਨਾਵੈ ਪਾਜੁ ਲਹਗੁ
 ਨਿਦਾਨਿ ॥ ੧ ॥ ਸਤਿਗੁਰ ਸੇਵਿ ਨਾਮੁ ਵਸੈ
 ਮਨਿ ਚੀਤਿ ॥ ਗੁਰੁ ਭੇਟੇ ਹਰਿ ਨਾਮੁ ਚੇਤਾਵੈ
 ਬਿਨੁ ਨਾਵੈ ਹੋਰ ਝੂਠੁ ਪਰੀਤਿ ॥ ੧ ॥ ਰਹਾਉ
 ॥ ਗੁਰਿ ਕਹਿਆ ਸਾ ਕਾਰੁ ਕਮਾਵਹੁ ॥ ਸਬਦੁ

forgetful of True Name, he would join them to earn more wealth. (If someone gets engrossed in wordly falsehood (Maya) by forsaking True Name, he cannot have peace of mind). Infact, without the Guru's worship, no one could enjoy peace or bliss as such this man cannot be peaceful or comfortable. (4)

When someone turns his face away from the Guru, he is taken through the various forms of life (of animals) like pigs, dogs, asses or cats in the cycle of births and deaths. Thus this man is taken through the cycle of births and deaths, being engrossed in the love of the worldly falsehood (Maya) and its bondage. (5)

Infact, this man gains the invaluable wealth of knowledge through the service of the Guru, and he gains salvation by inculcating the love of the Lord in his heart. Then such a person is not required to account for his (worldly) actions in the Lord's presence (Lord's Court), because the persons following the Will of the Lord, get exempted from all the bondage in the Lord's Court. (6)

This person, if enabled to join the company of the holy saints alongwith the union of the Guru, realises the True Lord and follows the dictates of the Lord as per His Will. The persons, who have realised the value of the Lord's Will, get an abode in the Lord's presence in the 'Abode of Truth.' Then they get emancipated from the cycle of births and deaths through the Guru's guidance (teachings), and attain salvation. (7)

Such a person, considering all the worldly possessions as the boon of the Lord, through His Grace, becomes a selfless and detached person. Then he surrenders himself completely to the True Master, who had bestowed this body and mind on him, thus getting freed from the cycle of births and deaths. O Nanak ! Such a Guru-minded person gets merged with the True Lord, being himself a follower of Truth. (8-2)

Bilawal Mahala - 3 Astpadi Ghar - 10 Ik onkar satgur prasad (Jag kauoa' mukh chunch gya'n....)

"By the Grace of the One Lord-Supreme, attainable through the Guru's guidance."

O Brother ! This man has turned black like a crow because of his sinful actions and whatever discourses he gives about the Lord's knowledge, is limited to his tongue only, and this is the knowledge of the human beings, without having followed them. Infact, the human beings are full of the vices of greed, falsehood and egoism (in their hearts) while in the end this deceitful appearance will be known to all and their formal showing off will reveal itself, without the support of Lord's True Name. (1)

O Brother ! By serving the lotus-feet of the Guru with love and devotion, you will be able to inculcate the love of the Lord's True Name in your heart. Infact, apart from True Name, the love of all other worldly possessions, is false and unreal, but it is through the Guru's guidance (by meeting Him) alone that we could imbibe the love of True Name in the heart. (Pause-1)

O friend ! Let us function and act according to the teachings

ਚੀਨ੍ਹਿ ਸਹਜ ਘਰਿ ਆਵਹੁ ॥ ਸ੍ਰਾਏ ਨਾਇ

ਵਡਾਈ ਪਾਵਹੁ ॥ ੨ ॥ ਆਪਿ ਨ ਬੂਝੈ ਲੋਕ

ਬੁਝਾਵੈ ॥ ਮਨ ਕਾ ਅੰਧਾ ਅੰਧੁ ਕਮਾਵੈ ॥ ਦਰੁ

ਘਰੁ ਮਹਲੁ ਠਉਰੁ ਕੈਸੇ ਪਾਵੈ ॥ ੩ ॥ ਹਰਿ

ਜੀਉ ਸੇਵੀਐ ਅੰਤਰਜਾਮੀ ॥ ਘਟ ਘਟ ਅੰਤਰਿ

ਜਿਸ ਕੀ ਜੋਤਿ ਸਮਾਨੀ ॥ ਤਿਸੁ ਨਾਲਿ ਕਿਆ

ਚਲੈ ਪਹਨਾਮੀ ॥ ੪ ॥ ਸਾਚਾ ਨਾਮੁ ਸਾਚੈ

ਸਬਦਿ ਜਾਨੈ ॥ ਆਪੈ ਆਪੁ ਮਿਲੈ ਚੂਕੈ

ਅਭਿਮਾਨੈ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਦਾ ਸਦਾ ਵਖਾਨੈ

॥ ੫ ॥ ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਦੂਜੀ ਦੁਰਮਤਿ

ਜਾਈ ॥ ਅਉਗਣ ਕਾਟਿ ਪਾਪਾ ਮਤਿ ਖਾਈ

॥ ਕੰਚਨ ਕਾਇਆ ਜੋਤੀ ਜੋਤਿ ਸਮਾਈ ॥ ੬

॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਵਡੀ ਵਡਿਆਈ ॥

ਦੁਖੁ ਕਾਟੈ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਈ ॥ ਨਾਮਿ ਰਤੇ

ਸਦਾ ਸੁਖੁ ਪਾਈ ॥ ੭ ॥ ਗੁਰਮਤਿ ਮਾਨਿਆ

ਕਰਣੀ ਸਾਰੁ ॥ ਗੁਰਮਤਿ ਮਾਨਿਆ ਮੋਖ ਦੁਆਰੁ

॥ ਨਾਨਕ ਗੁਰਮਤਿ ਮਾਨਿਆ ਪਰਵਾਰੈ ਸਾਧਾਰੁ

॥ ੮ ॥ ੧ ॥ ੩ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ਅਸਟਪਦੀਆ

ਘਰੁ ੧੧ ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਆਪੈ ਆਪੁ ਖਾਇ ਹਉ ਮੇਟੈ ਅਨਦਿਨੁ ਹਰਿ

ਰਸ ਗੀਤ ਗਵਈਆ ॥ ਗੁਰਮੁਖਿ ਪਰਚੈ ਕੰਚਨ

of the Guru (through the Guru's Word). We could attain peace and tranquillity of mind in the state of Equipose through the Guru's guidance, thus attaining the realisation of the True Guru. Then you may attain Greatness (with honour and prestige) by reciting the True Name. (2)

The person, who does not realise anything himself (about the Lord's Greatness) but tries to explain everything to others through his teachings, is truly a blind man (ignorant man) and is engaged in foolish, blind and ignorant actions, and is following the dictates of his mind, which are lacking knowledge. (Without following the Guru's guidance) How could such a person, whose innerself (soul) is an embodiment of the Lord (Prime-soul), find peace and stability of mind by gaining self-realisation, without being immersed in Lord's True Name ? (3)

O Brother ! Let us serve the omni-scient Lord by reciting True Name. There is nothing hidden or secret from the Lord, as the light of the Lord (Prime-soul) is mingled with the human body (soul) as such we cannot succeed in trying to hide anything from the omni-scient Lord. (4)

When this man realises the value of Lord's True Name through the Guru's guidance (Guru's Word), he casts away his egoism by attaining self-realisation. Such a Guru-minded person always recites the Lord's True Name and gives discourses on Lord's Greatness. (5)

O Brother ! By serving the Guru, we could get rid of the dual-mindedness and the unreal (false) wisdom. Thus we could get rid of our vices and sins by removing our vicious thoughts and the wisdom of the sinners. Then the body of such a Guru-minded person becomes purified like gold and his soul merges with the Prime-soul. (6)

O Brother ! The persons, who are united with the Guru, (by meeting Him) are honoured and acclaimed in this world and they cast away all the pains of the cycle of births and deaths, as they have inculcated the love of the Lord's True Name in their hearts. By imbibing the love of the Lord, such persons have enjoyed the eternal bliss. (7)

O Brother ! The persons, who have followed the Guru's teachings (Guru's Word) always become virtuous in their deeds and actions and they attain salvation by accepting the Guru's guidance alongwith the real knowledge. O Nanak ! The Guru-minded persons, who have followed the Guru's guidance, have crossed this ocean of life successfully, alongwith their family members. (8-1-3)

Bilawal Mahala - 4 Astpadian Ghar - 11 Ik onkar satgur prasad (Aapai aap khaie' hoan metai andin...)

"By the Grace of the (One) Lord-Supreme, attainable through the Guru's guidance."

O Brother ! The person, who is imbued with the love of the Lord all the time (day and night), by ridding himself of his egoism

ਕਾਇਆ ਨਿਰਭਉ ਜੋਤੀ ਜੋਤਿ ਮਿਲਈਆ ॥
 ੧ ॥ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਧਾਰੁ ਰਮਈਆ ॥
 ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਬਿਨੁ ਨਾਵੈ ਗੁਰਮੁਖਿ
 ਹਰਿ ਹਰਿ ਪਾਠ ਪੜਈਆ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਏਕੁ ਗਿਰਹੁ ਦਸ ਦੁਆਰ ਹੈ ਜਾ ਕੇ ਅਹਿਨਿਸਿ
 ਤਸਕਰ ਪੰਚ ਚੋਰ ਲਗਈਆ ॥ ਧਰਮੁ ਅਰਥੁ
 ਸਭੁ ਹਿਰਿ ਲੇ ਜਾਵਹਿ ਮਨਮੁਖ ਅੰਧੁਲੇ ਖਬਰਿ
 ਨ ਪਈਆ ॥ ੨ ॥ ਕੰਚਨ ਕੋਟੁ ਬਹੁ ਮਾਣਕਿ
 ਭਰਿਆ ਜਾਗੇ ਗਿਆਨ ਤਤਿ ਲਿਵ ਲਈਆ
 ॥ ਤਸਕਰ ਹੇਰੂ ਆਇ ਲੁਕਾਨੇ ਗੁਰ ਕੈ ਸਬਦਿ
 ਪਕੜਿ ਬੰਧਿ ਪਈਆ ॥ ੩ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ
 ਪੋਤੁ ਬੋਹਿਥਾ ਖੇਵਟੁ ਸਬਦੁ ਗੁਰੁ ਪਾਰਿ
 ਲੰਘਈਆ ॥ ਜਮੁ ਜਾਗਾਤੀ ਨੇੜਿ ਨ ਆਵੈ
 ਨਾ ਕੋ ਤਸਕਰੁ ਚੋਰੁ ਲਗਈਆ ॥ ੪ ॥ ਹਰਿ
 ਗੁਣ ਗਾਵੈ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਮੈ ਹਰਿ ਜਸੁ
 ਕਹਤੇ ਅੰਤੁ ਨ ਲਹੀਆ ॥ ਗੁਰਮੁਖਿ ਮਨੁਆ
 ਇਕਤੁ ਘਰਿ ਆਵੈ ਮਿਲਉ ਗੋਪਾਲ ਨੀਸਾਨੁ
 ਬਜਈਆ ॥ ੫ ॥ ਨੈਨੀ ਦੇਖਿ ਦਰਸੁ ਮਨੁ
 ਤ੍ਰਿਪਤੈ ਸ੍ਵਨ ਬਾਣੀ ਗੁਰ ਸਬਦੁ ਸੁਣਈਆ
 ॥ ਸੁਨਿ ਸੁਨਿ ਆਤਮ ਦੇਵ ਹੈ ਭੀਨੇ ਰਸਿ ਰਸਿ
 ਰਾਮ ਗੋਪਾਲ ਰਵਈਆ ॥ ੬ ॥ ਤ੍ਰੈ ਗੁਣ
 ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੇ ਤੁਰੀਆ ਗੁਣੁ ਹੈ
 ਗੁਰਮੁਖਿ ਲਹੀਆ ॥ ਏਕ ਦ੍ਰਿਸਟਿ ਸਭ ਸਮ
 ਕਰਿ ਜਾਣੈ ਨਦਰੀ ਆਵੈ ਸਭੁ ਬ੍ਰਹਮੁ
 ਪਸਰਈਆ ॥ ੭ ॥ ਰਾਮ ਨਾਮੁ ਹੈ ਜੋਤਿ ਸਬਾਈ
 ਗੁਰਮੁਖਿ ਆਪੇ ਅਲਖੁ ਲਖਈਆ ॥ ਨਾਨਕ

and by singing the praises of the True Master, enjoys the bliss of life within himself by reciting True Name. Then such a person, with a golden (beautiful) body, remains immersed in True Name in the company of the Guru. He then becomes fearless (of the death) and his soul mingles with the Prime-soul. (1)

O Brother ! I have sought the support of the Lord's True Name as I cannot have peace or solace without (reciting) the True Name even for a moment. I have taken the lesson of (reciting) True Name by the Guru's guidance. This body is like a house with ten openings in the form of ten senses and is being plundered by the five thieves day and night, like sexual desires and anger. Then these thieves steal the man's four attainments of (dharam, arth, kam and mokh) duty, wealth, pleasure and salvation, whereas this ignorant faithless person does not realise this at all. (2)

This human body is like a priceless golden fort, filled with the invaluable virtues and full of the jewels of good qualities but the persons, who are awakened with the support of (Lord's) knowledge, have imbibed the love of the True Master, who is an embodiment of virtues. The thieves like sexual desires, who had been hiding in the body for stealing the four treasures like duty and wealth were caught in chains with the help of the Guru's Word (teachings), thus all the vicious thoughts and sinful actions were cast away (destroyed). (3)

The True Name of the Lord is the treasure of all joy and bliss and is the ship of safety for crossing successfully this ocean of life, whereas the Guru, as the captain of the ship (oarsman), enables us to cross this ocean successfully. Then the Yama does not come anywhere near them to collect the fines, nor any other thief (robber) like sexual desires approaches them for committing theft. (4)

We sing the praises of such a Lord all the day and night but I cannot evaluate His Greatness or find His limits by reciting True Name. When the mind stabilises with the Guru's guidance, the human being unites with the Lord by sounding the bugle of True Name. (5)

I have attained peace of mind and have been fully satiated by perceiving a glimpse of the Lord with my eyes and by listening to the Guru's Word with the ears. I am thrilled by listening to the Guru's Word (ba'ni) and remain immersed in the Lord for ever with love and devotion. (6)

O Brother ! The whole world is engrossed in the love of the three-pronged (Maya) worldly falsehood whereas the Guru-minded persons have attained the fourth state of Equipose and spiritual bliss and are enjoying unison of the Lord. They perceive the whole world with one eye (same perception) and see the same form of the Lord pervading equally every where. (7)

The Guru-minded persons have perceived the limitless Lord within themselves (their innerselves) and have seen the same light

ਦੀਨ ਦਇਆਲ ਭਏ ਹੈ ਭਗਤਿ ਭਾਇ ਹਰਿ
ਨਾਮਿ ਸਮਈਆ ॥ ੮ ॥ ੧ ॥ ੪ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ॥

of the Lord's True Name reflected in all the beings. O Nanak ! The True Master is pleased with the holy saints and blessed them with His benevolence, whereas they are always imbued with His love. (8-1-4)

Bilawal Mahala - 4 (*Har har Naam sital jal dhia'voh....*)

O Brother ! I was dry like the irand poppy and without any fragrance but have attained the highest status of equipoise and bliss in the company of the holy saints, and by uniting with the Lord like chandan (sandal wood), I have become fragrant with the Lord's worship. You should also recite the Lord's True Name, which brings peace and tranquillity of mind. The True Master is like the fragrant sandal wood with the greatest aroma and one should inculcate the love of the Lord (praises) and the worship of the Lord in the heart. (1)

O Brother ! You should remember the Lord, who is the creator of the whole Universe and the Master of the whole world. The persons, who have sought the support of the Lord, have saved themselves from all the sufferings and afflictions of the world, but how ? Similarly the Lord had united Prahlad with Himself by emancipating him from his sufferings. (Pause-1)

Out of all the vegetation, weighing eighteen (weights) loads, where each load consists of the collection of one leaf from all the trees (of the world) but only the chandan tree is the greatest of all, as all the trees except bamboos get the fragrance of (chandan) sandal wood. Similarly the saints are the highest and greatest in the world, as all the persons in the company of the holy saints, are able to cross this ocean of life successfully. The faithless persons get separated from the Lord because of their egoism and far removed from Him just as a dried tree cannot become green (blossomed with greenery). The faithless person, engrossed in the love of (Maya) worldly falsehood, have dried up like the dry trees and are without greenery or virtuous deeds, being devoid of virtues. (2)

The whole worldly drama (rules and procedures) has been enacted by the Lord Himself as such the Lord alone knows the modes of functioning of all the beings (being omni-scient). The persons, who join the company of the (holy saints) Guru, have become pure like the gold, as whatever has been pre-destined for someone by the Lord, cannot be altered later on by anyone. (3)

O Brother ! The fountain-head of worship in the form of the holy saints is existing in this ocean of the world but the men could gain the jewels and wealth of worldly detachment through the Guru's guidance only. By taking refuge at the lotus-feet of the Guru I have also developed the urge and faith (in Him) and I never get satiated by singing the praises of the Lord. (4)

The Guru has directed me to have faith in the holy saints, who have recited the True Name of the Lord daily with detachment,

ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੀਤਲ ਜਲੁ ਧਿਆਵਹੁ ਹਰਿ
ਚੰਦਨ ਵਾਸੁ ਸੁਰੰਧ ਗੰਧਈਆ ॥ ਮਿਲਿ
ਸਤਸੰਗਤਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਮੈ ਹਿਰਭ
ਪਲਾਸ ਸੰਗਿ ਹਰਿ ਬੁਹੀਆ ॥ ੧ ॥ ਜਪਿ
ਜਗੰਨਾਥ ਜਗਦੀਸ ਗੁਸਈਆ ॥ ਸਰਣਿ ਪਰੇ
ਸੇਈ ਜਨ ਉਬਰੇ ਜਿਉ ਪ੍ਰਹਿਲਾਦ ਉਧਾਰਿ
ਸਮਈਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਭਾਰ ਅਠਾਰਹੁ
ਮਹਿ ਚੰਦਨੁ ਉਤਮ ਚੰਦਨ ਨਿਕਟਿ ਸਭ ਚੰਦਨੁ
ਹੁਈਆ ॥ ਸਾਕਤ ਕੂੜੇ ਉਭ ਸੁਕ ਹੁਏ ਮਨਿ
ਅਭਿਮਾਨੁ ਵਿਛੁੜਿ ਦੂਰਿ ਗਈਆ ॥ ੨ ॥
ਹਰਿ ਗਤਿ ਮਿਤਿ ਕਰਤਾ ਆਪੇ ਜਾਣੈ ਸਭ
ਬਿਧਿ ਹਰਿ ਹਰਿ ਆਪਿ ਬਨਈਆ ॥ ਜਿਸੁ
ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੁ ਕੰਚਨੁ ਹੋਵੈ ਜੋ ਧੁਰਿ ਲਿਖਿਆ
ਸੁ ਮਿਟੈ ਨ ਮਿਟਈਆ ॥ ੩ ॥ ਰਤਨ ਪਦਾਰਥ
ਗੁਰਮਤਿ ਪਾਵੈ ਸਾਗਰ ਭਗਤਿ ਭੰਡਾਰ
ਖੁਲ੍ਹਈਆ ॥ ਗੁਰ ਚਰਣੀ ਇਕ ਸਰਧਾ ਉਪਜੀ
ਮੈ ਹਰਿ ਗੁਣ ਕਹਤੇ ਤ੍ਰਿਪਤਿ ਨ ਭਈਆ ॥ ੪
॥ ਪਰਮ ਬੈਰਾਗੁ ਨਿਤ ਨਿਤ ਹਰਿ ਧਿਆਏ ਮੈ
ਹਰਿ ਗੁਣ ਕਹਤੇ ਭਾਵਨੀ ਕਹੀਆ ॥ ਬਾਰ
ਬਾਰ ਖਿਨੁ ਖਿਨੁ ਪਲੁ ਕਹੀਐ ਹਰਿ ਪਾਰੁ ਨ

ਪਾਵੈ ਪਰੈ ਪਰਈਆ ॥ ੫ ॥ ਸਾਸਤ ਬੇਦ
ਪੁਰਾਣ ਪੁਕਾਰਹਿ ਧਰਮੁ ਕਰਹੁ ਖਟੁ ਕਰਮ
ਦ੍ਰਿੜਈਆ ॥ ਮਨਮੁਖ ਪਾਖੰਡਿ ਭਰਮਿ ਵਿਗੁਣੇ
ਲੋਭ ਲਹਰਿ ਨਾਵ ਭਾਰਿ ਬੁਢਈਆ ॥ ੬ ॥
ਨਾਮੁ ਜਪਹੁ ਨਾਮੇ ਗਤਿ ਪਾਵਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ
ਨਾਮੁ ਦ੍ਰਿੜਈਆ ॥ ਹਉਮੈ ਜਾਇ ਤ ਨਿਰਮਲੁ
ਹੋਵੈ ਗੁਰਮੁਖਿ ਪਰਚੈ ਪਰਮ ਪਦੁ ਪਈਆ ॥
੭ ॥ ਇਹੁ ਜਗੁ ਵਰਨੁ ਰੂਪੁ ਸਭੁ ਤੇਰਾ ਜਿਤੁ
ਲਾਵਹਿ ਸੇ ਕਰਮ ਕਮਈਆ ॥ ਨਾਨਕ ਜੰਤ
ਵਜਾਏ ਵਾਜਹਿ ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਰਾਹਿ
ਚਲਈਆ ॥ ੮ ॥ ੨ ॥ ੫ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ॥

ਗੁਰਮੁਖਿ ਅਗਮ ਅਗੋਚਰੁ ਧਿਆਇਆ ਹਉ
ਬਲਿ ਬਲਿ ਸਤਿਗੁਰੁ ਸਤਿ ਪੁਰਖਈਆ ॥
ਰਾਮ ਨਾਮੁ ਮੇਰੈ ਪ੍ਰਾਣਿ ਵਸਾਏ ਸਤਿਗੁਰੁ ਪਰਸਿ
ਹਰਿ ਨਾਮਿ ਸਮਈਆ ॥ ੧ ॥ ਜਨ ਕੀ ਟੇਕ
ਹਰਿ ਨਾਮੁ ਟਿਕਈਆ ॥ ਸਤਿਗੁਰੁ ਕੀ ਧਰ
ਲਾਗਾ ਜਾਵਾ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਦਰੁ
ਲਹੀਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਇਹੁ ਸਰੀਰੁ ਕਰਮ
ਕੀ ਧਰਤੀ ਗੁਰਮੁਖਿ ਮਥਿ ਮਥਿ ਤਤੁ ਕਢਈਆ
॥ ਲਾਲੁ ਜਵੇਹਰ ਨਾਮੁ ਪ੍ਰਗਾਸਿਆ ਭਾਂਡੈ ਭਾਉ
ਪਵੈ ਤਿਤੁ ਅਈਆ ॥ ੨ ॥ ਦਾਸਨਿ ਦਾਸ
ਦਾਸ ਹੋਇ ਰਹੀਐ ਜੋ ਜਨ ਰਾਮ ਭਗਤ ਨਿਜ

and sing the praises of the Lord. Let us recite the True Name of the Lord every moment of life, but there is no (limit) end to the virtues of the Lord, who is limitless and beyond our comprehension. (5)

All the religious books like Vedas, Shastras and Puranas tell us that we should follow our religious duties and inculcate the love of six good actions (meditation, hoam, evening prayers, bath, worship of gods, and help of the poor). But the faithless persons suffer due to their whims and doubts. Infact, due to greed and other sins they have drowned themselves with vicious (thinking) thoughts like the boat loaded with sins. (6)

O Brother ! Let us recite the True Name of the Lord as we could attain salvation only through True Name, as all the Smritis and Shastras also (talk of) mention and impress about True Name only. When this man gets rid of his egoism from his heart, he becomes pure and truthful, and attains the highest state of equipoise and bliss by imbibing love of True Name through the Guru's guidance. (7)

O True Master ! This world is comprising the four castes like Brahmin and Khattris, which is Your creation only and function according to Your dictates as it pleases You. O Nanak ! The human beings follow Your dictates as per Your Will and follow the tunes of Your music as it pleases You and function accordingly. All of them are under Your directions and control. (8-2-5)

Bilawal Mahala - 4 (*Gurmukh agam agochar dhia'ya....*)

O Brother ! I would offer myself as a sacrifice to the True Person, the Guru, who had recited the True Name of the Lord, the unseen Lord (hidden) who is beyond our comprehension, through the Guru's Grace. The Guru, by bestowing on me, the gift of True Name of the Lord, has rejuvenated me with the boon of this life (and saved this dying person). Now I have merged (immersed in) with the Lord's True Name through the company of the Guru. (1)

This devotee has taken the support of the Lord's True Name and I am carrying out all my functions with the support of the Lord by seeking refuge at the lotus-feet of the Guru and have attained the Lord's Abode (The entrance to the Lord's Court) with the Grace of the Guru. (Pause-1)

This human body is like the Earth which gives the reward of our own actions (what we sow, we reap accordingly). ("As you sow, so shall you reap"). But the Guru-minded persons, on gaining this life, have managed to obtain the butter by churning this (milk of) body or have realised the true form of the soul by reciting True Name time and again (all the time). So now their hearts are enlightened with the jewels of invaluable True Name of the Lord, alongwith knowledge, and this lovable True Name has been engrained in their hearts thus producing peace and tranquillity of mind. (2)

ਭਈਆ ॥ ਮਨੁ ਬੁਧਿ ਅਰਪਿ ਧਰਉ ਗੁਰ
ਆਗੈ ਗੁਰ ਪਰਸਾਦੀ ਮੈ ਅਕਥੁ ਕਥਈਆ ॥
੩ ॥ ਮਨਮੁਖ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੇ ਇਹੁ
ਮਨੁ ਤ੍ਰਿਸਨਾ ਜਲਤ ਤਿਖਈਆ ॥ ਗੁਰਮਤਿ
ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਪਾਇਆ ਅਗਨਿ ਬੁਝੀ
ਗੁਰ ਸਬਦਿ ਬੁਝਈਆ ॥ ੪ ॥ ਇਹੁ ਮਨੁ
ਨਾਚੈ ਸਤਿਗੁਰ ਆਗੈ ਅਨਹਦ ਸਬਦ ਧੁਨਿ
ਤੂਰ ਵਜਈਆ ॥ ਹਰਿ ਹਰਿ ਉਸਤਤਿ ਕਰੈ
ਦਿਨੁ ਰਾਤੀ ਰਖਿ ਰਖਿ ਚਰਣ ਹਰਿ ਤਾਲ
ਪੂਰਈਆ ॥ ੫ ॥ ਹਰਿ ਕੈ ਰੰਗਿ ਰਤਾ ਮਨੁ
ਗਾਵੈ ਰਸਿ ਰਸਾਲ ਰਸਿ ਸਬਦੁ ਰਵਈਆ ॥
ਨਿਜ ਘਰਿ ਧਾਰ ਚੁਐ ਅਤਿ ਨਿਰਮਲ ਜਿਨਿ
ਪੀਆ ਤਿਨ ਹੀ ਸੁਖੁ ਲਹੀਆ ॥ ੬ ॥ ਮਨਹਨਿ
ਕਰਮ ਕਰੈ ਅਭਿਮਾਨੀ ਜਿਉ ਬਾਲਕ ਬਾਲੂ
ਘਰ ਉਸਰਈਆ ॥ ਆਵੈ ਲਹਰਿ ਸਮੁੰਦ
ਸਾਗਰ ਕੀ ਖਿਨ ਮਹਿ ਭਿੰਨ ਭਿੰਨ ਢਹਿ
ਪਈਆ ॥ ੭ ॥ ਹਰਿ ਸਰੁ ਸਾਗਰੁ ਹਰਿ ਹੈ
ਆਪੇ ਇਹੁ ਜਗੁ ਹੈ ਸਭੁ ਖੇਲੁ ਖੇਲਈਆ ॥
ਜਿਉ ਜਲ ਤਰੰਗ ਜਲੁ ਜਲਹਿ ਸਮਾਵਹਿ
ਨਾਨਕ ਆਪੇ ਆਪਿ ਰਮਈਆ ॥੮॥੩॥੬॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ॥

ਸਤਿਗੁਰੁ ਪਰਚੈ ਮਨਿ ਮੁੰਦ੍ਰਾ ਪਾਈ ਗੁਰ ਕਾ
ਸਬਦੁ ਤਨਿ ਭਸਮ ਦ੍ਰਿੜਈਆ ॥ ਅਮਰ ਪਿੰਡ

O Brother ! I am the slave of the slaves of the slave of the Lord, who function as the saints of the Lord. Now I would surrender everything including my body and mind to the Guru, with whose Grace I have (tried) been able to sing the praises of the limitless and indescribable Lord. (3)

However, the self-minded (faithless) person, being engrossed in the love of (Maya) worldly falsehood, is burning in the fire of the worldly desires and is thirsty in their pursuit, but the persons, who have attained the nectar of True Name through the Guru's guidance, have got this fire of worldly desires extinguished with the help (of this water) of the Guru's Word. (4)

Now this mind dances in the worship of the Guru and is thrilled with pleasure and sings the praises of the Lord by meditating on the Guru's message (teachings) and enjoys at the playing of the tune of all pervasive music (Unstrung music) of Nature. Then he engages himself in the singing of the Lord's praises and tries to follow the rhythm of the dance with his feet (he avoids his interest in the vicious and sinful actions). (5)

Then the mind, immersed in the love of the Lord, sings the praises, acclaiming the virtues of the Lord. We also enjoy the bliss of life with the Guru's guidance, which is the greatest joy or bliss, by singing the Guru's Word. We have enjoyed the eternal joy of the spiritual bliss by partaking the nectar of True Name, which is pure and clear. Moreover, all the persons who have partaken this nectar of spiritual bliss, have enjoyed the comforts of this bliss. (6)

If a small child tries to make a house of sand on the seashore, it gets destroyed soon. Similarly the faithless person, without the support of the Guru, functions like an egoistic person due to his persistent state of mind. When the waves of the ocean rise, (then the waves rise from the ocean) and the house of sand is raised to the ground, similarly all the comforts of such a person get destroyed. (7)

The True Master is also like the ocean, but this worldly drama is also enacted by Him. O Nanak ! This world is also an embodiment of the Lord and when it gets destroyed then also it becomes an embodiment of the Lord by merging with the Lord. Even the waves of water also appear distinct from the water (ocean) but are only a form of water. But when the wave mingles with the expanse of water it becomes a part of the ocean. Similarly this world is created from the Lord and finally merges with the Lord. (8-3-6)

Bilawal Mahala - 4 (Satgur parchai ma'n mundra paiee....)

The persons, who have followed the Guru's Words (Guru's teachings) and have worn the ear-rings of the mind in pairs in both the ears and applied the ash of the Guru's message on the body and have followed this path of full faith in the Guru's guidance (instead of the formal rituals of the Yogis of wearing ear-rings and

ਭਏ ਸਾਧੂ ਸੰਗਿ ਜਨਮ ਮਰਣ ਦੇਉ ਮਿਟਿ
ਗਈਆ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਸਾਧਸੰਗਤਿ ਮਿਲਿ
ਰਹੀਆ ॥ ਕ੍ਰਿਪਾ ਕਰਹੁ ਮਧਸੁਦਨ ਮਾਧਉ ਮੈ
ਖਿਨੁ ਖਿਨੁ ਸਾਧੂ ਚਰਣ ਪਖਈਆ ॥ ੧ ॥
ਰਹਾਉ ॥ ਤਜੈ ਗਿਰਸਤੁ ਭਇਆ ਬਨ ਵਾਸੀ
ਇਕੁ ਖਿਨੁ ਮਨੁਆ ਟਿਕੈ ਨ ਟਿਕਈਆ ॥
ਧਾਵਤੁ ਧਾਇ ਤਦੇ ਘਰਿ ਆਵੈ ਹਰਿ ਹਰਿ
ਸਾਧੂ ਸਰਣਿ ਪਵਈਆ ॥ ੨ ॥ ਧੀਆ ਪੂਤ
ਛੇਡਿ ਸੰਨਿਆਸੀ ਆਸਾ ਆਸ ਮਨਿ ਬਹੁਤੁ
ਕਰਈਆ ॥ ਆਸਾ ਆਸ ਕਰੈ ਨਹੀ ਬੂਝੈ ਗੁਰ
ਕੈ ਸਬਦਿ ਨਿਰਾਸ ਸੁਖੁ ਲਹੀਆ ॥ ੩ ॥
ਉਪਜੀ ਤਰਕ ਦਿਗੰਬਰੁ ਹੋਆ ਮਨੁ ਦਹ ਦਿਸ
ਚਲਿ ਚਲਿ ਗਵਨੁ ਕਰਈਆ ॥ ਪ੍ਰਭਵਨੁ ਕਰੈ
ਬੂਝੈ ਨਹੀ ਤ੍ਰਿਸਨਾ ਮਿਲਿ ਸੰਗਿ ਸਾਧ ਦਇਆ
ਘਰੁ ਲਹੀਆ ॥ ੪ ॥ ਆਸਣ ਸਿਧ ਸਿਖਹਿ
ਬਹੁਤੇਰੇ ਮਨਿ ਮਾਗਹਿ ਰਿਧਿ ਸਿਧਿ ਚੇਟਕ
ਚੇਟਕਈਆ ॥ ਤ੍ਰਿਪਤਿ ਸੰਤੋਖੁ ਮਨਿ ਸਾਂਤਿ ਨ
ਆਵੈ ਮਿਲਿ ਸਾਧੂ ਤ੍ਰਿਪਤਿ ਹਰਿ ਨਾਮਿ ਸਿਧਿ
ਪਈਆ ॥ ੫ ॥ ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭਜ
ਸਭਿ ਵਰਨ ਰੂਪ ਜੀਅ ਜੰਤ ਉਪਈਆ ॥ ਸਾਧੂ
ਸਰਣਿ ਪਰੈ ਸੇ ਉਬਰੈ ਖੜੀ ਬ੍ਰਾਹਮਣੁ ਸੂਦ
ਵੈਸੁ ਚੰਡਾਲੁ ਚੰਡਈਆ ॥ ੬ ॥ ਨਾਮਾ ਜੈਦੇਉ

smearing the body with ash). They have thus freed themselves from the cycle of births and deaths, as such persons have become immortal by joining the company of the holy saints. (1)

O my mind ! Let us join the company of the holy saints and lead this life accordingly ! O my True Master ! O Killer of the Demons ! May You bestow me with Your Grace so that I could continue washing the lotus-feet of the holy saints ! (Pause-1)

The person, without imbibing the love of the True Name, leaves his home and starts (abiding) wandering in the jungles (in search of the Lord), does not attain stability or peace of mind even for a moment. But when this person sought refuge at the lotus-feet of the holy saints and started reciting the Lord's True Name, he got his mind stabilised with self-realisation, whereas this mind used to wander aimlessly earlier without having any peace of mind. (2)

When this man became a sanyasi (mendicant) leaving his family (of sons and daughters) and went away to the jungles in search of Truth, his mind was not at peace as he used to entertain many hopes in his heart. This person never understood the Guru's message (teachings), which could give him peace and tranquillity of mind by taking the support of the Guru's Word (sabad), but enjoyed only the joy of hopelessness by wandering around in the jungles in the hope of getting his (hopes) desires fulfilled, without any real purpose of attaining the Lord. (3)

This man started roaming around naked in the jungles leaving his home, when he developed hatred within in the separation of his wife and son but never had any satisfaction in following this life (of a mendicant) as his mind was restless and wandered in all the ten directions aimlessly. The fire of his worldly desires (within his heart) was not extinguished though he used to specially wander around in his efforts (at attaining the Lord). But on joining the company of the holy saints, he has attained self-realisation through their Grace (and the Truth of his self). (4)

On the other hand, the persons who follow the path of the Sidhas and following the life of magicians try to attain occult powers (ridhis and sidhis) so as to perform miracles in order to control (the mind of) the people. Such persons have neither attained peace of mind nor they find solace and satisfaction with patience. But the persons, who have attained the occult power (sidhi) of True Name and love of the Lord in the heart have got satiated with peace and tranquillity of mind. (5)

Out of all the creation from the four sources (of eggs, semen, perspiration and vegetation) in the form of various beings, big and small, created by the Lord, only those beings have been saved from the sufferings, who have taken the (refuge) support of the holy saints. All the four (Varnas) castes of Brahmins, Khattris, Vaish (workers) and the lower category of Shudras including the lowest caste of Chandals are enabled to cross this ocean in the company

ਕੰਬੀਰੁ ਤ੍ਰਿਲੋਚਨੁ ਅਉਜਾਤਿ ਰਵਿਦਾਸੁ
ਚਮਿਆਰੁ ਚਮਈਆ ॥ ਜੋ ਜੋ ਮਿਲੈ ਸਾਧੂ ਜਨ
ਸੰਗਤਿ ਧਨੁ ਧੰਨਾ ਜਟੁ ਸੈਣੁ ਮਿਲਿਆ ਹਰਿ
ਦਈਆ ॥ ੭ ॥ ਸੰਤ ਜਨਾ ਕੀ ਹਰਿ ਪੈਜ

ਰਖਾਈ ਭਗਤਿ ਵਛਲੁ ਅੰਗੀਕਾਰੁ ਕਰਈਆ
॥ ਨਾਨਕ ਸਰਣਿ ਪਰੇ ਜਗਜੀਵਨ ਹਰਿ ਹਰਿ
ਕਿਰਪਾ ਧਾਰਿ ਰਖਈਆ ॥ ੮ ॥ ੪ ॥ ੭ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ॥

ਅੰਤਰਿ ਪਿਆਸ ਉਠੀ ਪ੍ਰਭ ਕੇਰੀ ਸੁਣਿ ਗੁਰ
ਬਚਨ ਮਨਿ ਤੀਰ ਲਗਈਆ ॥ ਮਨ ਕੀ
ਬਿਰਥਾ ਮਨ ਹੀ ਜਾਣੈ ਅਵਰੁ ਕਿ ਜਾਣੈ ਕੋ
ਪੀਰ ਪਰਈਆ ॥ ੧ ॥ ਰਾਮ ਗੁਰਿ ਮੋਹਨਿ
ਮੋਹਿ ਮਨੁ ਲਈਆ ॥ ਹਉ ਆਕਲ ਬਿਕਲ
ਭਈ ਗੁਰ ਦੇਖੇ ਹਉ ਲੋਟ ਪੋਟ ਹੋਇ ਪਈਆ
॥ ੧ ॥ ਰਹਾਉ ॥ ਹਉ ਨਿਰਖਤ ਫਿਰਉ ਸਭਿ
ਦੇਸ ਦਿਸੰਤਰ ਮੈ ਪ੍ਰਭ ਦੇਖਨ ਕੋ ਬਹੁਤੁ ਮਨਿ
ਚਈਆ ॥ ਮਨੁ ਤਨੁ ਕਾਟਿ ਦੇਉ ਗੁਰ ਆਗੈ
ਜਿਨਿ ਹਰਿ ਪ੍ਰਭ ਮਾਰਗੁ ਪੰਥੁ ਦਿਖਈਆ ॥ ੨
॥ ਕੋਈ ਆਣਿ ਸਦੇਸਾ ਦੇਇ ਪ੍ਰਭ ਕੇਰਾ ਰਿਦ
ਅੰਤਰਿ ਮਨਿ ਤਨਿ ਮੀਠ ਲਗਈਆ ॥ ਮਸਤਕੁ
ਕਾਟਿ ਦੇਉ ਚਰਣਾ ਤਲਿ ਜੋ ਹਰਿ ਪ੍ਰਭ ਮੇਲੇ
ਮੇਲਿ ਮਿਲਈਆ ॥ ੩ ॥ ਚਲੁ ਚਲੁ ਸਖੀ
ਹਮ ਪ੍ਰਭੁ ਪਰਬੋਧ ਗੁਣ ਕਾਮਣ ਕਰਿ ਹਰਿ
ਪ੍ਰਭੁ ਲਹੀਆ ॥ ਭਗਤਿ ਵਛਲੁ ਉਆ ਕੋ

of the holy saints. (6)

All the saints like Namdev, Jaidev, Kabir, Trilochan and the cobbler by caste, Ravidas working with hides and skins, including all the bhagtas, both high and low, have all attained salvation by joining the company of the holy saints. Even saint Dhana, a Jat (farmer) by caste and Sain (barber) have been united with the Lord-benefactor, the benevolent True Master in the company of the holy saints. (7)

Thus the True Master has protected the honour of His saints, as He is the beloved Lord of the whole world, and enables His devotees (slaves) to attain salvation. O Nanak ! The persons, who have sought the support of the Lord, the life-saviour, have been saved from the worldly bondage with the boon of True Name through His Grace (and bestowed with salvation). (8-4-7)

Bilawal Mahala - 4 (*Antarpyas uthi prabh kerī sunn....*)

O Brother ! By listening to the Guru's Word, the mind was pierced by an arrow (of love) bringing an urge in the mind which (awakened) enlivened the thirst for having a glimpse of the True Master just as an arrow of love has pierced us. No one could appreciate our pining and anguish of mind except the mind (which has experienced similar pain) having similar experience. (1)

O Brother ! The Guru's charming personality has enamoured me to the Lord so much that with the glimpse of the Guru I lost all my senses and my intelligence no longer functions, so that I am completely unaware of the worldly considerations due to my love for the Lord. (Pause-1)

Now I have developed such an urge for a glimpse of the Lord in my heart that I am roaming around in all the countries (of the world for His glimpse). Now I have offered my body and mind cut into pieces to the Guru who has shown me the road to the True Master in my path of life. (2)

O Brother ! If any person were to give me a message of the Lord, then this news appears very sweet to my body and mind. Infact, I would offer my head even (cut away from the body) to the lotus-feet of the Guru, who has united me with the Lord through the company of the holy saints and giving up my egoism I would seek the support of such a Guru. (3)

O friend ! Then by following the path of the Guru, we could realise the true form of the Lord and take a firm grip of the Lord (control the Lord) by doing the magic of virtuous deeds. Infact, the saints are pleased with the Lord's True Name only. So I would fall at the lotus-feet of those friendly holy saints (as friends), who have sought the support of the Lord. (4)

When some friendly Sikh embellishes himself with the ornament of 'Pardon', the Lord gets pleased with him, and the lamp of knowledge is lit in his mind through the Guru's Grace, thus

ਨਾਮੁ ਕਹੀਅਤੁ ਹੈ ਸਰਣਿ ਪ੍ਰਭੂ ਤਿਸੁ ਪਾਛੈ
ਪਈਆ ॥ ੪ ॥ ਖਿਮਾ ਸੀਗਾਰ ਕਰੇ ਪ੍ਰਭ
ਖੁਸੀਆ ਮਨਿ ਦੀਪਕ ਗੁਰ ਗਿਆਨੁ ਬਲਈਆ
॥ ਰਸਿ ਰਸਿ ਭੋਗ ਕਰੇ ਪ੍ਰਭ ਮੇਰਾ ਹਮ ਤਿਸੁ
ਆਗੈ ਜੀਉ ਕਟਿ ਕਟਿ ਪਈਆ ॥ ੫ ॥ ਹਰਿ
ਹਰਿ ਹਾਰੁ ਕੀਨਿ ਹੈ ਬਨਿਆ ਮਨੁ ਮੋਤੀਚੂਰੁ
ਵਡ ਗਹਨ ਗਹਨਈਆ ॥ ਹਰਿ ਹਰਿ ਸਰਧਾ
ਸੇਜ ਵਿਛਾਈ ਪ੍ਰਭ ਛੋਡਿ ਨ ਸਕੈ ਬਹੁਤੁ ਮਨਿ
ਭਈਆ ॥ ੬ ॥ ਕਹੈ ਪ੍ਰਭ ਅਵਰੁ ਅਵਰੁ
ਕਿਛੁ ਕੀਜੈ ਸਭੁ ਬਾਦਿ ਸੀਗਾਰੁ ਫੋਕਟ
ਫੋਕਟਈਆ ॥ ਕੀਓ ਸੀਗਾਰੁ ਮਿਲਣ ਕੈ ਤਾਈ
ਪ੍ਰਭ ਲੀਓ ਸੁਹਾਗਨਿ ਬੂਕ ਮੁਖਿ ਪਈਆ ॥
੭ ॥ ਹਮ ਚੇਰੀ ਤੂ ਅਗਮ ਗੁਸਾਈ ਕਿਆ
ਹਮ ਕਰਹੁ ਤੇਰੈ ਵਸਿ ਪਈਆ ॥ ਦਇਆ
ਦੀਨ ਕਰਹੁ ਰਖਿ ਲੇਵਹੁ ਨਾਨਕ ਹਰਿ ਗੁਰ
ਸਰਣਿ ਸਮਈਆ ॥ ੮ ॥ ੫ ॥ ੮ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ॥

ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਅਗਮ ਠਾਕੁਰ ਕਾ ਖਿਨੁ
ਖਿਨੁ ਸਰਧਾ ਮਨਿ ਬਹੁਤੁ ਉਠਈਆ ॥ ਗੁਰ
ਦੇਖੇ ਸਰਧਾ ਮਨ ਪੂਰੀ ਜਿਉ ਚਾਤ੍ਰਕ ਪ੍ਰਿਉ
ਪ੍ਰਿਉ ਬੁੰਦ ਮੁਖਿ ਪਈਆ ॥ ੧ ॥ ਮਿਲੁ ਮਿਲੁ
ਸਖੀ ਹਰਿ ਕਥਾ ਸੁਨਈਆ ॥ ਸਤਿਗੁਰੁ
ਦਇਆ ਕਰੇ ਪ੍ਰਭ ਮੇਲੇ ਮੈ ਤਿਸੁ ਆਗੈ ਸਿਰੁ
ਕਟਿ ਕਟਿ ਪਈਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਰੋਮਿ
ਰੋਮਿ ਮਨਿ ਤਨਿ ਇਕ ਬੇਦਨ ਮੈ ਪ੍ਰਭ ਦੇਖੇ

enlightening his innerself (heart). We would offer our head even (surrender ourselves) to such a Guru-minded person, so that he would give us the joy of His unison being pleased with us. (5)

Such a Guru-minded person is enamoured by the True Name of the Lord, who appears beautiful and charming (wears necklace of the love of the Lord's True Name around his neck) and has purified his heart like gold (jewels) by ridding him of his vicious thoughts and sinful nature. Such a purified mind is our greatest (ornament) wealth. Now we have developed such a hope in the heart of uniting with the Lord, having developed a desire in the mind that the Lord never forsakes me and goes away (to some other beloved) leaving me in separation. (The Lord loves me so much now that He never forsakes me for the love of others). (6)

But if we were not to follow the dictates of the Lord, as per His Will, and never function according to His Will, then all our embellishment of other virtues is all useless and of no avail. The Guru-minded persons have been united with the Lord by embellishing themselves with the ornaments of virtues so as to unite with the Lord, whereas some faithless persons, who do not carry out the dictates of the Lord as per His Will, are discarded by the Lord and their life becomes fruitless. (7)

O True Master ! Our only prayer to You is that You are limitless whereas we are Your slaves (devotees) and are under Your control. Infact without the support of the Lord, our True Master, what else could we do ? O Nanak ! We only have the (refuge) approach to the lotus-feet of the Lord now. O True Master ! May You bless this poor and helpless person (like me) with Your Grace and protect me from the sufferings of the world ! (8-5-8)

Bilawal Mahala - 4 (Mein ma'n ta'n prem agam Thakur ka...)

O Brother ! I have imbibed the love of the Lord in the heart, who is unapproachable, which has brought great faith and confidence in the Lord in my mind. My heart's desire has been fulfilled by perceiving the Guru just as the papiya (toad) is always pining for the rain-drop and gets satisfied with joy on receiving the rain-drop. We also are longing to receive the Guru's guidance. We got peace and solace of mind when the Guru imparted the message of the nectar of True Name to us. (1)

O friend ! We listen to the discourses on the True Master in the company of the holy saints. Our only prayer to the Lord is that the Lord may unite us with Himself through the Guru's Grace and we would offer (our head cut into pieces) ourselves in sacrifice to those (friends) holy saints. (Pause-1)

O Brother ! I do not get a wink of sleep without seeing the Lord in my heart as the anguish (pain) of separation from the Lord

ਬਿਨੁ ਨੀਦ ਨ ਪਈਆ ॥ ਬੈਦਕ ਨਾਟਿਕ
ਦੇਖਿ ਭੁਲਾਨੇ ਮੈ ਹਿਰਦੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮ ਪੀਰ
ਲਗਈਆ ॥ ੨ ॥ ਹਉ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ
ਸਕਉ ਬਿਨੁ ਪ੍ਰੀਤਮ ਜਿਉ ਬਿਨੁ ਅਮਲੈ ਅਮਲੀ
ਮਰਿ ਗਈਆ ॥ ਜਿਨ ਕਉ ਪਿਆਸ ਹੋਇ
ਪ੍ਰਭ ਕੇਰੀ ਤਿਨੁ ਅਵਰੁ ਨ ਭਾਵੈ ਬਿਨੁ ਹਰਿ ਕੋ
ਦੁਈਆ ॥ ੩ ॥ ਕੋਈ ਆਨਿ ਆਨਿ ਮੇਰਾ
ਪ੍ਰਭੁ ਮਿਲਾਵੈ ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਬਲਿ ਬਲਿ
ਘੁਮਿ ਗਈਆ ॥ ਅਨੇਕ ਜਨਮ ਕੇ ਵਿਛੁੜੇ
ਜਨ ਮੇਲੇ ਜਾ ਸਤਿ ਸਤਿ ਸਤਿਗੁਰੁ ਸਰਣਿ
ਪਵਈਆ ॥ ੪ ॥ ਸੇਜ ਏਕ ਏਕੋ ਪ੍ਰਭੁ ਨਾਕੁਰੁ
ਮਹਲੁ ਨ ਪਾਵੈ ਮਨਮੁਖ ਭਰਮਈਆ ॥ ਗੁਰੁ
ਗੁਰੁ ਕਰਤ ਸਰਣਿ ਜੇ ਆਵੈ ਪ੍ਰਭੁ ਆਇ ਮਿਲੈ
ਖਿਨੁ ਢੀਲ ਨ ਪਈਆ ॥ ੫ ॥ ਕਰਿ ਕਰਿ
ਕਿਰਿਆਚਾਰ ਵਧਾਏ ਮਨਿ ਪਾਖੰਡ ਕਰਮੁ ਕਪਟ
ਲੋਭਈਆ ॥ ਬੇਸੁਆ ਕੈ ਘਰਿ ਬੇਟਾ ਜਨਮਿਆ
ਪਿਤਾ ਤਾਹਿ ਕਿਆ ਨਾਮੁ ਸਦਈਆ ॥ ੬ ॥
ਪੂਰਬ ਜਨਮਿ ਭਗਤਿ ਕਰਿ ਆਏ ਗੁਰਿ ਹਰਿ
ਹਰਿ ਹਰਿ ਹਰਿ ਭਗਤਿ ਜਮਈਆ ॥ ਭਗਤਿ
ਭਗਤਿ ਕਰਤੇ ਹਰਿ ਪਾਇਆ ਜਾ ਹਰਿ ਹਰਿ
ਹਰਿ ਹਰਿ ਨਾਮ ਸਮਈਆ ॥ ੭ ॥ ਪ੍ਰਭਿ
ਆਣਿ ਆਣਿ ਮਹਿੰਦੀ ਪੀਸਾਈ ਆਪੇ ਘੋਲਿ
ਘੋਲਿ ਅੰਗਿ ਲਈਆ ॥ ਜਿਨ ਕਉ ਠਾਕੁਰਿ
ਕਿਰਪਾ ਧਾਰੀ ਬਾਹ ਪਕਰਿ ਨਾਨਕ ਕਢਿ
ਲਈਆ ॥ ੮ ॥ ੬ ॥ ੨ ॥ ੧ ॥ ੬ ॥ ੯ ॥
ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਅਸਟਪਦੀ
ਘਰੁ ੧੨ ੧੬ ਸਤਿਗੁਰੁ ਪ੍ਰਸਾਦਿ ॥

is filled within my heart so heavily (is filled within each hair of the body) that I cannot bear it. The learned persons, having read the books of lore like Vedas and forgetful of the Lord's True Name have seen this worldly drama. They do not realise (appreciate) the pangs of love and do not understand the cause of my ailment, that I am suffering from the pangs of separation (of love) from the Lord in my heart. (2)

O Brother I cannot remain alive even for a moment without seeing the beloved Lord, just as a drug addict cannot live (dies) even for a second without taking the drug. The persons, who are longing for a glimpse of the beloved Lord, (have the thirst for the Lord's glimpse) cannot be satisfied (pleased) by anyone else except the Lord. (3)

I would offer myself as a sacrifice to the person, who would unite me with my Lord-spouse. Since the time we have sought the support of the lotus-feet of the True Guru who had given us the (mantra) gospel of True Name, we have been united by the Guru with the Lord, who had been separated from the Lord since ages. (4)

The person, like a faithless woman, who does not attain the Lord-spouse, remains wandering in the cycle of births and deaths as the Lord is only one, who could abide only in one heart as such it is necessary (for us) to unite with Him. The person, who falls at the lotus-feet of the Guru, by reciting the True Name, gets united with the Lord, without the slightest delay in it. (5)

The formal rituals, which have increased due to our useless considerations and we entertain many fruitless (vicious) thoughts in the mind, has resulted in sinful actions due to our greed. No one knows the name of the father of the son of a prostitute. (6)

The persons, who had been engaged in the Lord's worship during earlier births (ages) have been blessed by the Guru with the worship of the Lord (in the heart) through the recitation of True Name, and they are busy in reciting True Name. Such holy saints by attaining the Lord's True Name through their worship, get merged with the True Master by reciting True Name. (7)

The worship of the Lord performed by a person is like the (mehndi) tamarind applied to hands and by repeating True Name time and again amounts to the application of this tamarind, which has controlled the mind (from sinful actions). O Nanak ! The Lord has protected the persons, blessed by His Grace, and taken them out of their sufferings by giving a helping hand and united them with Himself. (8-6-2-1-6-9)

Rag Bilawal Mahala - 5 Astpadi Ghar - 12 Ik onkar satgur prasad (Upma jaat na kehi-merai prabh ki.....)

"By the Grace of the One Lord-Sublime, attainable through

ਉਪਮਾ ਜਾਤ ਨ ਕਹੀ ਮੇਰੇ ਪ੍ਰਭ ਕੀ ਉਪਮਾ
ਜਾਤ ਨ ਕਹੀ ॥ ਤਜਿ ਆਨ ਸਰਣਿ ਗਹੀ ॥
੧ ॥ ਹਰਾਉ ॥ ਪ੍ਰਭ ਚਰਨ ਕਮਲ ਅਪਾਰ ॥
ਹਉ ਜਾਉ ਸਦ ਬਲਿਹਾਰ ॥ ਮਨਿ ਪ੍ਰੀਤਿ
ਲਾਰੀ ਤਾਹਿ ॥ ਤਜਿ ਆਨ ਕਤਹਿ ਨ ਜਾਹਿ
॥ ੧ ॥ ਹਰਿ ਨਾਮ ਰਸਨਾ ਕਹਨ ॥ ਮਲ ਪਾਪ
ਕਲਮਲ ਦਹਨ ॥ ਚੜਿ ਨਾਵ ਸੰਤ ਉਧਾਰਿ ॥
ਭੈ ਤਰੇ ਸਾਗਰ ਪਾਰਿ ॥ ੨ ॥ ਮਨਿ ਭੋਰਿ ਪ੍ਰੇਮ
ਪਰੀਤਿ ॥ ਇਹ ਸੰਤ ਨਿਰਮਲ ਰੀਤਿ ॥ ਤਜਿ
ਗਏ ਪਾਪ ਬਿਕਾਰ ॥ ਹਰਿ ਮਿਲੇ ਪ੍ਰਭ ਨਿਰੰਕਾਰ
॥ ੩ ॥ ਪ੍ਰਭ ਪੇਖੀਐ ਬਿਸਮਾਦ ॥ ਚਖਿ ਅਨਦ
ਪੂਰਨ ਸਾਦ ॥ ਨਹ ਡੋਲੀਐ ਇਤ ਉਤ ॥ ਪ੍ਰਭ
ਬਸੇ ਹਰਿ ਹਰਿ ਚੀਤ ॥ ੪ ॥ ਤਿਨ੍ਹ ਨਾਹਿ
ਨਰਕ ਨਿਵਾਸੁ ॥ ਨਿਤ ਸਿਮਰਿ ਪ੍ਰਭ ਗੁਣਤਾਸੁ
॥ ਤੇ ਜਮੁ ਨ ਪੇਖਹਿ ਨੈਨ ॥ ਸੁਨਿ ਮੋਹੇ ਅਨਹਤ
ਬੈਨ ॥ ੫ ॥ ਹਰਿ ਸਰਣਿ ਸੂਰ ਗੁਪਾਲ ॥ ਪ੍ਰਭ
ਭਗਤ ਵਸਿ ਦਇਆਲ ॥ ਹਰਿ ਨਿਗਮ
ਲਹਹਿ ਨ ਭੇਵ ॥ ਨਿਤ ਕਰਹਿ ਮੁਨਿ ਜਨ
ਸੇਵ ॥ ੬ ॥ ਦੁਖ ਦੀਨ ਦਰਦ ਨਿਵਾਰ ॥ ਜਾ
ਕੀ ਮਹਾ ਬਿਖੜੀ ਕਾਰ ॥ ਤਾ ਕੀ ਮਿਤਿ ਨ
ਜਾਨੈ ਕੋਇ ॥ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥
੭ ॥ ਕਰਿ ਬੰਦਨਾ ਲਖ ਬਾਰ ॥ ਥਕਿ ਪਰਿਓ
ਪ੍ਰਭ ਦਰਬਾਰ ॥ ਪ੍ਰਭ ਕਰਹੁ ਸਾਧੂ ਧੂਰਿ ॥
ਨਾਨਕ ਮਨਸਾ ਪੂਰਿ ॥ ੮ ॥ ੧ ॥

the Guru's guidance."

O Brother ! We cannot describe by any means the praises and greatness of the Lord, as such we have sought the support of the True Master by leaving the help of all others. (Pause-1)

I always offer myself as a sacrifice to the lotus-feet of the limitless Lord. I have developed so much love for the lotus-feet of the Lord in my heart that I cannot forsake them and seek the support elsewhere. (1)

The persons, who recite the Lord's True Name with their tongues, burn all their afflictions, hurdles, filth of sins and vicious thoughts of the mind. They have infact boarded the boat of safety through the company of the holy saints which could enable us to cross this ocean successfully. They have thus taken the support of the saints. They have attained salvation by casting away the fear (of death) by crossing this ocean of life. (2)

The saints have got this pure and (simple) true nature that they have handed over the cord of their love in the hands of the Lord and thus they have merged with the formless Lord by getting rid of their vicious thoughts and sinful actions. (3)

O Brother ! We are wonder-struck by perceiving a glimpse of the wonderful Lord and enjoy the eternal bliss by partaking this nectar (of True Name). Then we do not pass through the cycle of births and deaths and falter therein, as the Lord now abides within us. (4)

The persons, who have remembered (and worshipped) the Lord, the ocean of virtues, are not thrown into hell and they never see the Yama, (the god of death) with their eyes. They are now enamoured by the Lord, who is imperishable, by listening to the Guru's Word. (5)

The Lord is the warrior-protector of all those persons, who have sought His support. The Lord is our benefactor and under the control of His saints, engaged in His worship. Even Vedas have not known the secrets of the Lord as such the Munis (mendicants) even are engaged in the service of the Lord daily. (6)

The Lord casts away the ills and sufferings of the helpless persons, but His worship and service is rather difficult to perform. That is why no one appreciates or realises the mode of functioning of the Lord, as He is pervading everywhere, in oceans, lands and skies being omni-present. (7)

O True Master ! I salute You a million times (a number. of times) and have presented myself in the Lord's presence, being fed up from all other sides. O Lord ! May I be bestowed with the dust of the holy saints and humility! O Nanak ! May the Lord bless us with His benèdictions and fulfil our dreams through His Grace and benevolence! (8-1)

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

Bilawal Mahala - 5 (*Prabh janam maran nivar...*)

ਪ੍ਰਭ ਜਨਮ ਮਰਨ ਨਿਵਾਰਿ ॥ ਹਾਰਿ ਪਰਿਓ
ਦੁਆਰਿ ॥ ਗਹਿ ਚਰਨ ਸਾਧੂ ਸੰਗ ॥ ਮਨ
ਮਿਸਟ ਹਰਿ ਹਰਿ ਰੰਗ ॥ ਕਰਿ ਦਇਆ ਲੇਹੁ
ਲੜਿ ਲਾਇ ॥ ਨਾਨਕਾ ਨਾਮੁ ਧਿਆਇ ॥ ੧
॥ ਦੀਨਾ ਨਾਥ ਦਇਆਲ ਮੇਰੇ ਸੁਆਮੀ ਦੀਨਾ
ਨਾਥ ਦਇਆਲ ॥ ਜਾਚਉ ਸੰਤ ਰਵਾਲ ॥ ੧
॥ ਰਹਾਉ ॥ ਸੰਸਾਰੁ ਬਿਖਿਆ ਕੂਪ ॥ ਤਮ
ਅਗਿਆਨ ਮੋਹਤ ਘੂਪ ॥ ਗਹਿ ਭੁਜਾ ਪ੍ਰਭ
ਜੀ ਲੇਹੁ ॥ ਹਰਿ ਨਾਮੁ ਅਪੁਨਾ ਦੇਹੁ ॥ ਪ੍ਰਭ
ਤੁਝ ਬਿਨਾ ਨਹੀ ਠਾਉ ॥ ਨਾਨਕਾ ਬਲਿ ਬਲਿ
ਜਾਉ ॥ ੨ ॥ ਲੋਭਿ ਮੋਹਿ ਬਾਧੀ ਦੇਹ ॥ ਬਿਨੁ
ਭਜਨ ਹੋਵਤ ਖੋਹ ॥ ਜਮਦੂਤ ਮਹਾ ਭਇਆਨ
॥ ਚਿਤ ਗੁਪਤ ਕਰਮਹਿ ਜਾਨ ॥ ਦਿਨੁ ਰੈਨਿ
ਸਾਖਿ ਸੁਨਾਇ ॥ ਨਾਨਕਾ ਹਰਿ ਸਰਨਾਇ ॥
੩ ॥ ਭੈ ਭੰਜਨਾ ਮੁਰਾਰਿ ॥ ਕਰਿ ਦਇਆ
ਪਤਿਤ ਉਧਾਰਿ ॥ ਮੇਰੇ ਦੇਖ ਗਨੇ ਨ ਜਾਹਿ ॥
ਹਰਿ ਬਿਨਾ ਕਤਹਿ ਸਮਾਹਿ ॥ ਗਹਿ ਓਟ
ਚਿਤਵੀ ਨਾਥ ॥ ਨਾਨਕਾ ਦੇ ਰਖੁ ਹਾਥ ॥ ੪ ॥
ਹਰਿ ਗੁਣ ਨਿਧੇ ਗੋਪਾਲ ॥ ਸਰਬ ਘਟ
ਪ੍ਰਤਿਪਾਲ ॥ ਮਨਿ ਪ੍ਰੀਤਿ ਦਰਸਨ ਪਿਆਸ ॥
ਗੋਬਿੰਦ ਪੂਰਨ ਆਸ ॥ ਇਕ ਨਿਮਖ ਰਹਨੁ ਨ
ਜਾਇ ॥ ਵਡ ਭਾਗਿ ਨਾਨਕ ਪਾਇ ॥ ੫ ॥
ਪ੍ਰਭ ਤੁਝ ਬਿਨਾ ਨਹੀ ਹੋਰ ॥ ਮਨਿ ਪ੍ਰੀਤਿ ਚੰਦ

O Lord ! May You relieve me of all the afflictions and sufferings of the cycle of births and deaths as I have taken shelter at Your lotus-feet, having tired myself out with other efforts ! O Lord ! Now I have sought Your support by joining the company of the holy saints. O True Master ! I have been enamoured with the sweet and loving nectar of Your True Name (in my heart). Now I would solicit You to merge me with Yourself through Your Grace. O Nanak ! May the Lord bestow His Grace on me so that I could recite Your True Name all the time ! (1)

O True Master of the helpless (and poor) people ! O Lord-benefactor ! I am only seeking the dust of the lotus-feet of Your holy saints. (Pause-1)

O Lord ! This world is like a well of vices and sinful actions, as such I have sought refuge at Your lotus-feet completely worn-out (with my efforts). O True Master ! I am engrossed and labouring in the utter darkness of ignorance, and my only prayer to You is to protect me now by giving Your helping hand in this darkness, and bless me with Your True Name. O Lord ! Without Your True Name I do not find any other support. O Nanak ! I would sacrifice myself to the Lord. (2)

This body of ours is engrossed in the vices of greed and worldly attachment and this body is finally reduced to dust without the support of the Lord's worship. The Yama (god of death) is very frightening and (the assistants of Dharam Raj) Chitra & Gupt are watching all our actions (and keep an account). O Nanak ! Chitra & Gupt (the assistants) relate the account as witnesses of our actions day and night. O True Master ! We have now sought Your support. (3)

O Lord, Killer of the demon Mur and Destroyer of the fear-complex ! May You bestow Your Grace on this sinner and bless me with Your Protection ! O True Master ! My failings and defects are beyond any count. Where do we go with our complaints except to You, as no one else cares for us ? O True Master ! I always recite True Name with Your support only. O Nanak ! May the Lord protect us by giving His helping hand ! (4)

O True Master ! You are the fountain-head of all the worldly treasures, and are sustaining all the beings. My heart is always pining for getting a glimpse of Your Vision. O Lord ! May You fulfil all our hopes and desires ! O Nanak ! I cannot live (feel alive) for a moment even without the support of the Lord. But it is only the few fortunate ones, pre-destined by the Lord's Will, who have attained You. (5)

O True Master ! There is none else as dear to me as Yourself just as Chakor (bird) has developed the love for the moon, or the fish has got the love for water, or the black wasp has no separate

ਚਕੋਰ ॥ ਜਿਉ ਮੀਨ ਜਲ ਸਿਉ ਹੇਤੁ ॥ ਅਲਿ
ਕਮਲ ਭਿੰਨੁ ਨ ਭੇਤੁ ॥ ਜਿਉ ਚਕਵੀ ਸੂਰਜ
ਆਸ ॥ ਨਾਨਕ ਚਰਨ ਪਿਆਸ ॥ ੬ ॥ ਜਿਉ
ਤਰੁਨਿ ਭਰਤ ਪਰਾਨ ॥ ਜਿਉ ਲੋਭੀਐ ਧਨੁ
ਦਾਨੁ ॥ ਜਿਉ ਦੂਧ ਜਲਹਿ ਸੰਜੋਗੁ ॥ ਜਿਉ
ਮਹਾ ਖੁਆਰਥ ਭੋਗੁ ॥ ਜਿਉ ਮਾਤ ਪੂਤਰਿ
ਹੇਤੁ ॥ ਹਰਿ ਸਿਮਰਿ ਨਾਨਕ ਨੇਤ ॥ ੭ ॥
ਜਿਉ ਦੀਪ ਪਤਨ ਪਤੰਗ ॥ ਜਿਉ ਚੋਰੁ ਹਿਰਤ
ਨਿਸੰਗ ॥ ਮੈਗਲਹਿ ਕਾਮੈ ਬੰਧੁ ॥ ਜਿਉ ਗ੍ਰਸਤ
ਬਿਖਈ ਧੰਧੁ ॥ ਜਿਉ ਜੂਆਰ ਬਿਸਨੁ ਨ ਜਾਇ
॥ ਹਰਿ ਨਾਨਕ ਇਹੁ ਮਨੁ ਲਾਇ ॥ ੮ ॥
ਕੁਰੰਕ ਨਾਦੈ ਨੇਹੁ ॥ ਚਾੜ੍ਹਕੁ ਚਾਹਤ ਮੇਹੁ ॥
ਜਨ ਜੀਵਨਾ ਸਤਸੰਗਿ ॥ ਗੋਬਿਦੁ ਭਜਨਾ ਰੰਗਿ
॥ ਰਸਨਾ ਬਖਾਨੈ ਨਾਮੁ ॥ ਨਾਨਕ ਦਰਸਨ
ਦਾਨੁ ॥ ੯ ॥ ਗੁਨ ਗਾਇ ਸੁਨਿ ਲਿਖਿ ਦੇਇ
॥ ਸੋ ਸਰਬ ਫਲ ਹਰਿ ਲੇਇ ॥ ਕੁਲ ਸਮੂਹ
ਕਰਤ ਉਧਾਰੁ ॥ ਸੰਸਾਰੁ ਉਤਰਸਿ ਪਾਰਿ ॥
ਹਰਿ ਚਰਨ ਬੋਹਿਥ ਤਾਹਿ ॥ ਮਿਲਿ ਸਾਧਸੰਗਿ
ਜਸੁ ਗਾਹਿ ॥ ਹਰਿ ਪੈਜ ਰਖੈ ਮੁਰਾਰਿ ॥ ਹਰਿ
ਨਾਨਕ ਸਰਨਿ ਦੁਆਰਿ ॥ ੧੦ ॥ ੨ ॥
ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ਥਿਤੀ ਘਰੁ ੧੦
ਜਤਿ ੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਏਕਮ ਏਕੰਕਾਰੁ ਨਿਰਾਲਾ ॥ ਅਮਰੁ ਅਜੋਨੀ
ਜਾਤਿ ਨ ਜਾਲਾ ॥ ਅਗਮ ਅਗੋਚਰੁ ਰੂਪੁ ਨ

and distinct existence except with the lotus-flower, having developed love for it. Similarly the Chakor (bird) always hopes for a glimpse of the sun. O Nanak ! We are always longing (having the thirst) for the lotus-feet of the Lord. (6)

Just as the wife has developed extreme love (loves her spouse more than her life) for her spouse or a greedy person develops love for the wealth. Similarly the milk has inculcated love for water or a hungry person craves for food and a mother develops unending love for her child (son). O Nanak ! I always recite the Lord's True Name, having developed similar extreme love for the Lord. (7)

The wasp has developed so much love for the lamp that it destroys itself in its love or a thief longs for claiming someone else's possessions and wealth without any hesitation. Similarly the male elephant, seeing a paper female elephant, gets caught in a pit due to his sexual desires and suffers with his bondage or a householder remains engrossed in the love of vicious and sinful actions. Just as a gambler does not leave his habit of gambling (and is always dying for a gambler's game) O Nanak ! I have developed a similar craze and love for the Lord in my heart. (8)

Just as a deer has developed love for the hunter's drum (and gets caught in his craze) or the papiya (toad) longs with love for a rain-drop. Similarly the devotees (slaves) have developed love for the company of the holy saints. O Lord-Gobind ! The saints are always immersed in Your worship, having developed extreme love for You. O Nanak ! We are always engaged in singing the praises (by reciting True Name) of the Lord with our tongues. O True Master! May You bless me with the boon of perceiving Your glimpse with my eyes. (9)

The person, who sings or listens to the praises of the Lord or writes about the Lord's Greatness (for others), attains all the four treasures of duty, wealth, pleasures and salvation, thus he helps all his family members (clan) towards attaining salvation and crosses this ocean of life successfully. Then the person gains the support of the lotus-feet of the Lord as a ship of safety, who sings the praises of the Lord in the company of the holy saints. O Nanak ! The True Master, destroyer of the demon of egoism, always protects the honour of His holy saints. I have thus taken (refuge at) the support of (the company of) holy saints of the Lord. (To unite with Him). (10-2)

Bilawal Mahala - 1 Thiti Ghar - 10 Ja't Ik onkar satgur prasad (Ekam ekankar nirala.....)

"By the Grace of the One Lord-Sublime, attainable through the Guru's guidance."

This sermon, based on the first day of the phases of the moon, was given as a part of the Guru's teachings. The True Master of

ਰੋਖਿਆ ॥ ਖੋਜਤ ਖੋਜਤ ਘਟਿ ਘਟਿ ਦੇਖਿਆ
 ॥ ਜੋ ਦੇਖਿ ਦਿਖਾਵੈ ਤਿਸ ਕਉ ਬਲਿ ਜਾਈ ॥
 ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਈ ॥ ੧ ॥
 ਕਿਆ ਜਪੁ ਜਾਪਉ ਬਿਨੁ ਜਗਦੀਸੈ ॥ ਗੁਰ ਕੈ
 ਸਬਦਿ ਮਹਲੁ ਘਰੁ ਦੀਸੈ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਦੂਜੈ ਭਾਇ ਲਗੇ ਪਛਤਾਣੇ ॥ ਜਮ ਦਰਿ ਬਾਧੇ
 ਆਵਣ ਜਾਣੇ ॥ ਕਿਆ ਲੈ ਆਵਹਿ ਕਿਆ ਲੇ
 ਜਾਹਿ ॥ ਸਿਰਿ ਜਮਕਾਲੁ ਸਿ ਚੋਟਾ ਖਾਹਿ ॥
 ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਛੂਟਸਿ ਕੋਇ ॥ ਪਾਖੰਡਿ
 ਕੀਨੈ ਮੁਕਤਿ ਨ ਹੋਇ ॥ ੨ ॥ ਆਪੇ ਸਚੁ
 ਕੀਆ ਕਰ ਜੋੜਿ ॥ ਅੰਡਜ ਫੋੜਿ ਜੋੜਿ ਵਿਛੋੜਿ
 ॥ ਧਰਤਿ ਅਕਾਸੁ ਕੀਏ ਬੈਸਣ ਕਉ ਥਾਉ ॥
 ਰਾਤਿ ਦਿਨੰਤੁ ਕੀਏ ਭਉ ਭਾਉ ॥ ਜਿਨਿ ਕੀਏ
 ਕਰਿ ਵੇਖਣਹਾਰਾ ॥ ਅਵਰੁ ਨ ਦੂਜਾ
 ਸਿਰਜਣਹਾਰਾ ॥ ੩ ॥ ਤ੍ਰਿਤੀਆ ਬ੍ਰਹਮਾ ਬਿਸਨੁ
 ਮਹੇਸਾ ॥ ਦੇਵੀ ਦੇਵ ਉਪਾਏ ਵੇਸਾ ॥ ਜੋਤੀ
 ਜਾਤੀ ਗਣਤ ਨ ਆਵੈ ॥ ਜਿਨਿ ਸਾਜੀ ਸੇ
 ਕੀਮਤਿ ਪਾਵੈ ॥ ਕੀਮਤਿ ਪਾਇ ਰਹਿਆ
 ਭਰਪੂਰਿ ॥ ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ ਆਖਾ ਦੂਰਿ ॥ ੪
 ॥ ਚਉਥਿ ਉਪਾਏ ਚਾਰੇ ਬੇਦਾ ॥ ਖਾਣੀ ਚਾਰੇ
 ਬਾਣੀ ਭੇਦਾ ॥ ਅਸਟ ਦਸਾ ਖਟੁ ਤੀਨਿ ਉਪਾਏ
 ॥ ਸੇ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ॥ ਤੀਨਿ ਸਮਾਵੈ

the whole world is completely distinct and aloof from the rest of the world. He is immortal and free from the cycle of births and deaths, and is not covered by the considerations of castes. The Lord, without any form or symbols, is beyond our comprehension and remains hidden (from us). While trying to search and seek the Lord, it is realised that the Lord is all-pervasive, pervading all the bodies (beings). I would offer myself as a sacrifice to the person, who has himself perceived a glimpse of the Lord and then enables other Sikhs to have His glimpse. We could attain the highest state of bliss and equipoise through the Grace of the Guru. (1)

O Brother ! Apart from the True Master, whom else could we worship and meditate on ? Infact, the Lord could be perceived within our innerselves (within the heart) through the Guru's guidance (teachings). The persons, who are engrossed in the love of some other power apart from the Lord due to their dual-mindedness, finally repent (at their mistake). They are punished by the Yama at His gates (in the hell) and undergo the torture of the cycle of births and deaths. The person, comes to this world with (what) no possessions, and finally leaves this world with what attainments, (without anything), rather he faces the onslaughts of the Yama on his head. O Brother ! No one could ever escape the punishment of the Yama except by following the Guru's guidance, (Guru's teachings) as with our formal rituals we could never attain salvation. (2)

The True Master has created this Universe with His might and Greatness, just as an egg is formed by combining first and then it gets separated by breaking it. Then He has created the Earth and the sky, for the beings to function, and the fourteen countries have been created as an embodiment of the Lord. Then He has created days and nights for the beings to function comfortably alongwith the fear and love (wonder-awe) of the Lord. The Lord then sustains all the beings after creating them, as there is no other creator of the world except the Lord. (3)

The Lord has created the three gods i.e. Brahma, Vishnu and Shiva, alongwith many other gods and goddesses of different styles. Then the Lord has created many castes as the embodiment of the Prime-soul, which are limitless in number and beyond count. The Lord alone could evaluate His creation of the Universe, knowing the reward for good and evil doings. Furthermore He is pervading all the beings after evaluating them. When the Lord is present in all the beings and forms and pervades everywhere, then how could we talk of the proximity (nearness) or distance of the Lord from all. (4)

(O Lord !) Then You have produced the four Vedas Yourself or created the persons who have written these Vedas. The Lord

ਚਉਥੈ ਵਾਸਾ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਹਮ ਤਾ ਕੇ
ਦਾਸਾ ॥ ੫ ॥ ਪੰਚਮੀ ਪੰਚ ਭੂਤ ਬੋਤਾਲਾ ॥
ਆਪਿ ਅਗੋਚਰੁ ਪੁਰਖੁ ਨਿਰਾਲਾ ॥ ਇਕਿ ਭ੍ਰਮਿ
ਭੂਖੇ ਮੋਹ ਪਿਆਸੇ ॥ ਇਕਿ ਰਸੁ ਚਾਖਿ ਸਬਦਿ
ਤ੍ਰਿਪਤਾਸੇ ॥ ਇਕਿ ਗੰਗਿ ਰਾਤੇ ਇਕਿ ਮਰਿ
ਧੂਰਿ ॥ ਇਕਿ ਦਰਿ ਘਰਿ ਸਾਚੈ ਦੇਖਿ ਹਦੂਰਿ
॥ ੬ ॥ ਝੁਠੇ ਕਉ ਨਾਹੀ ਪਤਿ ਨਾਉ ॥ ਕਬਹੂ
ਨ ਸੂਚਾ ਕਾਲਾ ਕਾਉ ॥ ਪਿੰਜਰਿ ਪੰਖੀ ਬੰਧਿਆ
ਕੋਇ ॥ ਛੋਰੀ ਭਰਮੈ ਮੁਕਤਿ ਨ ਹੋਇ ॥ ਤਉ
ਛੂਟੈ ਜਾ ਖਸਮੁ ਛਡਾਏ ॥ ਗੁਰਮਤਿ ਮੇਲੇ
ਭਗਤਿ ਦ੍ਰਿੜਾਏ ॥ ੭ ॥ ਖਸਟੀ ਖਟੁ ਦਰਸਨ
ਪ੍ਰਭ ਸਾਜੇ ॥ ਅਨਹਦ ਸਬਦੁ ਨਿਰਾਲਾ ਵਾਜੇ
॥ ਜੇ ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਮਹਲਿ ਬੁਲਾਵੈ ॥ ਸਬਦੇ
ਭੇਦੇ ਤਉ ਪਤਿ ਪਾਵੈ ॥ ਕਰਿ ਕਰਿ ਵੇਸ ਖਪਹਿ
ਜਲਿ ਜਾਵਹਿ ॥ ਸਾਚੈ ਸਾਚੇ ਸਾਚਿ ਸਮਾਵਹਿ
॥ ੮ ॥ ਸਪਤਮੀ ਸਤੁ ਸੰਤੋਖੁ ਸਰੀਰਿ ॥ ਸਾਤ
ਸਮੁੰਦ ਭਰੇ ਨਿਰਮਲ ਨੀਰਿ ॥ ਮਜਨੁ ਸੀਲੁ
ਸਚੁ ਰਿਦੈ ਵੀਚਾਰਿ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਪਾਵੈ
ਸਭਿ ਪਾਰਿ ॥ ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਉ ਭਾਇ
॥ ਸਚੁ ਨੀਸਾਣੈ ਠਾਕ ਨ ਪਾਇ ॥ ੯ ॥
ਅਸਟਮੀ ਅਸਟ ਸਿਧਿ ਬੁਧਿ ਸਾਧੈ ॥ ਸਚੁ
ਨਿਹਕੇਵਲੁ ਕਰਮਿ ਅਰਾਧੈ ॥ ਪਉਣੁ ਪਾਣੀ

has created the four sources (of creation) and four languages (of the world) with a slight variation in various things. The Lord has created the eighteen puranas, Six Shastras and the three-pronged Maya (worldly falsehood) and with the help of these factors, He has created this universe. But the secret of all this creation is understood and realised by those persons, whom the Lord Himself has enabled to appreciate. O Nanak ! We are the slaves (devotees) of the Guru-minded person, who rises above the considerations of the three-pronged Maya and attains the fourth highest state of Equipoise and bliss of life, so that He could guide us also with His teachings and guidance. (5)

O Brother ! This body, constituted with the combination of the five elements, has become filthy, foolish, and devilish by being engrossed in vicious thoughts and sinful actions. The Lord, however, remains hidden from others by being aloof and distinct. Some persons are always (wandering) engrossed in whims, burning in the fire of worldly desires (hungry for worldly possessions) and worldly pleasures, satiated by partaking the nectar of True Name through the Guru's Word. Some others are imbued with the love of the Lord and are reduced to dust without the support and guidance of the True Name. There are some other Guru-minded persons (imbued, with the love of Lord in the heart) perceive the Lord within their hearts practically, being omni-present. (6)

O Brother ! The faithless person does not attain status and True Name just as a black crow cannot become white (pure and true) or a bird caught in cage is suffering and moves around within the holed cage (with openings) without getting freedom from this cage. Similarly this man is caught in the cage of ignorance like a bird, the holes are like the service of the elders, and the service of the Guru is like freedom. The man finds freedom from this bondage only when the Lord enables him to attain freedom, and the Lord unites him with Himself by following the Guru's teachings and worship. (7)

The Lord has created six types of Yogis and mendicants but He Himself is always seen pervading aloof from all these. (The all-pervasive music is heard all over). Whenever it pleases the Lord, He calls this man in His presence. This man attains the Lord when he follows the Guru's Word, but without the Guru's guidance, he suffers donning various forms of life and burns in the fire of egoism. But the men, having attained the True Name and true virtues, get merged with the True Lord. (8)

The seventh phase represents Truth and patience like qualities being practised, as all the seven seas of five senses alongwith mind and intelligence are filled with the pure waters of the Lord's praises. They are bathing in the virtue of celibacy and meditate on the

ਅਗਨੀ ਬਿਸਰਾਉ ॥ ਤਹੀ ਨਿਰੰਜਨੁ ਸਾਚੇ ਨਾਉ
॥ ਤਿਸੁ ਮਹਿ ਮਨੂਆ ਰਹਿਆ ਲਿਵ ਲਾਇ ॥
ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਕਾਲੁ ਨ ਖਾਇ ॥ ੧੦ ॥
ਨਾਉ ਨਉਮੀ ਨਵੇ ਨਾਥ ਨਵ ਖੰਡਾ ॥ ਘਟਿ
ਘਟਿ ਨਾਥੁ ਮਹਾ ਬਲਵੰਡਾ ॥ ਆਈ ਪ੍ਰਤਾ
ਇਹੁ ਜਗੁ ਸਾਰਾ ॥ ਪ੍ਰਭ ਆਦੇਸੁ ਆਦਿ
ਰਖਵਾਰਾ ॥ ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਗੁ ॥
ਓਹੁ ਅਪਰੰਪਰੁ ਕਰਣੈ ਜੋਗੁ ॥ ੧੧ ॥ ਦਸਮੀ
ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ॥ ਅਨਦਿਨੁ ਮਜਨੁ ਸਚਾ
ਗੁਣ ਗਿਆਨੁ ॥ ਸਚਿ ਮੈਲੁ ਨ ਲਾਗੈ ਕ੍ਰਮੁ
ਭਉ ਭਾਗੈ ॥ ਬਿਲਮੁ ਨ ਭੂਟਸਿ ਕਾਚੈ ਤਾਗੈ
॥ ਜਿਉ ਤਾਗਾ ਜਗੁ ਏਵੈ ਜਾਣਹੁ ॥ ਅਸਥਿਰੁ
ਚੀਤੁ ਸਾਚਿ ਰੰਗੁ ਮਾਣਹੁ ॥ ੧੨ ॥ ਏਕਾਦਸੀ
ਇਕੁ ਰਿਦੈ ਵਸਾਵੈ ॥ ਹਿੰਸਾ ਮਮਤਾ ਮੋਹੁ ਚੁਕਾਵੈ
ਫਲੁ ਪਾਵੈ ਬ੍ਰਤੁ ਆਤਮ ਚੀਨੈ ॥ ਪਾਖੰਡਿ ਰਾਚਿ
ਤਤੁ ਨਹੀ ਬੀਨੈ ॥ ਨਿਰਮਲੁ ਨਿਰਾਹਾਰੁ
ਨਿਹਕੇਵਲੁ ॥ ਸੂਚੈ ਸਾਚੇ ਨਾ ਲਾਗੈ ਮਲੁ ॥
੧੩ ॥ ਜਹ ਦੇਖਉ ਤਹ ਏਕੈ ਏਕਾ ॥ ਹੋਰਿ
ਜੀਅ ਉਪਾਏ ਵੇਕੋ ਵੇਕਾ ॥ ਫਲੋਹਾਰ ਕੀਏ
ਫਲੁ ਜਾਇ ॥ ਰਸ ਕਸ ਖਾਏ ਸਾਚੁ ਗਵਾਇ ॥
ਕੂੜੈ ਲਾਲਚਿ ਲਪਟੈ ਲਪਟਾਇ ॥ ਛੂਟੈ
ਗੁਰਮੁਖਿ ਸਾਚੁ ਕਮਾਇ ॥ ੧੪ ॥ ਦੁਆਦਸਿ

Lord within their hearts, and unite with the Lord, who is beyond our comprehension, through the Guru's guidance. They have a pure mind and like to speak the Truth only and are in the possession of a permit of True Name for entrance to the Lord's presence without any hindrance. (9)

Such persons attain the eight occult powers, which purify the mind and carry out certain functions to purify the heart. The persons, who have forsaken the three-pronged Maya (lust for power, greed and peace) like the air, water and fire, have inculcated the love of the Lord's True Name in the heart. They are imbued with the love of the Lord's True Name. O Nanak ! Such persons are not destroyed by the god of death. (10)

The Lord's True Name which is pervading all the nine (khands) worlds (countries) or nine Naths, (is all powerful, being the sustainer of all the beings. We salute the Lord, whose purity is prevalent all over the world, and is the beginning (fountain-head) of all and the protector of the whole world. He has existed during the three ages (past, present and future), and He is capable of controlling everything (being the cause and effect) and is limitless, without any end. (11)

On the Tenth phase of the Moon, let us recite True Name and bathe at holy places, and the true bath consists of meditating on the Lord's virtues and praises day and night. By practising Truth we do not become impure and the fear alongwith afflictions is cast away. This world should be considered like a tender thread, which is perishable without delay (like the tender thread). However we should enjoy the bliss of Truth by reciting True Name. (12)

Instead of keeping the fast on the first day of New Moon, we should inculcate the love of the Lord in the heart by casting away the vices of violence (killing others), worldly attachments and worldly love. The True reward of the fast would be attained by controlling one's mind and then attaining self-realisation. However, this man never realises Truth, being engrossed in formal rituals and practices of unreal (showing off) types. The Lord-sublime is perfect, without taking any food, whosoever has purified himself by realising the True Lord, are not rendered impure with the filth of ignorance. ((13)

Wherever I look around, I find the same Lord-supreme pervading everywhere, though He has created many beings in different forms, shapes and hues. We lose the reward of knowledge by indulging in vicious or sinful actions and desiring for the reward of our own good actions. The faithless persons, by enjoying worldly pleasures, have lost the taste of Lord's True Name and its bliss. Such persons are always engrossed in false greed alongwith others, whereas the Guru-minded persons by practising Truth, have been

ਮੁਦ੍ਰਾ ਮਨੁ ਅਉਧੁਤਾ ॥ ਅਹਿਨਿਸਿ ਜਾਗਹਿ
ਕਬਹਿ ਨ ਸੂਤਾ ॥ ਜਾਗਤੁ ਜਾਗਿ ਰਹੈ ਲਿਵ
ਲਾਇ ॥ ਗੁਰ ਪਰਚੈ ਤਿਸੁ ਕਾਲੁ ਨ ਖਾਇ ॥
ਅਤੀਤ ਭਏ ਮਾਰੇ ਬੈਰਾਈ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ
ਤਹ ਲਿਵ ਲਾਈ ॥ ੧੫ ॥ ਦੁਆਦਸੀ ਦਇਆ
ਦਾਨੁ ਕਰਿ ਜਾਣੈ ॥ ਬਾਹਰਿ ਜਾਤੇ ਭੀਤਰਿ
ਆਣੈ ॥ ਬਰਤੀ ਬਰਤ ਰਹੈ ਨਿਰਕਾਮ ॥ ਅਜਪਾ
ਜਾਪੁ ਜਪੈ ਮੁਖਿ ਨਾਮ ॥ ਤੀਨਿ ਭਵਣ ਮਹਿ
ਏਕੇ ਜਾਣੈ ॥ ਸਭਿ ਸੁਚਿ ਸੰਜਮ ਸਾਚੁ ਪਛਾਣੈ
॥ ੧੬ ॥ ਤੇਰਸਿ ਤਰਵਰ ਸਮੁਦ ਕਨਾਰੈ ॥
ਅੰਮ੍ਰਿਤੁ ਮੂਲੁ ਸਿਖਰਿ ਲਿਵ ਤਾਰੈ ॥ ਡਰ ਡਰਿ
ਮਰੈ ਨ ਬੁਝੈ ਕੋਇ ॥ ਨਿਡਰੁ ਬੁਝਿ ਮਰੈ ਪਤਿ
ਖੋਇ ॥ ਡਰ ਮਹਿ ਘਰੁ ਘਰ ਮਹਿ ਡਰੁ ਜਾਣੈ
॥ ਤਖਤਿ ਨਿਵਾਸੁ ਸਚੁ ਮਨਿ ਭਾਣੈ ॥ ੧੭ ॥
ਚਉਦਸਿ ਚਉਥੇ ਥਾਵਹਿ ਲਹਿ ਪਾਵੈ ॥ ਰਾਜਸ
ਤਾਮਸ ਸਤ ਕਾਲ ਸਮਾਵੈ ॥ ਸਸੀਅਰ ਕੈ ਘਰਿ
ਸੂਰੁ ਸਮਾਵੈ ॥ ਜੋਗ ਜੁਗਤਿ ਕੀ ਕੀਮਤਿ ਪਾਵੈ
॥ ਚਉਦਸਿ ਭਵਨ ਪਾਤਾਲ ਸਮਾਏ ॥ ਖੰਡ
ਬ੍ਰਹਮੰਡ ਰਹਿਆ ਲਿਵ ਲਾਏ ॥ ੧੮ ॥
ਅਮਾਵਸਿਆ ਚੰਦੁ ਗੁਪਤੁ ਗੈਣਾਰਿ ॥ ਬੂਝੁ
ਗਿਆਨੀ ਸਬਦੁ ਬੀਚਾਰਿ ॥ ਸਸੀਅਰੁ ਤਗਨਿ
ਜੋਤਿ ਤਿਹੁ ਲੇਈ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਕਰਤਾ

emancipated from the love of vicious thoughts or sinful actions. (14)

The ten senses alongwith the mind and intelligence have been controlled by some persons who have purified their hearts. They have been awakened with the help of knowledge day and night and never sleep in the slumber of ignorance. Such persons always are awakened with knowledge, who have developed the love of the Lord. Moreover, the god of death does not pester the persons, whose mind and other senses are satisfied with the Guru's guidance. They remain aloof from the rest of the world, having (destroyed) cast away all the enemies like sexual desires.

O Nanak ! They are imbued with the love of the Lord. (15)

O Brother ! On the second day of the New Moon, try to develop mercy and control the wandering mind from going astray. Thus such a person, keeping a fast or controlling the mind remains immersed in the Lord. The person, who recites True Name of the Lord, finds the Lord pervading all the three worlds by meditating on the Lord. When one realises the True Master, one acquires all the virtues like Truth or a disciplined life. (16)

If there were a tree standing on the (brink) beach of an ocean, then its life is not ensured as to how long it would stay there. The True Master, the fountain-head of all, and the Lord Almighty could enable us to cross this ocean of life successfully by inculcating His love in the heart. The holy saints, developing (regard) fear of the Lord, lead a life of humility like a dead person and never get drowned in this ocean of life. However, the persons, fearless of the Lord, without His love and regard, finally get drowned in this ocean by being dishonoured and losing their prestige. The persons, who inculcate the love of the Lord, with fear of the Lord within, and having regard for the Lord in the heart, are loved by the Lord and finally get merged with Him. (17)

The person, who attains the fourth state of bliss and equipoise (where the mind stabilises attains the Lord in the state of equipoise, and rises above the three-pronged Maya (worldly falsehood) and the three times (ages) of past, present and future considering them as false and unreal. The person, who develops the light of the (Sun) knowledge in the peaceful mind, like the moon, finally realises the value of Yoga, for uniting with the Lord. He then meditates on the Lord, who is pervading all the fourteen worlds and the various khand (regions). (18)

The moon of the Lord is rising within the sky of the heart in the dark night of the new moon. O learned person ! Let us attain the Lord by meditating on the Guru's Word (teachings) with love and devotion. The Lord's light is shining like the moon in the skies of the three worlds as the Lord watches Himself after creating this worldly drama. The persons, who perceive the Lord through the

ਸੋਈ ॥ ਗੁਰ ਤੇ ਦੀਸੈ ਸੇ ਤਿਸ ਹੀ ਮਾਹਿ ॥
 ਮਨਮੁਖਿ ਭੂਲੇ ਆਵਹਿ ਜਾਹਿ ॥ ੧੯ ॥ ਘਰੁ
 ਦਰੁ ਬਾਪਿ ਬਿਰੁ ਬਾਨਿ ਸੁਹਾਵੈ ॥ ਆਪੁ ਪਛਾਣੈ
 ਜਾ ਸਤਿਗੁਰੁ ਪਾਵੈ ॥ ਜਹ ਆਸਾ ਤਹ ਬਿਨਸਿ
 ਬਿਨਾਸਾ ॥ ਫੂਟੈ ਖਪਰੁ ਦੁਬਿਧਾ ਮਨਸਾ ॥
 ਮਮਤਾ ਜਾਲ ਤੇ ਰਹੈ ਉਦਾਸਾ ॥ ਪ੍ਰਣਵਤਿ
 ਨਾਨਕ ਹਮ ਤਾ ਕੇ ਦਾਸਾ ॥ ੨੦ ॥ ੧ ॥
 ਬਿਲਾਵਲੁ ਮਹਲਾ ੩ ਵਾਰ ਸਤ ਘਰੁ
 ੧੦ ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਆਦਿਤ ਵਾਰਿ ਆਦਿ ਪੁਰਖੁ ਹੈ ਸੋਈ ॥ ਆਪੇ
 ਵਰਤੈ ਅਵਰੁ ਨ ਕੋਈ ॥ ਓਤਿ ਪੋਤਿ ਜਗੁ
 ਰਹਿਆ ਪਰੋਈ ॥ ਆਪੇ ਕਰਤਾ ਕਰੈ ਸੁ ਹੋਈ
 ॥ ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥ ਗੁਰਮੁਖਿ
 ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥ ੧ ॥ ਹਿਰਦੈ ਜਪਨੀ
 ਜਪਉ ਗੁਣਤਾਸਾ ॥ ਹਰਿ ਅਗਮ ਅਗੋਚਰੁ
 ਅਪਰੰਪਰ ਸੁਆਮੀ ਜਨ ਪਗਿ ਲਗਿ ਧਿਆਵਉ
 ਹੋਇ ਦਾਸਨਿ ਦਾਸਾ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਸੋਮਵਾਰਿ ਸਚਿ ਰਹਿਆ ਸਮਾਇ ॥ ਤਿਸ ਕੀ
 ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਆਖਿ ਆਖਿ ਰਹੈ
 ਸਭਿ ਲਿਵ ਲਾਇ ॥ ਜਿਸੁ ਦੇਵੈ ਤਿਸੁ ਪਲੈ
 ਪਾਇ ॥ ਅਗਮ ਅਗੋਚਰੁ ਲਖਿਆ ਨ ਜਾਇ
 ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਰਹਿਆ ਸਮਾਇ ॥ ੨
 ॥ ਮੰਗਲਿ ਮਾਇਆ ਮੋਹੁ ਉਪਾਇਆ ॥ ਆਪੇ
 ਸਿਰਿ ਸਿਰਿ ਧੰਧੈ ਲਾਇਆ ॥ ਆਪਿ ਬੁਝਾਏ
 ਸੋਈ ਬੂਝੈ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਦਰੁ ਘਰੁ ਸੂਝੈ ॥

Guru's guidance, have merged with the Lord, whereas the faithless persons suffer through the cycle of births and deaths, bereft of the Lord's love. (19)

The person, who has stabilised the mind within this body, gets acclaimed and honoured by attaining self-realisation and peace of mind. One realises his true self by uniting with the Guru, through His Grace. Where there was hope and desire, now he entertains no hopes and desires, being detached. Now he has got rid of his dual-mindedness and all other misgivings. Such a saint now remains devoid of worldly attachments.

O Nanak ! Our only prayer to the Lord is to accept us as the slave of the Guru-minded person, and we offer ourselves as a sacrifice to him. (20-1)

Bilawal Mahala - 3 Vaar Sat Ghar-10 Ik onkar satgur prasad (A'dit vaar a'ad purkh hai soiee...)

"By the Grace of the One Lord-Sublime, attainable through the Guru's guidance."

On a Sunday, the day devoted to the Sun, (the Guru gives His teachings) the Lord is the fountain-head of all, as He is pervading everywhere and there is no other power except Him. He is mingled with the world like the warp and woof (of the weaver) and He is the Lord-creator, and whatever happens is as per His dictates or Will. Whosoever is imbued with the Lord's love, enjoys the bliss of life, but this fact is realised by few Guru-minded persons only. (1)

O Brother ! Let us recite the Lord's True Name by meditating on the rosary of His praises and virtues in the heart, and recite the True Name of the Lord, who is limitless, beyond our reach and comprehension by taking the support of the lotus-feet of the slave of the slaves of the Lord. (Pause - 1)

For evaluating Monday (let us consider) the True Lord pervading everywhere (and all beings) equally and no one could really evaluate His Greatness; all those who have sung His praises, are immersed in His love with devotion. But the Guru's teachings are received by the person, who is blessed with it by the Lord's Grace. The limitless Lord is hidden from us and beyond our description or comprehension, (being unseen). But few persons through the Guru's guidance have realised His presence, pervading everywhere and all the beings. (2)

The Tuesday indicates that the Lord has created this universe by developing the love of (Maya) the worldly falsehood and then has engaged everyone in various avocations or functions. Only that person appreciates the Lord's secrets, who is made to realise it through the Guru's guidance. In fact, this man gains all the knowledge (of Lord's secrets) through the Guru's teachings alone,

ਪ੍ਰੇਮ ਭਗਤਿ ਕਰੇ ਲਿਵ ਲਾਇ ॥ ਹਉਮੈ ਮਮਤਾ
ਸਬਦਿ ਜਲਾਇ ॥ ੩ ॥ ਬੁਧਵਾਰਿ ਆਪੇ ਬੁਧਿ
ਸਾਰੁ ॥ ਗੁਰਮੁਖਿ ਕਰਣੀ ਸਬਦੁ ਵੀਚਾਰੁ ॥
ਨਾਮਿ ਰਤੇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥ ਹਰਿ ਗੁਣ
ਗਾਵੈ ਹਉਮੈ ਮਲੁ ਖੋਇ ॥ ਦਰਿ ਸਚੈ ਸਦ
ਸੋਭਾ ਪਾਏ ॥ ਨਾਮਿ ਰਤੇ ਗੁਰ ਸਬਦਿ ਸੁਹਾਏ
॥ ੪ ॥ ਲਾਹਾ ਨਾਮੁ ਪਾਏ ਗੁਰ ਦੁਆਰਿ ॥
ਆਪੇ ਦੇਵੈ ਦੇਵਣਹਾਰੁ ॥ ਜੋ ਦੇਵੈ ਤਿਸ ਕਉ
ਬਲਿ ਜਾਈਐ ॥ ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ
ਗਵਾਈਐ ॥ ਨਾਨਕ ਨਾਮੁ ਰਖਹੁ ਉਰ ਧਾਰਿ
॥ ਦੇਵਣਹਾਰੇ ਕਉ ਜੈਕਾਰੁ ॥ ੫ ॥ ਵੀਰਵਾਰਿ
ਵੀਰ ਭਰਮਿ ਭੁਲਾਏ ॥ ਪ੍ਰੇਤ ਭੂਤ ਸਭਿ ਦੂਜੈ
ਲਾਏ ॥ ਆਪਿ ਉਪਾਏ ਕਰਿ ਵੇਖੈ ਵੇਕਾ ॥
ਸਭਨਾ ਕਰਤੇ ਤੇਰੀ ਟੇਕਾ ॥ ਜੀਅ ਜੰਤ ਤੇਰੀ
ਸਰਣਾਈ ॥ ਸੇ ਮਿਲੈ ਜਿਸੁ ਲੈਹਿ ਮਿਲਾਈ ॥
੬ ॥ ਸ਼ੁਕ੍ਰਵਾਰਿ ਪ੍ਰਭੁ ਰਹਿਆ ਸਮਾਈ ॥ ਆਪਿ
ਉਪਾਇ ਸਭ ਕੀਮਤਿ ਪਾਈ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ
ਸੁ ਕਰੈ ਬੀਚਾਰੁ ॥ ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਹੈ ਕਾਰ
॥ ਵਰਤੁ ਨੇਮੁ ਨਿਤਾਪ੍ਰਤਿ ਪੂਜਾ ॥ ਬਿਨੁ ਬੁਝੈ
ਸਭੁ ਭਾਉ ਹੈ ਦੂਜਾ ॥ ੭ ॥ ਛਨਿਛਰਵਾਰਿ
ਸਉਣ ਸਾਸਤ ਬੀਚਾਰੁ ॥ ਹਉਮੈ ਮੇਰਾ ਭਰਮੈ
ਸੰਸਾਰੁ ॥ ਮਨਮੁਖੁ ਅੰਧਾ ਦੂਜੈ ਭਾਇ ॥ ਜਮ
ਦਰਿ ਬਾਧਾ ਚੋਟਾ ਖਾਇ ॥ ਗੁਰ ਪਰਸਾਦੀ
ਸਦਾ ਸੁਖੁ ਪਾਏ ॥ ਸਚੁ ਕਰਣੀ ਸਾਚਿ ਲਿਵ
ਲਾਏ ॥ ੮ ॥ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਵਡਭਾਗੀ
॥ ਹਉਮੈ ਮਾਰਿ ਸਚਿ ਲਿਵ ਲਾਗੀ ॥ ਤੇਰੈ

as he is imbued with the love of the Lord and engages in His worship, (in reciting True Name) by casting away (burning) his egoistic tendencies through the Guru's Word. (3)

The Wednesday implies that the Lord bestows His wisdom on those persons, whom He loves (likes) and then such Guru-minded persons (function) act accordingly by meditating on the Guru's Word (sabad). The (person) heart gets purified by inculcating the love of True Name in the heart, and whosoever sings the praises of the Lord, gets rid of the filth of his egoism. Then such a person is received with honour and is acclaimed in the Lord's presence or in the company of holy saints. He is imbued with the love of the True Name and gets honoured by following the Guru's Word. (sabad) (4)

Such a person has gained the profit of True Name through the Guru's guidance, but this boon is bestowed by the Lord Himself. However, I would offer myself as a sacrifice to the Guru, who has blessed us with this nectar of True Name. Let us cast away our egoism through the Guru's Grace.

O Nanak ! Let us inculcate the love of the True Name in our heart, and salute the Lord-benefactor. (5)

Talking about Thursday, all are engrossed in whims and fancies, while all the demons have engaged this man in dual-mindedness. The Lord, having created them, perceives them from different angles. O Lord-Creator ! However, all of them are dependent on Your support. All the beings, big and small, have sought Your support only and only those persons get merged with You, whom You have willed and directed for this favour. (6)

On Friday, the Lord is pervading every being and everywhere though He alone is controlling the creation of the whole universe, and He alone could evaluate them after this creation. But it is only the Guru-minded person, who meditates on the Guru's message and it is good to speak the Truth, live a disciplined life and worship the Lord, which are all virtuous deeds. But without the realisation of the Lord, all these functions like keeping fasts, meditating on True Name daily as a routine, amount to dual mindedness. (7)

On Saturday, the person who deliberates on astrological Shastras (books), wanders all over the world engrossed in egoism or I-am-ness. That is why the faithless person like a blind man, is engrossed in dual-mindedness and gets punished by the Yama (god of death) chained in worldly bondage. One enjoys the eternal bliss only through the Guru's Grace and those persons, imbued with the love of the True Lord, are engaged in virtuous deeds and recitation of True Name. (8)

The persons, who serve the True Guru, are really fortunate being pre-destined by the Lord's Will, as they are immersed in the love of the Lord by ridding themselves of egoism.

ਰੰਗਿ ਰਾਤੇ ਸਹਜਿ ਸੁਭਾਇ ॥ ਤੂ ਸੁਖਦਾਤਾ
ਲੈਹਿ ਮਿਲਾਇ ॥ ਏਕਸ ਤੇ ਦੂਜਾ ਨਾਹੀ ਕੋਇ
॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਸੋਝੀ ਹੋਇ ॥ ੯ ॥ ਪੰਦਰ
ਥਿਤੰ ਤੈ ਸਤ ਵਾਰ ॥ ਮਾਹਾ ਰੁਤੀ ਆਵਹਿ
ਵਾਰ ਵਾਰ ॥ ਦਿਨਸੁ ਰੈਣਿ ਤਿਵੈ ਸੰਸਾਰੁ ॥
ਆਵਾ ਗਾਉਣੁ ਕੀਆ ਕਰਤਾਰਿ ॥ ਨਿਹਚਲੁ
ਸਾਚੁ ਰਹਿਆ ਕਲ ਧਾਰਿ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ
ਬੂਝੈ ਕੋ ਸਬਦੁ ਵੀਚਾਰਿ ॥ ੧੦ ॥ ੧ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੩ ॥

ਆਦਿ ਪੁਰਖੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਾਜੇ ॥ ਜੀਅ
ਜੰਤ ਮਾਇਆ ਮੋਹਿ ਪਾਜੇ ॥ ਦੂਜੈ ਭਾਇ
ਪਰਪੰਚਿ ਲਾਗੇ ॥ ਆਵਹਿ ਜਾਵਹਿ ਮਰਹਿ
ਅਭਾਗੇ ॥ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਸੋਝੀ ਪਾਇ ॥
ਪਰਪੰਚੁ ਚੂਕੈ ਸਚਿ ਸਮਾਇ ॥ ੧ ॥ ਜਾ ਕੈ
ਮਸਤਕਿ ਲਿਖਿਆ ਲੇਖੁ ॥ ਤਾ ਕੈ ਮਨਿ ਵਸਿਆ
ਪ੍ਰਭੁ ਏਕੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸ੍ਰਿਸਟਿ ਉਪਾਇ
ਆਪੇ ਸਭੁ ਵੇਖੈ ॥ ਕੋਇ ਨ ਮੋਟੈ ਤੇਰੈ ਲੇਖੈ ॥
ਸਿਧ ਸਾਧਿਕ ਜੇ ਕੋ ਕਹੈ ਕਹਾਏ ॥ ਭਰਮੇ
ਭੁਲਾ ਆਵੈ ਜਾਏ ॥ ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੋ ਜਨੁ
ਬੂਝੈ ॥ ਹਉਮੈ ਮਾਰੇ ਤਾ ਦਰੁ ਸੂਝੈ ॥ ੨ ॥
ਏਕਸੁ ਤੇ ਸਭੁ ਦੂਜਾ ਹੂਆ ॥ ਏਕੋ ਵਰਤੈ ਅਵਰੁ
ਨ ਬੀਆ ॥ ਦੂਜੇ ਤੇ ਜੇ ਏਕੋ ਜਾਣੈ ॥ ਗੁਰ ਕੈ
ਸਬਾਦਿ ਹਰਿ ਦਰਿ ਨੀਸਾਣੈ ॥ ਸਤਿਗੁਰੁ ਭੇਟੇ

O True Master ! The persons, who have imbibed Your love and devotion, have attained the state of equipoise and the Lord-benefactor unites them with Himself. Apart from the (one) Lord Almighty, there is no other second power, but this realisation comes only through the Guru's guidance. (9)

There are fifteen phases of the moon and seven days (in the week) and the twelve months and six seasons which go on repeating every time automatically. Similarly the routine of day and night is working in the world and the Lord has enacted the cycle of births and deaths in the world. (and the Lord has enacted the cycle of births and deaths in the world). But the True Lord is ever-existing and is functioning with all His might throughout the universe. O Nanak! But it is only the Guru-minded person, who meditates on the Guru's Word (sabad) and realises this secret (of Nature) through the Guru's guidance. (10 - 1)

Bilawal Mahala - 3 (Aad purkh aapai srist sajai.....)

The True Master is the fountain-head of all, and is the creator of the whole universe, having created all the beings, big and small, who are engrossed in the love of the (Maya) worldly falsehood. The persons, who are engrossed in dual-mindedness, are always engaged in the worldly drama and such unfortunate persons are passed through this cycle of births and deaths. However, the persons united with the True Guru, have realised the secrets of Nature, (the True Lord) and finally merge with Truth (True Lord) having (cast away) given up the worldly pleasures and worldly falsehood. (1)

The persons, who are fortunate and pre-destined by the Lord's Will, have inculcated the love of the True Lord in their hearts. (Pause-1)

The Lord, having created this universe, then looks after its maintenance and sustenance. O Lord ! No one could alter the fortune, as pre-destined by the Lord before hand. The Sidhas and Sadiks (mendicants) who proclaim themselves as great and are proud of their position are in fact labouring under whims and fancies (dual-mindedness) thus undergoing the cycle of births and deaths. However, the person, who serves the True Guru, realises the secrets of the Lord and perceives the Lord within himself by ridding himself of his egoism. (2)

There is only one Lord, while this world has been created by Him and He pervades all the beings and there is no second power apart from the Lord. If someone were to realise the True Lord by getting rid of his dual mindedness; thus, with the Guru's guidance, he gains the (permit) authority to present himself in the Lord's presence. He thus attains the Lord-sublime by uniting with the True Guru and casts away the dual-mindedness from his heart. (3)

ਤਾ ਏਕੋ ਪਾਏ ॥ ਵਿਚਹੁ ਦੂਜਾ ਨਾਕਿ ਰਹਾਏ ॥
 ੩ ॥ ਜਿਸ ਦਾ ਸਾਹਿਬੁ ਡਾਢਾ ਹੋਇ ॥ ਤਿਸ
 ਨੋ ਮਾਰਿ ਨ ਸਾਕੈ ਕੋਇ ॥ ਸਾਹਿਬ ਕੀ ਸੇਵਕੁ
 ਰਹੈ ਸਰਣਾਈ ॥ ਆਪੇ ਬਖਸੇ ਦੇ ਵਡਿਆਈ
 ॥ ਤਿਸ ਤੇ ਊਪਰਿ ਨਾਹੀ ਕੋਇ ॥ ਕਉਣੁ ਡਰੈ
 ਡਰੁ ਕਿਸ ਕਾ ਹੋਇ ॥ ੪ ॥ ਗੁਰਮਤੀ ਸਾਂਤਿ
 ਵਸੈ ਸਰੀਰ ॥ ਸਬਦੁ ਚੀਨ੍ਹਿ ਫਿਰਿ ਲਗੈ ਨ
 ਪੀਰ ॥ ਆਵੈ ਨ ਜਾਇ ਨਾ ਦੁਖੁ ਪਾਏ ॥ ਨਾਮੇ
 ਰਾਤੇ ਸਹਜਿ ਸਮਾਏ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਵੇਖੈ
 ਹਦੂਰਿ ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਸਦ ਰਹਿਆ ਭਰਪੂਰਿ ॥
 ੫ ॥ ਇਕਿ ਸੇਵਕ ਇਕਿ ਭਰਮਿ ਭੁਲਾਏ ॥
 ਆਪੇ ਕਰੇ ਹਰਿ ਆਪਿ ਕਰਾਏ ॥ ਏਕੋ ਵਰਤੈ
 ਅਵਰੁ ਨ ਕੋਇ ॥ ਮਨਿ ਰੋਸੁ ਕੀਜੈ ਜੇ ਦੂਜਾ
 ਹੋਇ ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਕਰਣੀ ਸਾਰੀ ॥ ਦਰਿ
 ਸਾਚੈ ਸਾਚੇ ਵੀਚਾਰੀ ॥ ੬ ॥ ਥਿਤੀ ਵਾਰ ਸਭਿ
 ਸਬਦਿ ਸੁਹਾਏ ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਫਲੁ
 ਪਾਏ ॥ ਥਿਤੀ ਵਾਰ ਸਭਿ ਆਵਹਿ ਜਾਹਿ ॥
 ਗੁਰ ਸਬਦੁ ਨਿਹਚਲੁ ਸਦਾ ਸਚਿ ਸਮਾਹਿ ॥
 ਥਿਤੀ ਵਾਰ ਤਾ ਜਾ ਸਚਿ ਰਾਤੇ ॥ ਬਿਨੁ ਨਾਵੈ
 ਸਭਿ ਭਰਮਹਿ ਕਾਚੇ ॥ ੭ ॥ ਮਨਮੁਖ ਮਰਹਿ
 ਮਰਿ ਬਿਗਤੀ ਜਾਹਿ ॥ ਏਕੁ ਨ ਚੇਤਹਿ ਦੂਜੈ
 ਲੋਭਾਹਿ ॥ ਅਚੇਤ ਪਿੰਡੀ ਅਗਿਆਨ ਅੰਧਾਰੁ

The person, whose Master is the True Lord, all powerful and almighty, cannot be harmed or subdued by anyone else. The Lord bestows Greatness, through His Grace, on His slave (devotee) who has sought the support of the True Master. There is no other power greater than the Lord so why should the slave (devotee) be afraid of anyone else, or whom should he fear (for his safety) ? (4)

The person, who has followed the Guru's guidance (teachings), attains peace of mind and attains the Lord, thus he does not undergo any sufferings. Neither he passes through the cycle of Rebirths nor undergoes any sufferings rather he is imbued with the love of the Lord and attains the state of Equipoise.

O Nanak ! The Guru-minded person perceives the Lord (within) close by, as my beloved Lord is pervading all the beings, being omni-present. (5)

The Lord has accepted some persons as His slaves (devotees) whereas some others are engrossed (by the Lord) in whims and doubts. The Lord has created the Universe Himself and then makes the beings to function as it pleases Him. O Brother ! The Lord is pervading Himself everywhere as there is none else apart from Him. If there were another power (authority) apart from the Lord then only we could develop some anguish (anger) in the mind against Him. (but there is none else) Whosoever has served the Guru, are engaged in virtuous deeds and the persons, who have meditated on the True Lord, have become purified in the company of the holy saints. (6)

All the phases (of moon) and the days of the week appear worthy and good due to the following of the Guru's Word (sabad), and whosoever is engaged in the service of the Lord (True Guru) gains all the four worldly treasures (of duty, wealth, pleasure and salvation) But we should function in the service of the Guru irrespective of the phases (of moon) or days of the week as these are changing in routine (coming and going) automatically. But the persons, who have become stable and strict in following the Guru's Word, become merged with the Lord finally. All these phases of moon (thiti) and days of week are (good) fruitful, when we are imbued with the love of the Lord, whereas all the faithless persons, without the support of True Name, are taken (passed) through the cycle of births and deaths. (7)

The faithless persons, who are not engaged in reciting the True Name of the Lord, being engrossed in dual-mindedness, finally face death (complete annihilation) and even after death are faced with a filthy mind.

Due to their lack of knowledge (ignorance) they function in darkness and their mind is unaware of the Lord's Greatness. (they

॥ ਬਿਨੁ ਸਬਦੈ ਕਿਉ ਪਾਏ ਪਾਰੁ ॥ ਆਪਿ
ਉਪਾਏ ਉਪਾਵਣਹਾਰੁ ॥ ਆਪੇ ਕੀਤੇਨੁ ਗੁਰ
ਵੀਚਾਰੁ ॥ ੮ ॥ ਬਹੁਤੇ ਭੇਖ ਕਰਹਿ ਭੇਖਧਾਰੀ
॥ ਭਵਿ ਭਵਿ ਭਰਮਹਿ ਕਾਚੀ ਸਾਰੀ ॥ ਐਥੈ
ਸੁਖੁ ਨ ਆਗੈ ਹੋਇ ॥ ਮਨਮੁਖ ਮੁਏ ਅਪਣਾ
ਜਨਮੁ ਖੋਇ ॥ ਸਤਿਗੁਰੁ ਸੇਵੈ ਭਰਮੁ ਚੁਕਾਏ ॥
ਘਰ ਹੀ ਅੰਦਰਿ ਸਚੁ ਮਹਲੁ ਪਾਏ ॥ ੯ ॥
ਆਪੇ ਪੂਰਾ ਕਰੇ ਸੁ ਹੋਇ ॥ ਏਹਿ ਥਿਤੀ ਵਾਰ
ਦੂਜਾ ਦੋਇ ॥ ਸਤਿਗੁਰੁ ਬਾਝਹੁ ਅੰਧੁ ਗੁਬਾਰੁ
॥ ਥਿਤੀ ਵਾਰ ਸੇਵਹਿ ਮੁਗਧ ਗਵਾਰ ॥ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਬੂਝੈ ਸੋਝੀ ਪਾਇ ॥ ਇਕਤੁ ਨਾਮਿ
ਸਦਾ ਰਹਿਆ ਸਮਾਇ ॥ ੧੦ ॥ ੨ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ਛੰਤ ਦਖਣੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੁੰਧ ਨਵੇਲੜੀਆ ਗੋਇਲਿ ਆਈ ਰਾਮ ॥
ਮਟੁਕੀ ਡਾਰਿ ਧਰੀ ਹਰਿ ਲਿਵ ਲਾਈ ਰਾਮ ॥
ਲਿਵ ਲਾਇ ਹਰਿ ਸਿਉ ਰਹੀ ਗੋਇਲਿ ਸਹਜਿ
ਸਬਦਿ ਸੀਗਾਰੀਆ ॥ ਕਰ ਜੋੜਿ ਗੁਰ ਪਹਿ
ਕਰਿ ਬਿਨੰਤੀ ਮਿਲਹੁ ਸਾਚਿ ਪਿਆਰੀਆ ॥
ਧਨ ਭਾਇ ਭਗਤੀ ਦੇਖਿ ਪ੍ਰੀਤਮ ਕਾਮ ਕ੍ਰੋਧੁ
ਨਿਵਾਰਿਆ ॥ ਨਾਨਕ ਮੁੰਧ ਨਵੇਲ ਸੁੰਦਰਿ
ਦੇਖਿ ਪਿਰੁ ਸਾਧਾਰਿਆ ॥ ੧ ॥ ਸਚਿ

do not realise Truth), as without the support of the Guru's Word how could they cross this ocean successfully ? (8)

The persons, engaged in formal rituals (observances) are always performing various useless actions and are wandering in fruitless efforts throughout life (in the world) with false actions (just as the unconfirmed game of chess) They do not enjoy comforts and bliss either here or hereafter (in this world or the next). Thus the faithless persons, without the recitation of True Name, face death having wasted this human life. The persons, who have cast away their whims and dual-mindedness by serving the True Guru, finally attain the True Lord within their hearts. (9)

The Guru-minded person always believes that whatever the Lord enacts and does comes to pass and is (for our) good whereas the faithless persons are engrossed in dual-mindedness during various phases (of the moon) or the days (of the week). The whole world is functioning like blind men in the darkness of ignorance without the support of the True Guru, and the foolish and faithless persons, instead of reciting True Name (worshipping the Lord), always function to suit the phases and days.

O Nanak ! The Guru-minded person, who follows and acts according to the Guru's guidance, attains self-realisation and thus remains immersed in the love and devotion of the True Lord. (10-2)

Bilawal Mahala - 1 Chhant Dakhni Ik onkar satgur prasad
(Mund nave'lar'ia' goyal aiee Ram.....)

"By the Grace of the One Lord-Sublime, attainable through the Guru's guidance."

This man, like a youthful, beautiful woman, with lot of love (for the spouse), comes to this world, like a cow-boy with a herd of cows, for a short span of life. He has developed the love for the Lord by throwing away all the vices like the egoism or worldly prestige just as a milkmaid throws away the milk container alongwith her honour. This man continues to imbibe the love of the Lord for a short while in the world, just as the cowboy takes away the cows for grazing to a distant place and embellishes himself with the Guru's Word as an ornament; similarly a woman embellishes herself with the ornament of the Guru's guidance, having detached herself from the world.

She prays to the Guru with folded hands to bestow her with such a spouse, who would unite her with the Lord-spouse, similarly this man unites with the Lord through the Guru's Grace. Thus this human being perceives the Lord-spouse with the love and devotion of a saint, having cast away all the vices of sexual desires and anger. O Nanak ! The youthful woman purifies herself by seeing the beloved Lord-spouse; similarly this man gets purified with the

ਨਵੇਲੜੀਏ ਜੋਬਨਿ ਬਾਲੀ ਰਾਮ ॥ ਆਉ ਨ
ਜਾਉ ਕਹੀ ਅਪਨੇ ਸਹ ਨਾਲੀ ਰਾਮ ॥ ਨਾਹ
ਅਪਨੇ ਸੰਗਿ ਦਾਸੀ ਮੈ ਭਗਤਿ ਹਰਿ ਕੀ ਭਾਵਏ
॥ ਅਗਾਧਿ ਬੋਧਿ ਅਕਥੁ ਕਥੀਐ ਸਹਜਿ ਪ੍ਰਭ
ਗੁਣ ਗਾਵਏ ॥ ਰਾਮ ਨਾਮ ਰਸਾਲ ਰਸੀਆ
ਰਵੈ ਸਾਚਿ ਪਿਆਰੀਆ ॥ ਗੁਰਿ ਸਬਦੁ ਦੀਆ
ਦਾਨੁ ਕੀਆ ਨਾਨਕਾ ਵੀਚਾਰੀਆ ॥ ੨ ॥
ਸ੍ਰੀਧਰ ਮੋਹਿਅੜੀ ਪਿਰ ਸੰਗਿ ਸੂਤੀ ਰਾਮ ॥
ਗੁਰ ਕੈ ਭਾਇ ਚਲੇ ਸਾਚਿ ਸੰਗੂਤੀ ਰਾਮ ॥
ਧਨ ਸਾਚਿ ਸੰਗੂਤੀ ਹਰਿ ਸੰਗਿ ਸੂਤੀ ਸੰਗਿ
ਸਖੀ ਸਹੇਲੀਆ ॥ ਇਕ ਭਾਇ ਇਕ ਮਨਿ
ਨਾਮੁ ਵਸਿਆ ਸਤਿਗੁਰੁ ਹਮ ਮੇਲੀਆ ॥ ਦਿਨੁ
ਰੈਣਿ ਘੜੀ ਨ ਚਸਾ ਵਿਸਰੈ ਸਾਸਿ ਸਾਸਿ
ਨਿਰੰਜਨੇ ॥ ਸਬਦਿ ਜੋਤਿ ਜਗਾਇ ਦੀਪਰੁ
ਨਾਨਕਾ ਭਉ ਭੰਜਨੇ ॥ ੩ ॥ ਜੋਤਿ ਸਬਾਇੜੀਏ
ਤ੍ਰਿਭਵਣ ਸਾਰੇ ਰਾਮ ॥ ਘਟਿ ਘਟਿ ਰਵਿ
ਰਹਿਆ ਅਲਖ ਅਪਾਰੇ ਰਾਮ ॥ ਅਲਖ ਅਪਾਰ
ਅਪਾਰੁ ਸਾਚਾ ਆਪੁ ਮਾਰਿ ਮਿਲਾਈਐ ॥ ਹਉਮੈ
ਮਮਤਾ ਲੋਭੁ ਜਾਲਹੁ ਸਬਦਿ ਮੈਲੁ ਚੁਕਾਈਐ
॥ ਦਰਿ ਜਾਇ ਦਰਸਨੁ ਕਰੀ ਭਾਣੈ ਤਾਰਿ
ਤਾਰਣਹਾਰਿਆ ॥ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਚਾਖਿ

love of the Lord-spouse. (1)

O youthful human being ! Try to inculcate the love of the Lord in your heart like the newly-wed wife having developed love for her spouse. Let us imbibe the love of the Lord without caring for anyone else, thus ridding ourselves of the cycle of births and deaths. The person, who has become the slave of the Lord by uniting with the Lord-spouse, as he preferred (loved) the worship of the Lord. Let us sing the praises of the Lord in the routine, whose knowledge is rather difficult to describe or mention the details of the limitless Lord. The person, who worships the Lord, who is blissful, is the beloved friend of the Lord, like the wedded woman winning the love of her spouse. O Nanak ! The Sikh (devotee) is truly meditating on True Name of the Lord, who has been bestowed with the Guru's Word (teachings) instead of formal rituals of alms-giving. (2)

The person, who has been enamoured by the Lord, who is controlling the Nature, has enjoyed unison of the Lord. So Let us follow the Guru's Will (dictates or teachings) alongwith advising others as well to follow the Guru's Word as such a person gets merged with the True Lord. By joining the company of the friendly saints, such persons have realised the True Name of the Lord and finally merged with Him. The persons, who have inculcated the love of the True Name in the heart with love and devotion, feel that the Guru has helped them to unite with the Lord. The persons, who recite the Lord's True Name with every breath (every moment) of their life, without forsaking it even for a second, moment, or part of the day and night, finally get enlightened by the Lord.

O Nanak ! The Guru has cast away the fear-complex (of death) of those persons, whose lamp (of soul) has been lit with the Guru's Word (sabad). (who have been enlightened with the Guru's message, thus their soul mingles with the Prime-soul). (3)

The Lord, who is pervading all the beings, (with His Prime-soul present within all), sustains all the three worlds with His Grace. Such a limitless Lord, who is beyond our reach and description, is pervading equally all the beings. When we are imbued with the love of the Lord by ridding us of our egoism and unite with the limitless Lord beyond reach and our comprehension and the Greatest Lord-sublime through the Guru's guidance, then we become an embodiment (personification) of the Lord Himself. The persons, who have perceived a glimpse of the Lord by (burning) getting rid of the vices of egoism, worldly attachment and greed through the Guru's Word, and purified themselves by removing the filth of these vices, have prayed to the Lord in the company of the holy saints. O Lord ! I have been thrilled to follow Your dictates as per Your Will, as such the Guru has enabled me to cross this ocean of life successfully, who alone could bless us with salvation.

O Nanak ! The persons, who have imbibed the love of the Lord in the heart, and have partaken the nectar of True Name of the Lord, have been satiated, with no more worldly desires for

ਤ੍ਰਿਪਤੀ ਨਾਨਕਾ ਉਰ ਧਾਰਿਆ ॥ ੪ ॥ ੧ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ॥

ਮੈ ਮਨਿ ਚਾਉ ਘਣਾ ਸਾਚਿ ਵਿਗਾਸੀ ਰਾਮ ॥

ਮੋਹੀ ਪ੍ਰੇਮ ਪਿਰੇ ਪ੍ਰਭਿ ਅਬਿਨਾਸੀ ਰਾਮ ॥

ਅਵਿਗਤੋ ਹਰਿ ਨਾਥੁ ਨਾਥਹ ਤਿਸੈ ਭਾਵੈ ਸੇ

ਬੀਐ ॥ ਕਿਰਪਾਲੁ ਸਦਾ ਦਇਆਲੁ ਦਾਤਾ

ਜੀਆ ਅੰਦਰਿ ਤੂੰ ਜੀਐ ॥ ਮੈ ਅਵਰੁ ਗਿਆਨੁ

ਨ ਧਿਆਨੁ ਪੂਜਾ ਹਰਿ ਨਾਮੁ ਅੰਤਰਿ ਵਸਿ ਰਹੇ

॥ ਭੇਖੁ ਭਵਨੀ ਹਨੁ ਨ ਜਾਨਾ ਨਾਨਕਾ ਸਚੁ

ਗਹਿ ਰਹੇ ॥ ੧ ॥ ਭਿੰਨੜੀ ਰੈਣਿ ਭਲੀ ਦਿਨਸ

ਸੁਹਾਏ ਰਾਮ ॥ ਨਿਜ ਘਰਿ ਸੂਤੜੀਏ ਪਿਰਮੁ

ਜਗਾਏ ਰਾਮ ॥ ਨਵ ਹਾਣਿ ਨਵ ਧਨ ਸਬਦਿ

ਜਾਗੀ ਆਪਣੇ ਪਿਰ ਭਾਣੀਆ ॥ ਤਜਿ ਕੂੜੁ

ਕਪਟੁ ਸੁਭਾਉ ਦੂਜਾ ਚਾਕਰੀ ਲੋਕਾਣੀਆ ॥

ਮੈ ਨਾਮੁ ਹਰਿ ਕਾ ਹਾਰੁ ਕੰਠੇ ਸਾਚ ਸਬਦੁ

ਨੀਸਾਣਿਆ ॥ ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਸਾਚੁ ਮਾਰੈ

ਨਦਰਿ ਕਰਿ ਤੁਧੁ ਭਾਣਿਆ ॥ ੨ ॥ ਜਾਗੁ

ਸਲੋਨੜੀਏ ਬੋਲੈ ਗੁਰਬਾਣੀ ਰਾਮ ॥ ਜਿਨਿ

ਸੁਣਿ ਮੰਨਿਅੜੀ ਅਕਥ ਕਹਾਣੀ ਰਾਮ ॥ ਅਕਥ

ਕਹਾਣੀ ਪਦੁ ਨਿਰਬਾਣੀ ਕੇ ਵਿਰਲਾ ਗੁਰਮੁਖਿ

ਬੂਝਏ ॥ ਓਹੁ ਸਬਦਿ ਸਮਾਏ ਆਪੁ ਗਵਾਏ

ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਸੂਝਏ ॥ ਰਹੈ ਅਤੀਤੁ

ਅਪਰੰਪਰਿ ਰਾਤਾ ਸਾਚੁ ਮਨਿ ਗੁਣ ਸਾਰਿਆ

more possessions. (4 -1)

Bilawal Mahala - 1 (*Mein ma'n cha'ou ghana saach.....*)

I have been pining and longing for the Lord (for His glimpse) and now having attained the Truth (True Lord), I am thrilled with the attainment of the Lord. I have been enamoured by the love of the imperishable Lord, whose unison is rather impossible and who is the True Master of the Masters (naths) even, being the greatest. (among all). Whatever pleases Him as per His Will, comes to pass and happens in the universe. The Lord-benefactor is the bestower of all benedictions through His Grace and all the beings (live) exist depending on His support, being present within all the souls. I have been imbued with the love of the True Name of the Lord without having any other knowledge of the Lord's worship including meditation. O Nanak ! I have sought the support of the True Lord, as such I do not recognise any other mode of prayers like formal rituals or forced meditation. (1)

Once we started the life of love and devotion for the Lord (with full faith) the days and nights became very pleasant and fruitful. It is only when the Lord enables us to awaken from the slumber of ignorance through His love, that the life becomes fruitful. Thus such a youthful devotee, awakened through the Guru's guidance like the beautiful woman with her youthful spouse, is loved by the Lord-spouse. Such a person having got rid of his dual mindedness, falsehood or deceit, develops love of the Lord, leaving the worship of all other gods and goddesses or the service of the others. I have been wearing the necklace of the Lord's True Name around my neck (I have developed the love of the Lord in my heart) and the recitation of True Name is my main occupation (and authority to enter Lord's presence). O Nanak ! May the Lord bestow the nectar of True Name on us through His Grace, as that is our only prayer ! (2)

O beautiful friend ! Let us recite True Name through the Guru's Word (Gurbani) and sing the praises of the Lord by waking from the slumber of ignorance. It is only those persons, who have followed the Guru's Word after listening to it, and have accepted the truth of the story of the Lord, who is indescribable. But only few Guru-minded persons have realised the True message of the Guru in the form of the story of the indescribable Lord, thus attaining the fourth state of bliss and equipoise. Thus by ridding themselves of egoism, such persons are immersed in the love of the Guru's Word, which has given them the whole secret of the three worlds through the Guru's guidance. Such a person, engrossed in the love of the Lord, remains detached from the world, having known the virtues of the Lord. O Nanak ! We have remembered

॥ ਓਹੁ ਪੂਰਿ ਰਹਿਆ ਸਰਬ ਠਾਈ ਨਾਨਕਾ
ਉਰਿ ਧਾਰਿਆ ॥ ੩ ॥ ਮਹਲਿ ਬੁਲਾਇਝੀਏ
ਭਗਤਿ ਸਨੇਹੀ ਰਾਮ ॥ ਗੁਰਮਤਿ ਮਨਿ ਰਹਸੀ
ਸੀਝਸਿ ਦੇਹੀ ਰਾਮ ॥ ਮਨੁ ਮਾਰਿ ਰੀਝੈ ਸਬਦਿ
ਸੀਝੈ ਤ੍ਰੈ ਲੋਕ ਨਾਥੁ ਪਛਾਣਏ ॥ ਮਨੁ ਡੀਗਿ
ਡੋਲਿ ਨ ਜਾਇ ਕਤ ਹੀ ਆਪਣਾ ਪਿਰੁ ਜਾਣਏ
॥ ਮੈ ਆਧਾਰੁ ਤੇਰਾ ਤੂ ਖਸਮੁ ਮੇਰਾ ਮੈ ਤਾਣੁ
ਤਕੀਆ ਤੇਰਓ ॥ ਸਾਚਿ ਸੂਚਾ ਸਦਾ ਨਾਨਕ
ਗੁਰ ਸਬਦਿ ਝਗਰੁ ਨਿਬੇਰਓ ॥ ੪ ॥ ੨ ॥

ਛੰਤ ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ਮੰਗਲ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸੇਜੈ ਆਇਆ ਮਨੁ ਸੁਖਿ
ਸਮਾਣਾ ਰਾਮ ॥ ਗੁਰਿ ਤੁਠੈ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ
ਰੰਗਿ ਰਲੀਆ ਮਾਣਾ ਰਾਮ ॥ ਵਡਭਾਗੀਆ
ਸੋਹਾਗਣੀ ਹਰਿ ਮਸਤਕਿ ਮਾਣਾ ਰਾਮ ॥ ਹਰਿ
ਪ੍ਰਭੁ ਹਰਿ ਸੋਹਾਗੁ ਹੈ ਨਾਨਕ ਮਨਿ ਭਾਣਾ ਰਾਮ
॥ ੧ ॥ ਨਿਮਾਣਿਆ ਹਰਿ ਮਾਣੁ ਹੈ ਹਰਿ ਪ੍ਰਭੁ
ਹਰਿ ਆਪੈ ਰਾਮ ॥ ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇਆ
ਨਿਤ ਹਰਿ ਹਰਿ ਜਾਪੈ ਰਾਮ ॥ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭੁ
ਭਾਵੈ ਸੋ ਕਰੈ ਹਰਿ ਰੰਗਿ ਹਰਿ ਰਾਪੈ ਰਾਮ ॥
ਜਨੁ ਨਾਨਕੁ ਸਹਜਿ ਮਿਲਾਇਆ ਹਰਿ ਰਸਿ
ਹਰਿ ਧ੍ਰੁਵੈ ਰਾਮ ॥ ੨ ॥ ਮਾਣਸ ਜਨਮਿ ਹਰਿ
ਪਾਈਐ ਹਰਿ ਰਾਵਣ ਵੇਰਾ ਰਾਮ ॥ ਗੁਰਮੁਖਿ
ਮਿਲੁ ਸੋਹਾਗਣੀ ਰੰਗੁ ਹੋਇ ਘਣੇਰਾ ਰਾਮ ॥
ਜਿਨ ਮਾਣਸ ਜਨਮਿ ਨ ਪਾਇਆ ਤਿਨੁ ਭਾਗੁ

(worshipped) the Lord by inculcating His love in the heart, as He is pervading everywhere in full measure, being omni-present, thus gaining salvation. (3)

The person, who has inculcated the love of the Lord in his heart, has been invited by the Lord in His presence (to His palace) as he is engaged in His worship. By following the Guru's teachings he enjoys the bliss of life and attains salvation in this (human form) life itself.

The persons, who have got immersed in the Lord's True Name by curbing the mind, have realised the True Master of the three worlds and attained salvation. Such persons never falter from the path of Truth or the True Lord as they have realised the True Lord only, and their mind is always steady in His love. O Lord ! I have always sought Your support only as I have got Your might at my back and is my strength.

O Nanak ! The person, who has attained the True Lord by reciting True Name, has got freed from the bondage of the cycle of births and deaths through the Guru's guidance. (4 - 2)

Chhant Bilawal Mahala - 4 Mangal Ik onkar satgur prasad
(Mera har prabh sejai aya.....)

"By the Grace of the One Lord-Sublime, attainable through the Guru's guidance."

My heart is thrilled with the glimpse of the Lord, who has bestowed the eternal bliss through His presence (within me). I have attained the True Lord through the Guru's acceptance and pleasure and am enjoying the bliss of His unison. The persons, who have attained the Lord-sublime, are really fortunate and accepted as praiseworthy by the Lord's Will. O Nanak ! I have enjoyed the bliss of the company of my beloved Lord, who is the destroyer of all our sufferings. (1)

The Lord, destroyer of all our afflictions, is the strength of the poor and helpless people (like us). The persons, who have cast away their egoism through the Grace of the Guru, are always engaged in the recitation of True Name. O Nanak ! The Guru-minded persons, who have been united by the Lord with Himself in the state of equipoise, always enjoy the bliss and get satiated. (2)

It is only through this human life that we could merge with the Lord as this life is given to us for uniting with the Lord by reciting True Name. We should meet the Guru-minded persons and through them the holy saints, so that we could also develop the love of the Lord. The persons, who have not attained the Lord

ਮੰਦੇਰਾ ਰਾਮ ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਰਾਖੁ
ਪ੍ਰਭ ਨਾਨਕੁ ਜਨੁ ਤੇਰਾ ਰਾਮ ॥ ੩ ॥ ਗੁਰਿ
ਹਰਿ ਪ੍ਰਭੁ ਅਗਮੁ ਦ੍ਰਿੜਾਇਆ ਮਨੁ ਤਨੁ ਰੰਗਿ
ਭੀਨਾ ਰਾਮ ॥ ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਨਾਮੁ ਹੈ
ਗੁਰਮੁਖਿ ਹਰਿ ਲੀਨਾ ਰਾਮ ॥ ਬਿਨੁ ਹਰਿ ਨਾਮ
ਨ ਜੀਵਦੇ ਜਿਉ ਜਲ ਬਿਨੁ ਮੀਨਾ ਰਾਮ ॥
ਸਫਲ ਜਨਮੁ ਹਰਿ ਪਾਇਆ ਨਾਨਕ ਪ੍ਰਭਿ
ਕੀਨਾ ਰਾਮ ॥ ੪ ॥ ੧ ॥ ੩ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ਸਲੋਕੁ ॥

ਹਰਿ ਪ੍ਰਭੁ ਸਜਣੁ ਲੋੜਿ ਲਹੁ ਮਨਿ ਵਸੈ
ਵਡਭਾਗੁ ॥ ਗੁਰਿ ਪੂਰੈ ਵੇਖਾਲਿਆ ਨਾਨਕ
ਹਰਿ ਲਿਵ ਲਾਗੁ ॥ ੧ ॥

ਛੰਤ ॥ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਰਾਵਣਿ ਆਈਆ
ਹਉਮੈ ਬਿਖੁ ਝਾਗੇ ਰਾਮ ॥ ਗੁਰਮਤਿ ਆਪੁ
ਮਿਟਾਇਆ ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਗੇ ਰਾਮ ॥
ਅੰਤਰਿ ਕਮਲੁ ਪਰਗਾਸਿਆ ਗੁਰ ਗਿਆਨੀ
ਜਾਗੇ ਰਾਮ ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ
ਪੂਰੈ ਵਡਭਾਗੇ ਰਾਮ ॥ ੧ ॥ ਹਰਿ ਪ੍ਰਭੁ ਹਰਿ
ਮਨਿ ਭਾਇਆ ਹਰਿ ਨਾਮਿ ਵਧਾਈ ਰਾਮ ॥
ਗੁਰਿ ਪੂਰੈ ਪ੍ਰਭੁ ਪਾਇਆ ਹਰਿ ਹਰਿ ਲਿਵ
ਲਾਈ ਰਾਮ ॥ ਅਗਿਆਨੁ ਅਧਿਰਾ ਕਟਿਆ
ਜੋਤਿ ਪਰਗਟਿਆਈ ਰਾਮ ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ
ਅਧਾਰੁ ਹੈ ਹਰਿ ਨਾਮਿ ਸਮਾਈ ਰਾਮ ॥ ੨ ॥
ਧਨ ਹਰਿ ਪ੍ਰਭਿ ਪਿਆਰੈ ਰਾਵੀਆ ਜਾਂ ਹਰਿ
ਪ੍ਰਭੁ ਭਾਈ ਰਾਮ ॥ ਅਖੀ ਪ੍ਰੇਮ ਕਸਾਈਆ
ਜਿਉ ਬਿਲਕ ਮਸਾਈ ਰਾਮ ॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ
ਮੇਲਿਆ ਹਰਿ ਰਸਿ ਆਘਾਈ ਰਾਮ ॥ ਜਨ

even in this human life, are rather unfortunate and are pre-destined to be bereft of this opportunity. O Nanak ! May the Lord protect our honour by accepting us as His slaves and reciting True Name! (3)

The Guru-minded persons are immersed in Lord's True Name through the Guru's guidance as they are reciting True Name with love and devotion. The Guru-minded persons are imbued with the love of the Lord as the True Name is very dear to the saints. They cannot exist without the support of True Name just as the fish cannot live without water. O Nanak ! The persons, who have attained the Lord's True Name, have made a success of this human life. (4 - 1 - 3)

Bilawal Mahala - 4 Slok (Har prabh sajan lo'r loh.....)

Slok : Let us realise the true friend, the Lord, and it is through great good fortune that one could inculcate the love of the Lord in the heart. O Nanak ! The persons, who have been blessed with the glimpse of True Lord through the Guru's guidance, have been immersed in the love of the True Lord (by reciting True Name).(1)

Chhant : (My True Lord has united us with Himself) Those persons, who have given up egoism, worldly attachment or other vicious or sinful actions, have been united with the True Lord for enjoying His unison. By following the Guru's guidance, they have cast away their egoism and are imbued with the love of the Lord.

The learned persons, through the Guru's guidance, have been awakened from the slumber of ignorance and their heart has blossomed forth like the lotus-flower. O Nanak ! The persons, who have attained the Lord, are truly fortunate and great, being pre-destined by the Lord's Will. (1)

When a person is approved and loved by the Lord, he is blessed with the boon of reciting True Name. The persons, who have attained the Lord through the Guru's guidance, have inculcated the love of the Lord in their hearts. The Lord has enlightened the mind of the person, whose darkness of ignorance has been removed.

O Nanak ! The persons, who are imbued with the love of the Lord, always seek the support of True Name of the Lord. (2)

The person, who has won the pleasure and acceptance of the Lord, has enjoyed the bliss of life through the unison of the Lord. Such a person is always imbued with the love of the Lord (whose eyes are attracted towards the Lord) just as a cat is always attracted towards the piece of meat. Such persons are always satiated with the bliss of the Lord, as they have been united with the Lord by the

ਨਾਨਕ ਨਾਮਿ ਵਿਗਸਿਆ ਹਰਿ ਹਰਿ ਲਿਵ
ਲਾਈ ਰਾਮ ॥ ੩ ॥ ਹਮ ਮੂਰਖ ਮੁਗਧ
ਮਿਲਾਇਆ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਰਾਮ ॥ ਧਨੁ
ਧੰਨੁ ਗੁਰੂ ਸਾਥਾਸਿ ਹੈ ਜਿਨਿ ਹਉਮੈ ਮਾਰੀ
ਰਾਮ ॥ ਜਿਨ੍ਹ ਵਡਭਾਰੀਆ ਵਡਭਾਗੁ ਹੈ ਹਰਿ
ਹਰਿ ਉਰ ਧਾਰੀ ਰਾਮ ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ
ਸਲਾਹਿ ਤੂ ਨਾਮੇ ਬਲਿਹਾਰੀ ਰਾਮ ॥੪॥੨॥੪॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਛੰਤ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੰਗਲ ਸਾਜੁ ਭਇਆ ਪ੍ਰਭੁ ਅਪਨਾ ਗਾਇਆ
ਰਾਮ ॥ ਅਬਿਨਾਸੀ ਵਰੁ ਸੁਣਿਆ ਮਨਿ
ਉਪਜਿਆ ਚਾਇਆ ਰਾਮ ॥ ਮਨਿ ਪ੍ਰੀਤਿ ਲਾਗੈ
ਵਡੈ ਭਾਗੈ ਕਬ ਮਿਲੀਐ ਪੂਰਨ ਪਤੇ ॥ ਸਹਜੇ
ਸਮਾਈਐ ਗੋਵਿੰਦੁ ਪਾਈਐ ਦੇਹੁ ਸਖੀਏ ਮੋਹਿ
ਮਤੇ ॥ ਦਿਨੁ ਰੈਣਿ ਠਾਢੀ ਕਰਉ ਸੇਵਾ ਪ੍ਰਭੁ
ਕਵਨ ਜੁਗਤੀ ਪਾਇਆ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ
ਕਰਹੁ ਕਿਰਪਾ ਲੈਹੁ ਮੋਹਿ ਲੜਿ ਲਾਇਆ ॥
੧ ॥ ਭਇਆ ਸਮਾਹੜਾ ਹਰਿ ਰਤਨੁ ਵਿਸਾਹਾ
ਰਾਮ ॥ ਖੋਜੀ ਖੋਜਿ ਲਧਾ ਹਰਿ ਸੰਤਨ ਪਾਹਾ
ਰਾਮ ॥ ਮਿਲੇ ਸੰਤ ਪਿਆਰੇ ਦਇਆ ਧਾਰੇ
ਕਥਹਿ ਅਕਥ ਬੀਚਾਰੇ ॥ ਇਕ ਚਿਤਿ ਇਕ
ਮਨਿ ਧਿਆਇ ਸੁਆਮੀ ਲਾਇ ਪ੍ਰੀਤਿ ਪਿਆਰੇ
॥ ਕਰ ਜੋੜਿ ਪ੍ਰਭੁ ਪਹਿ ਕਰਿ ਬਿਨੰਤੀ ਮਿਲੈ
ਹਰਿ ਜਸੁ ਲਾਹਾ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਾਸੁ
ਤੇਰਾ ਮੇਰਾ ਪ੍ਰਭੁ ਅਗਮ ਅਥਾਹਾ ॥ ੨ ॥ ਸਾਹਾ
ਅਟਲੁ ਗਣਿਆ ਪੂਰਨ ਸੰਜੋਗੋ ਰਾਮ ॥ ਸੁਖਹ
ਸਮੂਹ ਭਇਆ ਗਾਇਆ ਵਿਜੋਗੋ ਰਾਮ ॥ ਮਿਲਿ

Guru's guidance. O Nanak ! The persons, who have developed the love of the Lord have won the pleasure and acceptance of the Lord's True Name. (3)

The Lord has united us with Himself through His Grace, though we were fools of the first water. Blessed is the Guru, and we salute Him, who has cast away all the egoistic tendencies. The fortunate persons, pre-destined by the Lord's Will, have got great status by reciting the Lord's True Name. O Nanak ! Let us sing the praises of the Lord and recite True Name, and all the people sacrifice themselves to this True Name. (4 - 2 - 4)

Bilawal Mahala - 5 Chhant Ik onkar satgur prasad (Mangal saaj bhia' prabh apna ga'ya Ram.....)

"By the Grace of the One Lord-Sublime, attainable through the Guru's guidance."

We have sung the praises of the Lord, which has become the means of our enjoying the eternal bliss. By listening to the True Name of the imperishable Lord (ever-existent Lord), a new urge and longing for happiness has sprung up in my mind. The persons, who are fortunate and pre-destined by the Lord's Will are imbued with the love of the Lord. They thus proclaim (ask), when shall we meet (unite with) the perfect True Master ? O Saintly friends ! May You bless me with this wisdom so that I could attain the Lord-Gobind by attaining the state of equipoise. O saints ! I would solicit you by (standing before you) serving you day and night. How have you managed to attain the Lord-sublime ?

O Nanak ! May the Lord enable me to be united with Him through His Grace ! (1)

Having attained (purchased) the jewel of True Name of the Lord, we have enjoyed great joy and bliss of life. The saints, who are seekers of Truth have (taught) shown us the path of attaining the Lord, as the Lord always abides by the side of (within) the saints. When we met the holy saints, the beloved of the Lord, we were given discourses on the attainment of the Lord through their Grace and mercy. Let us recite the True Name of the Lord, (worship the Lord) with devotion and concentration (of mind) by developing His love. Let us pray to the True Master with folded hands so as to gain the boon of singing His praises. O Nanak ! My Lord is limitless and beyond our comprehension, and I am His (slave) devotee. (2)

The persons, who have developed never-ending love of the Lord, have been united with the True Master. By joining the company of the holy saints, we have (attained) worshipped the

ਸੰਤ ਆਏ ਪ੍ਰਭ ਧਿਆਏ ਬਣੇ ਅਚਰਜ ਜਾਵੀਆਂ
॥ ਮਿਲਿ ਇਕਤ੍ਰ ਹੋਏ ਸਹਜਿ ਢੇਢੇ ਮਨਿ ਪ੍ਰੀਤਿ
ਉਪਜੀ ਮਾਵੀਆ ॥ ਮਿਲਿ ਜੋਤਿ ਜੋਤੀ ਓਤਿ
ਪੋਤੀ ਹਰਿ ਨਾਮੁ ਸਭਿ ਰਸ ਭੋਗੇ ॥ ਬਿਨਵੰਤਿ
ਨਾਨਕ ਸਭ ਸੰਤਿ ਮੇਲੀ ਪ੍ਰਭੁ ਕਰਣ ਕਾਰਣ
ਜੋਗੇ ॥ ੩ ॥ ਭਵਨੁ ਸੁਹਾਵੜਾ ਧਰਤਿ ਸਭਾਰੀ
ਰਾਮ ॥ ਪ੍ਰਭੁ ਘਰਿ ਆਇਅੜਾ ਗੁਰ ਚਰਣੀ
ਲਾਗੀ ਰਾਮ ॥ ਗੁਰ ਚਰਣ ਲਾਗੀ ਸਹਜਿ
ਜਾਗੀ ਸਗਲ ਇਛਾ ਪੁੰਨੀਆ ॥ ਮੇਰੀ ਆਸ
ਪੂਰੀ ਸੰਤ ਧੂਰੀ ਹਰਿ ਮਿਲੇ ਕੰਤ ਵਿਛੁੰਨਿਆ ॥
ਆਨੰਦ ਅਨਦਿਨੁ ਵਜਹਿ ਵਾਜੇ ਅਹੰ ਮਤਿ
ਮਨ ਕੀ ਤਿਆਗੀ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ
ਸੁਆਮੀ ਸੰਤਸੰਗਿ ਲਿਵ ਲਾਗੀ ॥ ੪ ॥ ੧ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਭਾਗ ਸੁਲਖਣਾ ਹਰਿ ਕੰਤੁ ਹਮਾਰਾ ਰਾਮ ॥
ਅਨਹਦ ਬਾਜਿਤ੍ਰਾ ਤਿਸੁ ਧੁਨਿ ਦਰਬਾਰਾ ਰਾਮ
॥ ਆਨੰਦ ਅਨਦਿਨੁ ਵਜਹਿ ਵਾਜੇ ਦਿਨਸੁ ਰੈਣਿ
ਉਮਾਹਾ ॥ ਤਹ ਰੋਗ ਸੋਗ ਨ ਦੂਖੁ ਬਿਆਪੈ
ਜਨਮ ਮਰਣੁ ਨ ਤਾਹਾ ॥ ਰਿਧਿ ਸਿਧਿ ਸੁਖਾ
ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥ ਬਿਨਵੰਤਿ
ਨਾਨਕ ਬਲਿਹਾਰਿ ਵੰਞਾ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਾਨ
ਅਧਾਰਾ ॥ ੧ ॥ ਸੁਣਿ ਸਖੀਅ ਸਹੇਲੜੀਹੋ
ਮਿਲਿ ਮੰਗਲੁ ਗਾਵਹ ਰਾਮ ॥ ਮਨਿ ਤਨਿ
ਪ੍ਰੇਮੁ ਕਰੇ ਤਿਸੁ ਪ੍ਰਭੁ ਕਉ ਰਾਵਹ ਰਾਮ ॥ ਕਰਿ
ਪ੍ਰੇਮੁ ਰਾਵਹ ਤਿਸੈ ਭਾਵਹ ਇਕ ਨਿਮਖ ਪਲਕ

True Lord, like the wondrous bride groom's party. (while the Lord is the bride groom). We proceeded to the bride's house by joining the company of holy saints, where the bride's party also developed the love of the Lord, and combined with the holy saints. Now the Sikhs from both the sides (bride's and bride groom's) have joined hands to recite the True Name and enjoyed the bliss of True Name when their soul got merged with the Prime-soul (like the warp and woof of the weaver). O Nanak ! The Sikhs have been united with the Lord, the cause and effect of everything. Thus they have enjoyed all the bliss of life with all the functions completed successfully. The place has become beautiful, while the land is also blessed and praiseworthy where Lord has landed (abided) in the house and I have taken refuge at the lotus-feet of the Guru. Now all my desires have been fulfilled by taking the support of the Guru by attaining the state of equipoise. All my hopes have been fulfilled by taking the dust of the lotus-feet of the saints as now we have been united with the Lord, who were separated (from Him) since long. By getting rid of my egoism, I am enjoying the eternal bliss day and night.

O Nanak ! I have been imbued with the love of the Lord, by taking the support of the Lord in the company of holy saints. (4-1)
Bilawal Mahala - 5 (*Bha'g sula'khna har kant hamara Ram..*)

My True Master (Lord-spouse) is the most praise-worthy and greatest Lord-spouse, in whose holy congregations we could hear the all pervasive music of Nature, singing the praises of the Lord. The Guru's Words of the bliss of life are being sung everyday and there is an urge and longing for reciting True Name day and night. In the company of holy saints there is no question of any sufferings, afflictions or sorrow; moreover there is no going through the cycle of births and deaths. There we find the nectar of True Name, full of the worldly occult powers, where there is abundance of (all) the worship of the Lord being practised. O Nanak ! I would offer myself as a sacrifice to the Lord, life-giver and support of the human beings. (1)

O dear friends ! Listen to me and let us sing the praises of the beloved Lord. Let us enjoy the bliss of unison with the Lord by reciting True Name with love and devotion. (with body and mind).

Let us recite the Lord's True Name, thus winning His pleasure and acceptance, without forsaking the True Name even for a moment (for the twinkling of an eye) Let us get into the embrace of the Lord without any worldly shame or hesitation and apply the

ਨ ਤਿਆਗੀਐ ॥ ਗਹਿ ਕੰਠਿ ਲਾਈਐ ਨਹ
ਲਜਾਈਐ ਚਰਨ ਰਜ ਮਨੁ ਪਾਗੀਐ ॥ ਭਗਤਿ
ਠਗਉਰੀ ਪਾਇ ਮੋਹਹ ਅਨਤ ਕਤਹੂ ਨ ਧਾਵਹ
॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਮਿਲਿ ਸੰਗਿ ਸਾਜਨ
ਅਮਰ ਪਦਵੀ ਪਾਵਹ ॥ ੨ ॥ ਬਿਸਮਨ ਬਿਸਮ
ਭਈ ਪੇਖਿ ਗੁਣ ਅਬਿਨਾਸੀ ਰਾਮ ॥ ਕਰੁ ਗਹਿ
ਭੁਜਾ ਗਹੀ ਕਟਿ ਜਮ ਕੀ ਫਾਸੀ ਰਾਮ ॥ ਗਹਿ
ਭੁਜਾ ਲੀਨੀ ਦਾਸਿ ਕੀਨੀ ਅੰਕੁਰਿ ਉਦੋਤੁ
ਜਣਾਇਆ ॥ ਮਲਨ ਮੋਹ ਬਿਕਾਰ ਨਾਠੇ ਦਿਵਸ
ਨਿਰਮਲ ਆਇਆ ॥ ਦ੍ਰਿਸਟਿ ਧਾਰੀ ਮਨਿ
ਪਿਆਰੀ ਮਹਾ ਦੁਰਮਤਿ ਨਾਸੀ ॥ ਬਿਨਵੰਤਿ
ਨਾਨਕ ਭਈ ਨਿਰਮਲ ਪ੍ਰਭ ਮਿਲੇ ਅਬਿਨਾਸੀ
॥ ੩ ॥ ਸੂਰਜ ਕਿਰਣਿ ਮਿਲੇ ਜਲ ਕਾ ਜਲੁ
ਹੂਆ ਰਾਮ ॥ ਜੋਤੀ ਜੋਤਿ ਰਲੀ ਸੰਪੂਰਨੁ ਥੀਆ
ਰਾਮ ॥ ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ
ਵਖਾਣੀਐ ॥ ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ
ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ ॥ ਆਪਿ ਕਰਤਾ ਆਪਿ
ਭੁਗਤਾ ਆਪਿ ਕਾਰਣੁ ਕੀਆ ॥ ਬਿਨਵੰਤਿ
ਨਾਨਕ ਸੇਈ ਜਾਣਹਿ ਜਿਨ੍ਹੀ ਹਰਿ ਰਸੁ ਪੀਆ
॥ ੪ ॥ ੨ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਛੰਤ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਖੀ ਆਉ ਸਖੀ ਵਸਿ ਆਉ ਸਖੀ ਅਸੀ ਪਿਰ
ਕਾ ਮੰਗਲੁ ਗਾਵਹ ॥ ਤਜਿ ਮਾਨੁ ਸਖੀ ਤਜਿ

dust of the lotus-feet of the Lord to the mind (the forehead) fully. We should enamour (please) the Lord with our worship (of the Lord) like the charming plant which ensnares man with deception (let us develop so much love and devotion for the Lord so that He never deserts us) so that the Lord does not discard us for the love of someone else.

O Nanak ! Thus we could attain the immortal state of life (and never suffer death) by joining the company of the friendly holy saints. (2)

Having perceived (experienced) the virtues of (imperishable) the ever-existent Lord, I have been thrilled with the wondrous Lord. Thus we have (cut) broken the shackles of our bondage of the Yama by holding on to the supporting hand of the Lord with love and devotion (with body and mind) Thus the Lord accepted us as His slaves (devotees) by holding our hand and inculcating His love in our heart. (like the sprouting of the seed of virtuous thoughts in the mind). Now we are enjoying the bliss of a pure and joyous (day) time by casting away our vicious thoughts including the love of the (Maya) worldly falsehood. Thus I have won the pleasure and love of the beloved Lord through His Grace by casting away the vicious and sinful actions. O Nanak ! Now I have become purified of heart by attaining the imperishable Lord (through His Grace). (3)

Just as the rays of the sun merge with the source (sun) and water mingles with waters (of the ocean), I also got united with the Lord, by merging my soul with the Prime-soul, and became perfect having attained salvation. (When the rays of the sun fall on snow, it melts and becomes water, without any distinction between the two). Thus whatever we see or hear is only an embodiment of the Lord and wherever we look around, we perceive the same Lord pervading everywhere. Thus we do not perceive or realise anything else except the Lord, who has created this universe, enacting His worldly drama. (everything around appears as an embodiment of the prime soul only). Thus we could realise the Truth that the Lord is the cause and effect of everything happening in the world. Himself being the creator, He Himself enjoys fruits of His own actions (in the form of the human being). O Nanak ! This whole secret (drama) of the Lord is appreciated and realised by the person, who has partaken the nectar of the True Name of the Lord. (who has worshipped the Lord) (4 - 2)

Bilawal Mahala - 5 Chhant Ik onkar satgur prasad (Sakhi a'ou sakhi vas a'ou sakhi.....)

"By the Grace of the One Lord-Sublime, attainable through the Guru's guidance."

O my friends ! Let us get together and join each other in

ਮਾਨੁ ਸਖੀ ਮਤੁ ਆਪਣੇ ਪ੍ਰੀਤਮ ਭਾਵਹੁ ॥
 ਤਜਿ ਮਾਨੁ ਮੋਹੁ ਬਿਕਾਰੁ ਦੂਜਾ ਸੇਵਿ ਏਕੁ
 ਨਿਰੰਜਨੇ ॥ ਲਗੁ ਚਰਣ ਸਰਣ ਦਇਆਲ
 ਪ੍ਰੀਤਮ ਸਗਲ ਦੁਰਤ ਬਿਖੰਡਨੇ ॥ ਹੋਇ ਦਾਸ
 ਦਾਸੀ ਤਜਿ ਉਦਾਸੀ ਬਹੁੜਿ ਬਿਧੀ ਨ ਧਾਵਾ
 ॥ ਨਾਨਕੁ ਪਇਅੰਪੈ ਕਰਹੁ ਕਿਰਪਾ ਤਾਮਿ
 ਮੰਗਲੁ ਗਾਵਾ ॥ ੧ ॥ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਿਅ ਕਾ ਨਾਮੁ
 ਮੈ ਅੰਧੁਲੇ ਟੋਹਨੀ ॥ ਓਹ ਜੋਹੈ ਬਹੁ ਪਰਕਾਰ
 ਸੁੰਦਰਿ ਮੋਹਨੀ ॥ ਮੋਹਨੀ ਮਹਾ ਬਚਿਤ੍ਰ ਚੰਚਲਿ
 ਅਨਿਕ ਭਾਵ ਦਿਖਾਵਏ ॥ ਹੋਇ ਢੀਠ ਮੀਠੀ
 ਮਨਹਿ ਲਾਗੈ ਨਾਮੁ ਲੈਣ ਨ ਆਵਏ ॥ ਗ੍ਰਿਹੁ
 ਬਨਹਿ ਤੀਰੈ ਬਰਤ ਪੂਜਾ ਬਾਟ ਘਾਟੈ ਜੋਹਨੀ
 ॥ ਨਾਨਕੁ ਪਇਅੰਪੈ ਦਇਆ ਧਾਰਹੁ ਮੈ ਨਾਮੁ
 ਅੰਧੁਲੇ ਟੋਹਨੀ ॥ ੨ ॥ ਮੋਹਿ ਅਨਾਥ ਪ੍ਰਿਅ
 ਨਾਥ ਜਿਉ ਜਾਨਹੁ ਤਿਉ ਰਖਹੁ ॥ ਚਤੁਰਾਈ
 ਮੋਹਿ ਨਾਹਿ ਰੀਝਾਵਉ ਕਹਿ ਮੁਖਹੁ ॥ ਨਹ
 ਚਤੁਰਿ ਸੁਘਰਿ ਸੁਜਾਨ ਬੇਤੀ ਮੋਹਿ ਨਿਰਗੁਨਿ
 ਗੁਨੁ ਨਹੀ ॥ ਨਹ ਰੂਪ ਰੂਪ ਨ ਨੈਣ ਬੰਕੇ ਜਹ
 ਭਾਵੈ ਤਹ ਰਖੁ ਤੁਹੀ ॥ ਜੈ ਜੈ ਜਇਅੰਪਰਿ
 ਸਗਲ ਜਾ ਕਉ ਕਰੁਣਾਪਤਿ ਗਤਿ ਕਿਨਿ
 ਲਖਹੁ ॥ ਨਾਨਕੁ ਪਇਅੰਪੈ ਸੇਵ ਸੇਵਕੁ ਜਿਉ
 ਜਾਨਹੁ ਤਿਉ ਮੋਹਿ ਰਖਹੁ ॥ ੩ ॥ ਮੋਹਿ ਮਛਲੀ
 ਤੁਮ ਨੀਰ ਤੁਝ ਬਿਨੁ ਕਿਉ ਸਰੈ ॥ ਮੋਹਿ ਚਾੜ੍ਹਕ
 ਤੁਮੁ ਬੁੰਦ ਤ੍ਰਿਪਤਉ ਮੁਖਿ ਪਰੈ ॥ ਮੁਖਿ ਪਰੈ

singing the praises of the Lord and enjoy the bliss of His True Name. O Friend ! Let us cast away our egoism so that we might be able to win the pleasure and acceptance of the beloved Lord. Let us serve the only one Lord-sublime by ridding ourselves of the vices of the love of (Maya) worldly falsehood, attachment and dual-mindedness. Let us seek the support of the lotus-feet of the Lord-benefactor, who would destroy all our sins and vices. Let us become the slave of the slaves of the Lord by leaving all disappointments and pessimism, thus ridding ourselves of (going through) various afflictions and hurdles. O Nanak ! May You bestow You Grace on us so that we are enabled to sing the praises of the Lord! (1)

This blind man of mine (I am like a blind man without the support of True Name) has the support of the nectar of True Name like the stick of a blind man. The charming and bewitching (Maya) worldly falsehood is watching us with all its charm to ensnare us and is trying to enamour us with various charming and attractive functions and its drama. This Maya, with its charming beauty appears very sweet and enamours us with its charm, thus keeping us away from reciting True Name. This Maya is trying to dissuade all the human beings from worshipping the Lord in the jungles, homes or river banks by keeping fasts and reciting True Name by creating hurdles in their efforts. O Nanak ! Let us pray to the Lord seeking His Grace and benevolence to save us from the clutches of this bewitching Maya, by giving us the support of True Name like a stick (for the blind). (2)

O True Master ! May You protect this helpless person (of mine) by giving Your support as it pleases You. O Lord ! I have no wisdom or cleverness. How could I recite Your True Name and please You and win Your acceptance ? I am full of drawbacks and failings, having no good qualities, without having done any virtuous deeds, or having knowledge of Lord's secrets due to my ignorance. May the Lord protect my honour as it pleases Him as I do not possess beautiful body or even fragrance spread out with burning essence (purity of mind), with no beautiful eyes or detached mind and have never worshipped the Lord. O True Master ! All the three worlds are saluting You with love and respect. May You bestow me with salvation through Your Grace! O Nanak ! May the Lord save me from this worldly bondage as I am the slave of His slaves and if it pleases Him! (3)

ਹਰੈ ਪਿਆਸ ਮੇਰੀ ਜੀਅ ਹੀਆ ਪ੍ਰਾਨਪਤੈ ॥

ਲਾਡਿਲੇ ਲਾਡ ਲਡਾਇ ਸਭ ਮਹਿ ਮਿਲੁ

ਹਮਾਰੀ ਹੋਇ ਗਤੇ ॥ ਚੀਤਿ ਚਿਤਵਉ ਮਿਟੁ

ਅੰਧਾਰੇ ਜਿਉ ਆਸ ਚਕਵੀ ਦਿਨੁ ਚਰੈ ॥ ਨਾਨਕੁ

ਪਇਅੰਪੈ ਪ੍ਰਿਅ ਸੰਗਿ ਮੇਲੀ ਮਛਲੀ ਨੀਰੁ ਨ

ਵੀਸਰੈ ॥ ੪ ॥ ਧਨਿ ਧੰਨਿ ਹਮਾਰੇ ਭਾਗ ਘਰਿ

ਆਇਆ ਪਿਰੁ ਮੇਰਾ ॥ ਸੋਹੇ ਬੰਕ ਦੁਆਰ

ਸਗਲਾ ਬਨੁ ਹਰਾ ॥ ਹਰ ਹਰਾ ਸੁਆਮੀ ਸੁਖਹ

ਗਾਮੀ ਅਨਦ ਮੰਗਲ ਰਸੁ ਘਣਾ ॥ ਨਵਲ

ਨਵਤਨ ਨਾਹੁ ਬਾਲਾ ਕਵਨ ਰਸਨਾ ਗੁਨ ਭਣਾ

॥ ਮੇਰੀ ਸੇਜ ਸੋਹੀ ਦੇਖਿ ਮੋਹੀ ਸਗਲ ਸਹਸਾ

ਦੁਖੁ ਹਰਾ ॥ ਨਾਨਕੁ ਪਇਅੰਪੈ ਮੇਰੀ ਆਸ

ਪੂਰੀ ਮਿਲੇ ਸੁਆਮੀ ਅਪਰੰਪਰਾ ॥ ੫ ॥ ੧ ॥

੩ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਛੰਤ ਮੰਗਲ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕ ॥ ਸੁੰਦਰ ਸਾਂਤਿ ਦਇਆਲ ਪ੍ਰਭ ਸਰਬ

ਸੁਖਾ ਨਿਧਿ ਪੀਉ ॥ ਸੁਖ ਸਾਗਰ ਪ੍ਰਭ ਭੋਟਿਐ

ਨਾਨਕ ਸੁਖੀ ਹੋਤ ਇਹੁ ਜੀਉ ॥ ੧ ॥

ਛੰਤ ॥ ਸੁਖ ਸਾਗਰ ਪ੍ਰਭ ਪਾਈਐ ਜਬ ਹੋਵੈ

ਭਾਗੋ ਰਾਮ ॥ ਮਾਨਨਿ ਮਾਨੁ ਵਵਾਈਐ ਹਰਿ

ਚਰਣੀ ਲਾਗੋ ਰਾਮ ॥ ਛੋਡਿ ਸਿਆਨਪ ਚਾਤੁਰੀ

ਦੁਰਮਤਿ ਬੁਧਿ ਤਿਆਗੋ ਰਾਮ ॥ ਨਾਨਕ ਪਉ

ਸਰਣਾਈ ਰਾਮ ਰਾਇ ਥਿਰੁ ਹੋਇ ਸੁਹਾਗੋ ਰਾਮ

॥ ੧ ॥ ਸੋ ਪ੍ਰਭੁ ਤਜਿ ਕਤ ਲਾਗੀਐ ਜਿਸੁ

ਬਿਨੁ ਮਰਿ ਜਾਈਐ ਰਾਮ ॥ ਲਾਜ ਨ ਆਵੈ

O True Master ! I am like a fish and You are like the river (water), so how could I live (exist) without Your support ? I am like the toad (papiya) with Your True Name as the rain-drop and I could get satiated only on getting this drop.

O Lord ! I could quench my thirst only when rain-drop falls in my mouth, as You are the source of life to all the beings. I always worship and remember the Lord with love so as to rid myself of the darkness of ignorance, just as the chakvi (bird) gets hopeful with the rising sun. O Nanak ! The Lord has merged us with Himself like the fish in water and I cannot forget the Lord's True Name any time, and His love is keeping me aloof from the world.

(4)

Blessed are we with good fortune, as the Lord is now abiding within our hearts ! The body has become blissful with all the senses functioning fruitfully, just like the doors and place being beautified or the whole garden blossoming forth. The Lord has blessed us with His Grace and bestowed all the bliss on us, and we are enjoying all the pleasures now. How could I express the beauty and virtues of the Lord, who is youthful and beautiful ? The Lord has blessed us with all the comforts and joy of life by ridding us of all sufferings and doubts. O Nanak ! Now I have got all my desires and hopes fulfilled, as I have been united with the limitless Lord, abiding aloof from the world. (5 - 3)

Bilawal Mahala - 5 Chhant Mangal Ik onkar satgur prasad
Slok (Sundar sa'nt dayal prabh sarabh.....)

"By the Grace of the (One) Lord-Sublime, attainable through the Guru's guidance."

The Lord-benefactor is beautiful, serene (peaceful) and is our True Master, being the fountain-head of all worldly comforts and bliss. O Nanak ! This human being enjoys the eternal bliss by uniting with the ocean of virtues and bliss, the Lord. (1)

Chhant : When we are fortunate enough, being pre-destined by Lord's Will, we could attain the Lord, the ocean of bliss and joy. O friend ! Let us rid ourselves of egoism and seek asylum at the lotus-feet of the Lord, and cast away our vicious thoughts or sinful actions by leaving aside our cleverness and wisdom alongwith our vicious and sinful moves. O Nanak ! Let us seek refuge at the lotus-feet of the Lord-(Ram) so that we do not get separated from the Lord-spouse. (1)

O Brother ! Whom else should we approach for protection

ਅਗਿਆਨ ਮਤੀ ਦੁਰਜਨ ਬਿਰਮਾਈਐ ਰਾਮ
 ॥ ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭੁ ਤਿਆਗਿ ਕਰੇ ਕਹੁ
 ਕਤ ਠਹਰਾਈਐ ਰਾਮ ॥ ਨਾਨਕ ਭਗਤਿ ਭਾਉ
 ਕਰਿ ਦਇਆਲ ਕੀ ਜੀਵਨ ਪਦੁ ਪਾਈਐ ਰਾਮ
 ॥ ੨ ॥ ਸ੍ਰੀ ਗੋਪਾਲੁ ਨ ਉਚਰਹਿ ਬਲਿ ਗਈਏ
 ਦੁਹਚਾਰਣਿ ਰਸਨਾ ਰਾਮ ॥ ਪ੍ਰਭੁ ਭਗਤਿ ਵਛਲੁ
 ਨਹ ਸੇਵਹੀ ਕਾਇਆ ਕਾਕ ਗ੍ਰਸਨਾ ਰਾਮ ॥
 ਭ੍ਰਮਿ ਮੋਹੀ ਦੂਖ ਨ ਜਾਣਹੀ ਕੋਟਿ ਜੋਨੀ ਬਸਨਾ
 ਰਾਮ ॥ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਅਵਰੁ ਜਿ ਚਾਹਨਾ
 ਬਿਸਟਾ ਕ੍ਰਿਮ ਭਸਮਾ ਰਾਮ ॥ ੩ ॥ ਲਾਇ
 ਬਿਰਹੁ ਭਗਵੰਤ ਸੰਗੇ ਹੋਇ ਮਿਲੁ ਬੈਰਾਗਨਿ
 ਰਾਮ ॥ ਚੰਦਨ ਚੀਰ ਸੁਗੰਧ ਰਸਾ ਹਉਮੈ ਬਿਖੁ
 ਤਿਆਗਨਿ ਰਾਮ ॥ ਈਤ ਉਤ ਨਹ ਡੋਲੀਐ
 ਹਰਿ ਸੇਵਾ ਜਾਗਨਿ ਰਾਮ ॥ ਨਾਨਕ ਜਿਨਿ
 ਪ੍ਰਭੁ ਪਾਇਆ ਆਪਣਾ ਸਾ ਅਟਲ ਸੁਹਾਗਨਿ
 ਰਾਮ ॥ ੪ ॥ ੧ ॥ ੪ ॥

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਹਰਿ ਖੇਜਹੁ ਵਡਭਾਗੀਹੋ ਮਿਲਿ ਸਾਧੂ ਸੰਗੇ
 ਰਾਮ ॥ ਗੁਨ ਗੋਵਿੰਦ ਸਦ ਗਾਈਅਹਿ
 ਪਾਰਬ੍ਰਹਮ ਕੈ ਰੰਗੇ ਰਾਮ ॥ ਸੇ ਪ੍ਰਭੁ ਸਦ ਹੀ ਸੇ
 ਵੀਐ ਪਾਈਅਹਿ ਫਲ ਮੰਗੇ ਰਾਮ ॥ ਨਾਨਕ
 ਪ੍ਰਭੁ ਸਰਣਾਗਤੀ ਜਪਿ ਅਨਤ ਤਰੰਗੇ ਰਾਮ ॥
 ੧ ॥ ਇਕੁ ਤਿਲੁ ਪ੍ਰਭੁ ਨ ਵੀਸਰੈ ਜਿਨਿ ਸਭੁ
 ਕਿਛੁ ਦੀਨਾ ਰਾਮ ॥ ਵਡਭਾਗੀ ਮੇਲਾਵੜਾ
 ਗੁਰਮੁਖਿ ਪਿਰੁ ਚੀਨ੍ਹਾ ਰਾਮ ॥ ਬਾਹ ਪਕੜਿ
 ਤਮ ਤੇ ਕਾਢਿਆ ਕਰਿ ਅਪੁਨਾ ਲੀਨਾ ਰਾਮ ॥
 ਨਾਮੁ ਜਪਤ ਨਾਨਕ ਜੀਵੈ ਸੀਤਲੁ ਮਨੁ ਸੀਨਾ

except the Lord, without whose support we have to face death ? O foolish Man ! Why do you not feel ashamed of yourself by following Your vicious thoughts, and you have been deprived of the Lord's love due to Your vices like sexual desires and ignorance by forgetting the Lord, who purifies all sinners, where else would you seek help or protection ?

O Nanak ! Let us worship the Lord-benefactor, thus attaining the salvation or path to leading a fruitful life. (2)

O My Tongue ! You do not recite the True Name of the Lord, so you should be burnt, being engrossed in vicious and sinful talk. You are not serving the True master, who is the beloved Lord of His saints. O my body ! As such the crows are likely to eat you. Without the love of the Lord you will be passed through millions of forms of life in the cycle of births and deaths, and would undergo sufferings, being engrossed in whims and fancies due to the love of worldly falsehood (Maya).

The love of the worldly possessions instead of the love of the Lord is all unreal and false and is almost like turning the body into worms or burning it in the fire of filth. (3)

O friend ! Let us develop His love, getting detached from the worldly possessions. Let us get rid of our worldly pleasures like putting fragrant (sandal wood) scents on the body or using essence for the clothes alongwith the love of vicious actions. Let us awaken in the service of reciting True Name without being unsteady due to vicious actions- O Nanak ! The persons, who have attained the Lord, have joined the Lord-spouse as a friend and become stabilised. (4-1 - 4)

Bilawal Mahala - 5 (*Har khojoh vadbha'giho mil sadhu*)

O fortunate persons ! Try to seek the Lord in the company of the holy saints. Let us always sing the praises of the Lord by developing His love in the heart. Let us serve the Lord always, who helps us fulfil all our desires. O Nanak ! Let us seek the support of the Lord and recite His True Name by getting rid of many waves of thoughts.

Let us never forsake the Lord even for a moment who has bestowed all the favours on us. We realised the True Master as our Lord-spouse through the Guru's Grace when we were united with the Guru through our great good fortune. The Lord has accepted us as His slave (devotee) by taking us out of the darkness of ignorance with His helping hand. O Nanak ! Now we enjoy leading

ਰਾਮ ॥ ੨ ॥ ਕਿਆ ਗੁਣ ਤੇਰੇ ਕਹਿ ਸਕਉ
ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ਰਾਮ ॥ ਸਿਮਰਿ ਸਿਮਰਿ
ਨਾਰਾਇਣੈ ਭਏ ਪਾਰਗਰਾਮੀ ਰਾਮ ॥ ਗੁਨ
ਗਾਵਤ ਗੋਵਿੰਦ ਕੇ ਸਭ ਇਛ ਪੁਜਾਮੀ ਰਾਮ ॥
ਨਾਨਕ ਉਧਰੇ ਜਪਿ ਹਰੇ ਸਭਹੂ ਕਾ ਸੁਆਮੀ
ਰਾਮ ॥ ੩ ॥ ਰਸ ਭਿੰਨਿਅੜੇ ਅਪੁਨੇ ਰਾਮ
ਸੰਗੇ ਸੇ ਲੋਇਣ ਨੀਕੇ ਰਾਮ ॥ ਪ੍ਰਭ ਪੇਖਤ
ਇਛਾ ਪੁੰਨੀਆ ਮਿਲਿ ਸਾਜਨ ਜੀ ਕੇ ਰਾਮ ॥
ਅੰਮ੍ਰਿਤ ਰਸੁ ਹਰਿ ਪਾਇਆ ਬਿਖਿਆ ਰਸ ਫੀਕੇ
ਰਾਮ ॥ ਨਾਨਕ ਜਲੁ ਜਲਹਿ ਸਮਾਇਆ ਜੋਤੀ
ਜੋਤਿ ਮੀਕੇ ਰਾਮ ॥ ੪ ॥ ੨ ॥ ੫ ॥ ੬ ॥

ਬਿਲਾਵਲ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕ ਮ: ੪ ॥

ਹਰਿ ਉਤਮੁ ਹਰਿ ਪ੍ਰਭੁ ਗਾਵਿਆ ਕਰਿ ਨਾਦੁ
ਬਿਲਾਵਲੁ ਰਾਗੁ ॥ ਉਪਦੇਸੁ ਗੁਰੂ ਸੁਣਿ ਮੰਨਿਆ
ਧੁਰਿ ਮਸਤਕਿ ਪੂਰਾ ਭਾਗੁ ॥ ਸਭ ਦਿਨਸੁ ਰੈਣਿ
ਗੁਣ ਉਚਰੈ ਹਰਿ ਹਰਿ ਹਰਿ ਉਰਿ ਲਿਵ ਲਾਗੁ
॥ ਸਭੁ ਤਨੁ ਮਨੁ ਹਰਿਆ ਹੋਇਆ ਮਨੁ ਖਿੜਿਆ
ਹਰਿਆ ਬਾਗੁ ॥ ਅਗਿਆਨੁ ਅਧਿਰਾ ਮਿਟਿ
ਗਇਆ ਗੁਰ ਚਾਨਣੁ ਗਿਆਨੁ ਚਰਾਗੁ ॥ ਜਨੁ
ਨਾਨਕੁ ਜੀਵੈ ਦੇਖਿ ਹਰਿ ਇਕ ਨਿਮਖ ਘੜੀ
ਮੁਖਿ ਲਾਗੁ ॥ ੧ ॥

ਮ: ੩ ॥ ਬਿਲਾਵਲੁ ਤਬ ਹੀ ਕੀਜੀਐ ਜਬ
ਮੁਖਿ ਹੋਵੈ ਨਾਮੁ ॥ ਰਾਗ ਨਾਦ ਸਬਦਿ ਸੋਹਣੇ
ਜਾ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥ ਰਾਗ ਨਾਦ ਛੋਡਿ
ਹਰਿ ਸੇਵੀਐ ਤਾ ਦਰਗਹ ਪਾਈਐ ਮਾਨੁ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਬੀਚਾਰੀਐ ਚੂਕੈ ਮਨਿ

this life by reciting True Name which has given us peace and tranquillity of mind. (2)

O omni-scient Lord ! How could I (express) describe Your virtues and Greatness? By reciting the Lord's True Name, we have been able to cross this ocean of life successfully. We have got all our desires fulfilled by singing the praises of the Lord. O Nanak ! We have attained salvation by worshipping the Lord, the True Master of all. (3)

The eyes, imbued with the love of the Lord, are really praiseworthy. By perceiving a glimpse of the Lord, all our desires have been fulfilled, and we have been united with the friend of all the beings, the Lord. We have partaken the nectar of True Name of the Lord, as such the worldly pleasures are now tasteless. O Nanak ! When the soul got merged with the Prime-soul, we got merged with the Lord completely just as water mingles with water without any distinction. (4 - 2 - 5 - 9)

Bilawal Ki Vaar Mahala - 4 *Ik onkar satgur prasad Slok M- 4* (Har uttam har prabh ga'via'.....)

"By the Grace of the (One) Lord-Sublime, attainable through the Guru's guidance."

I have sung the praises of the Lord by singing the tunes of Bilawal (Rag) music and considered His Greatness. The fortunate persons, pre-destined by the Lord's Will, have followed the Guru's message (teachings) on listening to the Guru's Word. The persons, who are imbued with the love of the Lord all the time, sing the praises of the Lord day and night. Their heart (body and mind) is blossomed with the Lord's love just as the garden blossoms forth with the onset of flowers and greenery. Then the darkness of their ignorance disappeared and they were enlightened by the light of the Guru's knowledge. O Nanak ! I enjoy leading this life by perceiving a glimpse of the Lord, without a moment's separation from Him. (1)

M - 3 : We should sing the tunes of Bilawal Rag (music) only when we are reciting the Lord's True Name (with the tongue). It is only when we meditate on the Lord in the state of equipoise that we like (love) all the music, tunes and the (sabād) Guru's Word. We could find honour and regard in the Lord's presence only when we serve the Lord by leaving aside the love of the tunes

ਅਭਿਮਾਨੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਤੂ ਹਰਿ ਪ੍ਰਭੁ ਆਪਿ ਅਗੰਮੁ ਹੈ
ਸਭਿ ਤੁਧੁ ਉਪਾਇਆ ॥ ਤੂ ਆਪੇ ਆਪਿ
ਵਰਤਦਾ ਸਭੁ ਜਗਤੁ ਸਬਾਇਆ ॥ ਤੁਧੁ ਆਪੇ
ਤਾੜੀ ਲਾਈਐ ਆਪੇ ਗੁਣ ਗਾਇਆ ॥ ਹਰਿ
ਧਿਆਵਹੁ ਭਗਤਹੁ ਦਿਨਸੁ ਰਾਤਿ ਅੰਤਿ ਲਏ
ਛਡਾਇਆ ॥ ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ
ਪਾਇਆ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥ ੧ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਦੂਜੈ ਭਾਇ ਬਿਲਾਵਲੁ ਨ ਹੋਵਈ ਮਨਮੁਖਿ
ਥਾਇ ਨ ਪਾਇ ॥ ਪਾਖੰਡਿ ਭਗਤਿ ਨ ਹੋਵਈ
ਪਾਰਬ੍ਰਹਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥ ਮਨਹਨਿ
ਕਰਮ ਕਮਾਵਣੈ ਥਾਇ ਨ ਕੋਈ ਪਾਇ ॥ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਆਪੁ ਬੀਚਾਰੀਐ ਵਿਚਹੁ ਆਪੁ
ਗਵਾਇ ॥ ਆਪੇ ਆਪਿ ਪਾਰਬ੍ਰਹਮੁ ਹੈ
ਪਾਰਬ੍ਰਹਮੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥ ਜੰਮਣੁ
ਮਰਣਾ ਕਟਿਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਬਿਲਾਵਲੁ ਕਰਿਹੁ ਤੁਮ੍ਹ ਪਿਆਰਿਹੋ
ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ ॥ ਜਨਮ ਮਰਣ
ਦੁਖੁ ਕਟੀਐ ਸਚੇ ਰਹੈ ਸਮਾਇ ॥ ਸਦਾ
ਬਿਲਾਵਲੁ ਅਨੰਦੁ ਹੈ ਜੇ ਚਲਹਿ ਸਤਿਗੁਰ
ਭਾਇ ॥ ਸਤਸੰਗਤੀ ਬਹਿ ਭਾਉ ਕਰਿ ਸਦਾ
ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ ॥ ਨਾਨਕ ਸੇ ਜਨ ਸੋਹਣੇ
ਜਿ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਭਨਾ ਜੀਆ ਵਿਚਿ ਹਰਿ ਆਪਿ
ਸੋ ਭਗਤਾ ਕਾ ਮਿਤੁ ਹਰਿ ॥ ਸਭੁ ਕੋਈ ਹਰਿ
ਕੈ ਵਸਿ ਭਗਤਾ ਕੈ ਅਨੰਦੁ ਘਰਿ ॥ ਹਰਿ

of various Ragas. O Nanak ! We could cast away our egoism only when we meditate on the Lord in the company of the Guru-minded persons. (2)

Pour'i : O Lord ! You are great and limitless, and You alone have created this universe. You are pervading throughout the world and this whole worldly drama has been enacted by You. Infact, You alone are concentrating and meditating and singing the praises of the Lord (as a saint). O Lord ! Let us worship the Lord day and night, who will help us in the end to remove this worldly bondage; whosoever has served the Guru, has enjoyed the eternal bliss and is immersed in the recitation of Lord's True Name. (1)

Slok M- 3 : (*Doojai bha'ie bilawal na hoviee.....*)

O Brother ! One cannot enjoy the singing of the Bilawal Rag (Music of bilawal tune) and the self-willed person does not attain the Lord. One cannot worship the Lord with formal rituals; moreover one cannot attain the Lord-sublime by formal practices. (of showing off) none of the actions performed with the (insistence) forced involvement of the mind are useful or fruitful. O Nanak ! The Guru-minded persons, could get rid of their egoism by meditating on the Lord through the Guru's guidance. (through self realisation). The person, who has inculcated the love of the Lord in his heart, becomes himself a personification of the Lord. Then he frees himself from the (bondage of the) cycle of births and deaths, and gets his soul merged with Prime-soul. (1)

M- 3: O beloved friend ! You could enjoy the bliss of the life by imbibing the love of the Lord in the heart. (and sing the music of bilawal Rag). Then you could get away from the sufferings of the cycle of births and deaths by immersing in the meditation (love) of the Lord. The persons, who follow the Lord's Will, always enjoy the Bilawal Tune of music. They sing the praises of the Lord with love and devotion in the company of the holy saints. O Nanak ! Such persons are really beautiful and praiseworthy, who have been united by the Lord with the Guru-minded persons. (2)

Pour'i : The Lord, who is pervading all the beings, is the true friend of the saints. The Lord, who controls everyone else, is under the control of His holy saints, as such the saints always enjoy the bliss of life (in the heart) within themselves. The holy saints, whose true friend is the Lord Himself, always function

ਭਗਤਾ ਕਾ ਮੇਲੀ ਸਰਬਤ ਸਉ ਨਿਸੁਲ ਜਨ
ਟੰਗ ਧਰਿ ॥ ਹਰਿ ਸਭਨਾ ਕਾ ਹੈ ਖਸਮੁ ਜੋ
ਭਗਤੁ ਜਨ ਚਿਤਿ ਕਰਿ ॥ ਤੁਧੁ ਅਪੜਿ ਕੋਇ
ਨ ਸਕੈ ਸਭ ਝਖਿ ਝਖਿ ਪਵੈ ਝੜਿ ॥ ੨ ॥

ਸਲੋਕ ਮ : ੩ ॥

ਬ੍ਰਹਮੁ ਬਿੰਦਹਿ ਤੇ ਬ੍ਰਾਹਮਣਾ ਜੇ ਚਲਹਿ
ਸਤਿਗੁਰ ਭਾਇ ॥ ਜਿਨ ਕੈ ਹਿਰਦੈ ਹਰਿ ਵਸੈ
ਹਉਮੈ ਰੋਗੁ ਗਵਾਇ ॥ ਗੁਣ ਰਵਹਿ ਗੁਣ
ਸੰਗ੍ਰਹਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥ ਇਸੁ ਜੁਗ
ਮਹਿ ਵਿਰਲੇ ਬ੍ਰਾਹਮਣ ਬ੍ਰਹਮੁ ਬਿੰਦਹਿ ਚਿਤੁ
ਲਾਇ ॥ ਨਾਨਕ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰੇ ਹਰਿ
ਸਚਾ ਸੇ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੧॥

ਮ : ੩ ॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਤੀਆ
ਸਬਦਿ ਨ ਲਗੋ ਭਾਉ ॥ ਹਉਮੈ ਰੋਗੁ ਕਮਾਵਣਾ
ਅਤਿ ਦੀਰਘੁ ਬਹੁ ਸੁਆਉ ॥ ਮਨਹਠਿ ਕਰਮ
ਕਮਾਵਣੇ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਇ ॥ ਗੁਰਮੁਖਿ
ਜਨਮੁ ਸਫਲੁ ਹੈ ਜਿਸ ਨੇ ਆਪੇ ਲਏ ਮਿਲਾਇ
॥ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਕਰੇ ਤਾ ਨਾਮ, ਧਨੁ
ਪਲੈ ਪਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਭ ਵਡਿਆਈਆ ਹਰਿ ਨਾਮ
ਵਿਚਿ ਹਰਿ ਗੁਰਮੁਖਿ ਧਿਆਈਐ ॥ ਜਿ ਵਸਤੁ
ਮੰਗੀਐ ਸਾਈ ਪਾਈਐ ਜੇ ਨਾਮਿ ਚਿਤੁ ਲਾਈਐ
॥ ਗੁਰਜ ਗਲ ਜੀਅ ਕੀ ਕੀਚੈ ਸਤਿਗੁਰੁ ਪਾਸਿ
ਤਾ ਸਰਬ ਸੁਖੁ ਪਾਈਐ ॥ ਗੁਰੁ ਪੂਰਾ ਹਰਿ
ਉਪਦੇਸੁ ਦੇਇ ਸਭ ਭੁਖ ਲਹਿ ਜਾਈਐ ॥
ਜਿਸੁ ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਸੇ ਹਰਿ ਗੁਣ
ਗਾਈਐ ॥ ੩ ॥

ਸਲੋਕ ਮ : ੩ ॥

ਸਤਿਗੁਰ ਤੇ ਖਾਲੀ ਕੋ ਨਹੀ ਮੇਰੈ ਪ੍ਰਭਿ ਮੇਲਿ

without any fear, being unmindful of the whole world. The saints always worship the True Master, who is the Lord of all the beings, and inculcate His love in the heart. O Lord ! No one could ever approach You, being beyond our comprehension, and all are desperate having failed in their efforts. (2)

Slok M- 3 : (*Braham bindai te brahmina.....*)

The person, who follows the Guru's dictates and teachings and realises the Lord, is a true Brahmin. The person, who inculcates the love of the Lord in his heart, gets rid of his egoism and then sings the praises of the Lord amassing the wealth of the virtues, and is enabled by the Lord to merge his soul with the Prime-soul.

There are hardly a few true brahmins in this age (of Kal Yuga), who are imbued with the love of the Lord and worship the Lord with devotion. O Nanak ! The persons, who are blessed with the Lord's Grace, are always immersed in the recitation of the Lord's True Name. (1)

M - 3: The persons, who have not served the True Guru with love in the Guru's Word, are suffering from the (ailment of) pangs of egoism because of their involvement in the love of vicious and sinful actions. They are passed through the cycle of the births and deaths as they function under the force of (influence) their mind only. However, The Guru-minded persons lead a fruitful life as they are united by the Lord with Himself. O Nanak ! When the Lord bestows His Grace on us then only we are blessed with the wealth of True Name in our hearts. (2)

Pour'i : The Guru-minded persons are always imbued with the love of the Lord's True Name as all the virtues and greatness lies in the recitation of True Name. If we were to inculcate the love of the True Name in the heart, we get all our worldly desires fulfilled acquiring everything we have wished for. We could gain all the joy and comforts of life, if we were to disclose all our hidden desires to the True Guru. Infact, we got all our hunger (for worldly possessions) satiated, once we followed the Guru's teachings (Guru's guidance), but the fortunate person alone, who is pre-destined by the Lord's Will, sings the praises of the Lord. (3)

Slok M - 3 : (*Satgur te khali ko nahi merai prabh.....*)

The True Guru has enabled everybody to merge with the Lord, and no one goes empty-handed from Him. The glimpse of the True Guru is fruitful and one gets (all) one's desires fulfilled by

ਮਿਲਾਏ ॥ ਸਤਿਗੁਰ ਕਾ ਦਰਸਨੁ ਸਫਲੁ ਹੈ
ਜੇਹਾ ਕੇ ਇਛੇ ਤੇਹਾ ਫਲੁ ਪਾਏ ॥ ਗੁਰ ਕਾ
ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਸਭ ਤ੍ਰਿਸਨਾ ਭੁਖ ਗਵਾਏ ॥
ਹਰਿ ਰਸੁ ਪੀ ਸੰਤੋਖੁ ਹੋਆ ਸਚੁ ਵਸਿਆ ਮਨਿ
ਆਏ ॥ ਸਚੁ ਧਿਆਇ ਅਮਰਾ ਪਦੁ ਪਾਇਆ
ਅਨਹਦ ਸਬਦ ਵਜਾਏ ॥ ਸਚੇ ਦਹ ਦਿਸਿ
ਪਸਰਿਆ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਏ ॥ ਨਾਨਕ
ਜਿਨ ਅੰਦਰਿ ਸਚੁ ਹੈ ਸੇ ਜਨ ਛਪਹਿ ਨ ਕਿਸੈ
ਦੇ ਛਪਾਏ ॥ ੧ ॥

ਮ : ੩ ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਪਾਈਐ ਜਾ
ਕਉ ਨਦਰਿ ਕਰੇਇ ॥ ਮਾਨਸ ਤੇ ਦੇਵਤੇ ਭਏ
ਸਚੀ ਭਗਤਿ ਜਿਸੁ ਦੇਇ ॥ ਹਉਮੈ ਮਾਰਿ
ਮਿਲਾਇਅਨੁ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਚੇਇ ॥ ਨਾਨਕ
ਸਹਜੇ ਮਿਲਿ ਰਹੇ ਨਾਮੁ ਵਡਿਆਈ ਦੇਇ ॥੧॥
ਪਉੜੀ ॥ ਗੁਰ ਸਤਿਗੁਰ ਵਿਚਿ ਨਾਵੈ ਕੀ
ਵਡੀ ਵਡਿਆਈ ਹਰਿ ਕਰਤੇ ਆਪਿ ਵਧਾਈ
॥ ਸੇਵਕ ਸਿਖ ਸਭਿ ਵੇਖਿ ਵੇਖਿ ਜੀਵਨਿ ਓਨ੍ਹਾ
ਅੰਦਰਿ ਹਿਰਦੈ ਭਾਈ ॥ ਨਿੰਦਕ ਦੁਸਟ
ਵਡਿਆਈ ਵੇਖਿ ਨ ਸਕਨਿ ਓਨ੍ਹਾ ਪਰਾਇਆ
ਭਲਾ ਨ ਸੁਖਾਈ ॥ ਕਿਆ ਹੋਵੈ ਕਿਸ ਹੀ ਕੀ
ਝਖ ਮਾਰੀ ਜਾ ਸਚੇ ਸਿਉ ਬਣਿ ਆਈ ॥ ਜਿ
ਗਲ ਕਰਤੇ ਭਾਵੈ ਸਾ ਨਿਤ ਨਿਤ ਚੜੈ ਸਵਾਈ
ਸਭ ਝਖਿ ਝਖਿ ਮਰੈ ਲੋਕਾਈ ॥ ੪ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਧ੍ਰਿਗੁ ਏਹ ਆਸਾ ਦੂਜੇ ਭਾਵ ਕੀ ਜੋ ਮੋਹਿ
ਮਾਇਆ ਚਿਤੁ ਲਾਏ ॥ ਹਰਿ ਸੁਖੁ ਪਲ੍ਰਿ
ਤਿਆਗਿਆ ਨਾਮੁ ਵਿਸਾਰਿ ਦੁਖੁ ਪਾਏ ॥
ਮਨਮੁਖ ਅਗਿਆਨੀ ਅੰਧੁਲੇ ਜਨਮਿ ਮਰਹਿ
ਫਿਰਿ ਆਵੈ ਜਾਏ ॥ ਕਾਰਜ ਸਿਧਿ ਨ ਹੋਵਨੀ
ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਏ ॥ ਜਿਸੁ ਕਰਮੁ ਹੋਵੈ

having His glimpse. The Guru's Word is like the nectar (of True Name) which satiates the hunger and quenches (extinguishes) the fire of worldly desires. The persons, who have inculcated the love of the True Lord in their hearts have become peaceful (attained peace with patience), by partaking this nectar of True Name. Such persons, who have recited the True Name and listened to the all - pervasive (Unstrung Music) music of Nature, have become immortal in this world. They have perceived the Lord pervading in all the ten directions by following the Guru's Word automatically (in the state of equipoise). O Nanak ! The persons, who are imbued with the love of Truth, never remain hidden, notwithstanding all the efforts (are acclaimed everywhere). (1)

M - 3: We could attain the Lord by serving Him through His Grace. Such persons are converted into gods from human beings in case they are blessed with the true worship of the Lord. The persons, who have been purified with the Guru's Word, are united with the Lord by ridding them of their egoism. O Nanak ! Such persons, who are bestowed with the boon of True Name, are united with the Lord (automatically in the state of Equipoise). (1)

Pour'i : The Lord- creator Himself has bestowed the greatness of True Name on the True Guru. The Sikhs and devotees are thrilled by it as they love it. However the slanderers and sinners cannot tolerate the praise of the Guru as they cannot stand the praise and well being of others. But no harm could be done to some one who has developed the love and gained the pleasure of the Lord. Whatever pleases the Lord-Creator, gains more acceptance in the world, whereas the vilifier faces desperation and (death) destruction. (4)

Slok M - 3 : (*Dhriḡ eh asa duje bhav ki jo moh maya chit.....*)

Cursed be the hopes based on dual-mindedness, which lead one to develop the love of (Maya) the worldly falsehood! The persons, who have forsaken the Lord's True Name, considering it without any bliss, always suffer, being unaware of True Name. Thus the ignorant blind (fools) persons devoid of knowledge, are passed through the cycle of births and deaths facing rebirths time and again. Finally they leave the world in disgust and repentance, as they are not able to complete any job successfully. However the person, who is fortunate and pre-destined by the Lord's Will, gets the company of the Guru. O Nanak ! I would offer myself as a

ਤਿਸੁ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੇ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਏ ॥ ਨਾਮਿ ਰਤੇ ਜਨ ਸਦਾ ਸੁਖੁ ਪਾਇਨ੍
ਜਨ ਨਾਨਕ ਤਿਨ ਬਲਿ ਜਾਏ ॥ ੧ ॥

ਮ : ੩ ॥ ਆਸਾ ਮਨਸਾ ਜਗਿ ਮੋਹਣੀ ਜਿਨਿ
ਮੋਹਿਆ ਸੰਸਾਰੁ ॥ ਸਭੁ ਕੋ ਜਮ ਕੇ ਚੀਰੇ ਵਿਚਿ
ਹੈ ਜੇਤਾ ਸਭੁ ਆਕਾਰੁ ॥ ਹੁਕਮੀ ਹੀ ਜਮੁ
ਲਗਦਾ ਸੇ ਉਬਰੈ ਜਿਸੁ ਬਖਸੈ ਕਰਤਾਰੁ ॥
ਨਾਨਕ ਗੁਰ ਪਰਸਾਦੀ ਏਹੁ ਮਨੁ ਤਾਂ ਤਰੈ ਜਾ
ਛੋਡੈ ਅਹੰਕਾਰੁ ॥ ਆਸਾ ਮਨਸਾ ਮਾਰੇ ਨਿਰਾਸੁ
ਹੋਇ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜਿਥੈ ਜਾਈਐ ਜਗਤ ਮਹਿ ਤਿਥੈ
ਹਰਿ ਸਾਈ ॥ ਅਗੈ ਸਭੁ ਆਪੇ ਵਰਤਦਾ ਹਰਿ
ਸਚਾ ਨਿਆਈ ॥ ਕੂੜਿਆਰਾ ਕੇ ਮੁਹ
ਫਿਟਕੀਅਹਿ ਸਚੁ ਭਗਤਿ ਵਡਿਆਈ ॥ ਸਚੁ
ਸਾਹਿਬੁ ਸਚਾ ਨਿਆਉ ਹੈ ਸਿਰਿ ਨਿੰਦਕ ਛਾਈ
॥ ਜਨ ਨਾਨਕ ਸਚੁ ਅਰਾਧਿਆ ਗੁਰਮੁਖਿ ਸੁਖੁ
ਪਾਈ ॥ ੫ ॥

ਸਲੋਕ ਮ : ੩ ॥

ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਪਾਈਐ ਜੇ ਹਰਿ ਪ੍ਰਭੁ
ਬਖਸ ਕਰੇਇ ॥ ਓਪਾਵਾ ਸਿਰਿ ਓਪਾਉ ਹੈ
ਨਾਉ ਪਰਾਪਤਿ ਹੋਇ ॥ ਅੰਦਰੁ ਸੀਤਲੁ ਸਾਂਤਿ
ਹੈ ਹਿਰਦੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ਅੰਮ੍ਰਿਤੁ ਖਾਣਾ
ਪੈਨ੍ਣਾ ਨਾਨਕ ਨਾਇ ਵਡਿਆਈ ਹੋਇ ॥੧॥
ਮ : ੩ ॥ ਏ ਮਨ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣਿ ਪਾਇਹਿ
ਗੁਣੀ ਨਿਧਾਨੁ ॥ ਸੁਖਦਾਤਾ ਤੇਰੈ ਮਨਿ ਵਸੈ
ਹਉਮੈ ਜਾਇ ਅਭਿਮਾਨੁ ॥ ਨਾਨਕ ਨਦਰੀ
ਪਾਈਐ ਅੰਮ੍ਰਿਤੁ ਗੁਣੀ ਨਿਧਾਨੁ ॥ ੨ ॥
ਪਉੜੀ ॥ ਜਿਤਨੇ ਪਾਤਿਸਾਹ ਸਾਹ ਰਾਜੇ ਖਾਨ

sacrifice to the persons, who are imbued with the love of the Lord, and always enjoy the bliss of life. (1)

M - 3 : This Maya (worldly falsehood) has enamoured the whole world, as this man gets attracted with the worldly hopes and desires. The whole world which we perceive, is under the control of Yama, the god of death. It is through the Lord's Will that one gets into the clutches of Yama but escapes this bondage if bestowed with the Lord's Grace. O Nanak ! This mind, leaving the egoistic tendencies, could attain salvation through the Guru's Grace. Moreover, when this man casts away the hope of acquiring more worldly possessions through the Guru's Word, could attain salvation. (1)

Pour'i : Wherever we abide in the world, we find the same True Master pervading there. Even in the next world, the same Lord is (pervading) present everywhere, who is the God (full) of justice. Thus the true saints get praised and acclaimed whereas the unreal, false persons are disgraced and rebuked by the Lord. The Lord dispenses true and correct justice, and the vilifiers are disgraced (with ash thrown in their head). O Nanak ! The Guru-minded persons have enjoyed the comforts and bliss of life by worshipping the True Lord (Truth) or reciting True Name. (5)

Slok M - 3 : (Poorai Bha'g satgur pa'ieei.....)

We could attain the True Guru, if the Lord bestows on us the good fortune as pre-destined by Lord's Will. The greatest favour and effort of all is the attainment of the Lord's True Name through the Guru's guidance. Thus we could attain peace and tranquillity of mind, enjoying the eternal bliss in the heart.

O Nanak ! The persons, who have been blessed with the boon of True Name, (attain the nectar of True Name) lead a fruitful life partaking the food of this True Name. (1)

M - 3 : O dear mind ! You will attain the treasure of virtues, the True Lord, by listening to the Guru's teachings. When you will (imbibe) inculcate the Lord's teachings, inculcate the love of the Lord benefactor in the mind (heart), you will get rid of your egoism. O Nanak ! We could attain the nectar of True Name through the Grace of the Lord, the fountain - head of all virtues. (2)

Pour'i : All the king emperors, landlords or rich financiers, Rajas, Khans and men of high status have been created by the

ਉਮਰਾਵ ਸਿਕਦਾਰ ਹਰਿ ਤਿਤਨੇ ਸਭਿ ਹਰਿ
ਕੇ ਕੀਏ ॥ ਜੋ ਕਿਛੁ ਹਰਿ ਕਰਾਵੈ ਸੁ ਓਇ
ਕਰਹਿ ਸਭਿ ਹਰਿ ਕੇ ਅਰਥੀਏ ॥ ਸੋ ਐਸਾ
ਹਰਿ ਸਭਨਾ ਕਾ ਪ੍ਰਭੁ ਸਤਿਗੁਰ ਕੈ ਵਲਿ ਹੈ
ਤਿਨਿ ਸਭਿ ਵਰਨ ਚਾਰੇ ਖਾਣੀ ਸਭ ਸ੍ਰਿਸਟਿ
ਗੋਲੇ ਕਰਿ ਸਤਿਗੁਰ ਅਗੈ ਕਾਰ ਕਮਾਵਣ
ਕਉ ਦੀਏ ॥ ਹਰਿ ਸੇਵੇ ਕੀ ਐਸੀ ਵਡਿਆਈ
ਦੇਖਹੁ ਹਰਿ ਸੰਤਹੁ ਜਿਨਿ ਵਿਚਹੁ ਕਾਇਆ
ਨਗਰੀ ਦੁਸਮਨ ਦੂਤ ਸਭਿ ਮਾਰਿ ਕਵੀਏ ॥
ਹਰਿ ਹਰਿ ਕਿਰਪਾਲੁ ਹੋਆ ਭਗਤ ਜਨਾ ਉਪਰਿ
ਹਰਿ ਆਪਣੀ ਕਿਰਪਾ ਕਰਿ ਹਰਿ ਆਪਿ ਰਖਿ
ਲੀਏ ॥ ੬ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਅੰਦਰਿ ਕਪਟੁ ਸਦਾ ਦੁਖੁ ਹੈ ਮਨਮੁਖ ਧਿਆਨੁ
ਨ ਲਾਗੈ ॥ ਦੁਖ ਵਿਚਿ ਕਾਰ ਕਮਾਵਣੀ ਦੁਖੁ
ਵਰਤੈ ਦੁਖੁ ਆਗੈ ॥ ਕਰਮੀ ਸਤਿਗੁਰੁ ਭੇਟੀਐ
ਤਾ ਸਚਿ ਨਾਮਿ ਲਿਵ ਲਾਗੈ ॥ ਨਾਨਕ ਸਹਜੇ
ਸੁਖੁ ਹੋਇ ਅੰਦਰਹੁ ਭ੍ਰਮੁ ਭਉ ਭਾਗੈ ॥ ੧ ॥

ਮ: ੩ ॥ ਗੁਰਮੁਖਿ ਸਦਾ ਹਰਿ ਰੰਗੁ ਹੈ ਹਰਿ
ਕਾ ਨਾਉ ਮਨਿ ਭਾਇਆ ॥ ਗੁਰਮੁਖਿ ਵੇਖਣੁ
ਬੋਲਣਾ ਨਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਇਆ ॥ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਪ੍ਰਗਾਸਿਆ ਤਿਮਰ
ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਚੁਕਾਇਆ ॥ ੨ ॥

ਮ: ੩ ॥ ਮਨਮੁਖ ਮੈਲੇ ਮਰਹਿ ਗਵਾਰ ॥
ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਹਰਿ ਰਾਖਿਆ ਉਰ ਧਾਰਿ
॥ ਭਨਤਿ ਨਾਨਕੁ ਸੁਣਹੁ ਜਨ ਭਾਈ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿਹੁ ਹਉਮੈ ਮਲੁ ਜਾਈ ॥ ਅੰਦਰਿ
ਸੰਸਾ ਦੂਖੁ ਵਿਆਪੇ ਸਿਰਿ ਧੰਧਾ ਨਿਤ ਮਾਰ ॥
ਦੂਜੈ ਭਾਇ ਸੂਤੇ ਕਬਹੁ ਨ ਜਾਗਹਿ ਮਾਇਆ
ਮੋਹ ਪਿਆਰ ॥ ਨਾਮੁ ਨ ਚੇਤਹਿ ਸਬਦੁ ਨ

Lord alone. All of them are like beggars before the Lord and perform those actions only as are dictated by the Lord as per His Will. All the four Varunas (like Brahmin and Khatris), the four sources of creation (Khanis) of the world are like the slaves of the True Lord who follow His dictates and function according to His Will, as the True Master of the whole universe is on the side of the True Guru. O holy saints, the beloved ones of the Lord ! By serving the Lord, one gets the favour and praise of the True Master so that one casts away from the body all the vices like sexual desires and anger, by throwing them out. The Lord has been kind and benevolent to His saints by all means and He has protected them through His Grace. (6)

Slok M - 3 : (*Ander kapat sada dukh hai.....*)

The faithless persons, who are engrossed in vicious thoughts and sinful action, always undergo sufferings, as they are never imbued with the love of the Lord. Such persons, who had functioned earlier with afflictions and vices have suffered now, and will undergo sufferings in future as well, depending on their sinful actions during this life. If someone gets united with the True Guru through His Grace, then he inculcates the love of the True Name in his heart. O Nanak ! They enjoy the joy and bliss of life automatically by getting rid of their doubts, whims, fear and dual-mindedness. (1)

M - 3 : The Guru-minded persons always enjoy the bliss of reciting True Name, as they are imbued with its love in the heart. The Guru-minded persons are engaged in the recitation of True Name in their talk or perception as such they enjoy the eternal bliss by reciting True Name. O Nanak ! The Guru-minded persons are enlightened with the knowledge of the Lord, which has removed the darkness of ignorance from their hearts. (2)

M - 3 : The faithless persons suffer the pangs of the cycle of births and deaths due to their impure mind, whereas the Guru-minded persons are purified with the support of the Lord's True Name. Says Nanak, O Brother ! Listen to me ! We could get rid of our egoism and its filth with the service of the True Guru. The faithless persons are always engrossed in various useless actions as they suffer from doubts or dual-mindedness. Such persons are lying in the slumber of ignorance and never wake up with the light of knowledge as they are functioning with the love of (Maya) worldly falsehood. The self-willed, (faithless) persons neither recite True Name nor meditate on the Guru's Word as this is their main

ਵੀਚਾਰਹਿ ਇਹੁ ਮਨਮੁਖ ਕਾ ਬੀਚਾਰ ॥ ਹਰਿ
ਨਾਮੁ ਨ ਭਾਇਆ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ
ਨਾਨਕ ਜਮੁ ਮਾਰਿ ਕਰੇ ਖੁਆਰ ॥ ੩ ॥

ਪਉੜੀ ॥ ਜਿਸ ਨੇ ਹਰਿ ਭਗਤਿ ਸਚੁ
ਬਖਸੀਅਨੁ ਸੋ ਸਚਾ ਸਾਹੁ ॥ ਤਿਸ ਕੀ ਮੁਹਤਾਜੀ
ਲੋਕੁ ਕਢਦਾ ਹੋਰਤੁ ਹਟਿ ਨ ਵਥੁ ਨ ਵੇਸਾਹੁ ॥
ਭਗਤ ਜਨਾ ਕਉ ਸਨਮੁਖੁ ਹੋਵੈ ਸੁ ਹਰਿ ਰਾਸਿ
ਲਏ ਵੇਮੁਖ ਭਸੁ ਪਾਹੁ ॥ ਹਰਿ ਕੇ ਨਾਮ ਕੇ
ਵਾਪਾਰੀ ਹਰਿ ਭਗਤ ਹਰਿ ਜਮੁ ਜਾਗਾਤੀ
ਤਿਨਾ ਨੇੜਿ ਨ ਜਾਹੁ ॥ ਜਨ ਨਾਨਕਿ ਹਰਿ
ਨਾਮ ਧਨੁ ਲਦਿਆ ਸਦਾ ਵੇਪਰਵਾਹੁ ॥ ੭ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਇਸੁ ਜੁਗ ਮਹਿ ਭਗਤੀ ਹਰਿ ਧਨੁ ਖਟਿਆ
ਹੋਰੁ ਸਭੁ ਜਗਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਨਾਮੁ ਮਨਿ ਵਸਿਆ ਅਨਦਿਨੁ ਨਾਮੁ
ਧਿਆਇਆ ॥ ਬਿਖਿਆ ਮਾਹਿ ਉਦਾਸ ਹੈ
ਹਉਮੈ ਸਬਦਿ ਜਲਾਇਆ ॥ ਆਪਿ ਤਰਿਆ
ਕੁਲ ਉਧਰੇ ਧੰਨੁ ਜਣੇਦੀ ਮਾਇਆ ॥ ਸਦਾ
ਸਹਜੁ ਸੁਖੁ ਮਨਿ ਵਸਿਆ ਸਚੇ ਸਿਉ ਲਿਵ
ਲਾਇਆ ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਦੇਉ ਤ੍ਰੈ ਗੁਣ
ਭੁਲੇ ਹਉਮੈ ਮੋਹੁ ਵਧਾਇਆ ॥ ਪੰਡਿਤ ਪੜਿ
ਪੜਿ ਮੋਨੀ ਭੁਲੇ ਦੂਜੈ ਭਾਇ ਚਿਤੁ ਲਾਇਆ ॥
ਜੋਗੀ ਜੰਗਮ ਸੰਨਿਆਸੀ ਭੁਲੇ ਵਿਣੁ ਗੁਰ ਤਤੁ
ਨ ਪਾਇਆ ॥ ਮਨਮੁਖ ਦੁਖੀਏ ਸਦਾ ਭ੍ਰਮਿ
ਭੁਲੇ ਤਿਨ੍ਹੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇਈ ਜਨ ਸਮਧੇ ਜਿ ਆਪੇ
ਬਖਸਿ ਮਿਲਾਇਆ ॥ ੧ ॥

ਮ: ੩ ॥ ਨਾਨਕ ਸੋ ਸਾਲਾਹੀਐ ਜਿਸੁ ਵਸਿ
ਸਭੁ ਕਿਛੁ ਹੋਇ ॥ ਤਿਸਹਿ ਸਰੇਵਹੁ ਪ੍ਰਾਣੀਹੋ

nature (characteristic). O Nanak ! Such faithless persons waste this human life without developing the love of the True Name and then the Yama punishes them with death and disgrace for their sinful actions. (3)

Pour'i : The person, who is blessed with Truth and True worship is a true king. Then the whole world approaches him for his favours as this merchandise (of True Name) is not available (at any other shop) anywhere else. The persons, enjoying the company of holy saints, attain the nectar of True Name, whereas the faithless person gets disgraced. (with dust thrown in his head) The saints are the dealers in True Name of the Lord as such the Yama, collector of fines, never comes near them. O Nanak ! The devotee, who has amassed the wealth of True Name, remains unbothered and care-free from the worldly attachments or possessions. (7)

Slok M - 3 (*Iss jugmeh bhagti har dhan.....*)

In this age of Kal Yug, the whole world is lost in whims and doubts (dual-mindedness) whereas the saints have gained (amassed) the wealth of True Name of the Lord. The persons, who have inculcated the love of True Name in their hearts through the Guru's Grace have recited the True Name day and night. Such a person is disgusted and desperate, being engrossed in vicious thoughts or sinful actions and has cast away (burnt) his egoism with the help of the Guru's Word. Blessed is his mother who has given birth to such a noble soul, who has attained salvation himself and helped many others (his whole family towards the same end.) He had imbibed the love of the True Lord in his heart and enjoyed the bliss and peace of mind in the state of equipoise (automatically). All the gods like Brahma, Vishnu and Shiva have been engrossed in the three-pronged (Maya) worldly falsehood (of lust for power, greed and peace), having encouraged their egoism and worldly attachment. The pandits, with their knowledge (of Vedas) and the Munis (mendicants), with their observing silence, have been lost in their love for dual mindedness. Even the Yogis, Sanyasis, and mendicants have been lost in useless efforts without realising Truth, through the Guru's guidance. Even the self-willed (faithless) persons have wasted this human life, under-going sufferings due to their doubts and dual-mindedness. O Nanak ! The (fortunate) persons, who have been imbued with the love of True Name through the Grace and benevolence of the Lord, have realised the Truth (True Lord) and attained perfection. (1)

M - 3: O Nanak ! Let us sing the praises of the Lord, who is

ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥ ਗੁਰਮੁਖਿ ਅੰਤਰਿ
ਮਨਿ ਵਸੈ ਸਦਾ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜਿਨੀ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮ ਧਨੁ ਨ
ਖਟਿਓ ਸੇ ਦੇਵਾਲੀਏ ਜੁਗ ਮਾਹਿ ॥ ਓਇ
ਮੰਗਦੇ ਫਿਰਹਿ ਸਭ ਜਗਤ ਮਹਿ ਕੋਈ ਮੁਹਿ
ਬੁਕ ਨ ਤਿਨ ਕਉ ਪਾਹਿ ॥ ਪਰਾਈ ਬਖੀਲੀ
ਕਰਹਿ ਆਪਣੀ ਪਰਤੀਤਿ ਖੋਵਨਿ ਸਗਵਾ ਭੀ
ਆਪੁ ਲਖਾਹਿ ॥ ਜਿਸੁ ਧਨ ਕਾਰਣਿ ਚੁਗਲੀ
ਕਰਹਿ ਸੇ ਧਨੁ ਚੁਗਲੀ ਹਥਿ ਨ ਆਵੈ ਓਇ
ਭਾਵੈ ਤਿਥੈ ਜਾਹਿ ॥ ਗੁਰਮੁਖਿ ਸੇਵਕ ਭਾਇ
ਹਰਿ ਧਨੁ ਮਿਲੈ ਤਿਥਹੁ ਕਰਮਹੀਣ ਲੈ ਨ
ਸਕਹਿ ਹੋਰੈ ਥੈ ਦੇਸ ਦਿਸੰਤਰਿ ਹਰਿ ਧਨੁ ਨਾਹਿ
॥ ੮ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਗੁਰਮੁਖਿ ਸੰਸਾ ਮੂਲਿ ਨ ਹੋਵਈ ਚਿੰਤਾ ਵਿਚਹੁ
ਜਾਇ ॥ ਜੇ ਕਿਛੁ ਹੋਇ ਸੁ ਸਹਜੇ ਹੋਇ ਕਹਣਾ
ਕਿਛੁ ਨ ਜਾਇ ॥ ਨਾਨਕ ਤਿਨ ਕਾ ਆਖਿਆ
ਆਪਿ ਸੁਣੇ ਜਿ ਲਇਅਨੁ ਪੰਨੈ ਪਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਕਾਲੁ ਮਾਰਿ ਮਨਸਾ ਮਨਹਿ ਸਮਾਣੀ
ਅੰਤਰਿ ਨਿਰਮਲੁ ਨਾਉ ॥ ਅਨਦਿਨੁ ਜਾਗੈ
ਕਦੇ ਨ ਸੋਵੈ ਸਹਜੇ ਅੰਮ੍ਰਿਤੁ ਪਿਆਉ ॥ ਮੀਠਾ
ਬੋਲੈ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਉ
॥ ਨਿਜ ਘਰਿ ਵਾਸਾ ਸਦਾ ਸੋਹਦੇ ਨਾਨਕ ਤਿਨ
ਮਿਲਿਆ ਸੁਖੁ ਪਾਉ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਧਨੁ ਰਤਨ ਜਵੇਹਰੀ ਸੋ ਗੁਰਿ
ਹਰਿ ਧਨੁ ਹਰਿ ਪਾਸਹੁ ਦੇਵਾਇਆ ॥ ਜੇ ਕਿਸੈ
ਕਿਹੁ ਦਿਸਿ ਆਵੈ ਤਾ ਕੋਈ ਕਿਹੁ ਮੰਗਿ ਲਏ
ਅਕੈ ਕੋਈ ਕਿਹੁ ਦੇਵਾਏ ਏਹੁ ਹਰਿ ਧਨੁ ਜੋਰਿ
ਕੀਤੈ ਕਿਸੈ ਨਾਲਿ ਨ ਜਾਇ ਵੰਡਾਇਆ ॥

controlling the whole world. O Men ! Let us serve the Lord as there is none else except Him, controlling this world. The Guru-minded persons have always enjoyed the eternal bliss by inculcating the love of the Lord in their hearts. (2)

Pour'i : The persons, who have not gained the wealth of True Name through the Guru's guidance, have lost everything (have declared themselves penniless) in this age of Kal Yug. Such persons are like beggars seeking alms from others, but no one even looks at them (no one spits at them) being totally discarded in this world. They have lost faith in themselves, being engrossed in the vilification of others and are called the fools and slanderers throughout. Such persons have not gained the wealth (money) through vilification for the sake of which (treasure) they had been engaged in the slander of others, even though they have wandered all over the world as they liked. In fact the wealth of True Name could be attained by being the slaves of the Guru-minded persons but the unfortunate faithless persons have not gained this wealth by wandering in distant lands, as it is not to be found there. (8)

Slok M - 3 (Gurmukh sansa mool na hoviee.....)

The Guru-minded persons are never labouring under any doubts or misgivings, having given up all their fears and worries. Whatever is happening, comes to pass automatically, in the normal course, (effortlessly) and they follow the Lord's Will without a murmur. (they do not comment on the good or bad events).

O Nanak ! The Lord Himself listens to their prayers (to their talk) as He has enabled them to seek His support. (1)

M - 3: They have developed the love of True Name in their hearts, thus they have overcome their hopes and desires and freed themselves from (death) the cycle of births and deaths. They are always awake (with enlightenment) from the slumber of ignorance, as they have recited the nectar of True Name by partaking it. They are singing the praises of the Lord day and night and their speech is sweet using the nectar of Guru's Word in their talk. O Nanak ! We could enjoy all the comforts by meeting them (in their company) as they are honoured having attained self-realisation. (2)

Pour'i : The Lord has bestowed us with the jewel of the wealth of True Name through the Guru's guidance. This treasure of True Name is not available with anyone else except the Lord, as such this wealth cannot be gained with force from anyone else by our efforts except through the Guru's guidance. This wealth of

ਜਿਸ ਨੇ ਸਤਿਗੁਰ ਨਾਲਿ ਹਰਿ ਸਰਧਾ ਲਾਏ
ਤਿਸੁ ਹਰਿ ਧਨ ਕੀ ਵੰਡ ਹਥਿ ਆਵੈ ਜਿਸ ਨੇ
ਕਰਤੇ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ ॥ ਇਸੁ ਹਰਿ
ਧਨ ਕਾ ਕੋਈ ਸਰੀਕੁ ਨਾਹੀ ਕਿਸੈ ਕਾ ਖਤੁ
ਨਾਹੀ ਕਿਸੈ ਕੈ ਸੀਵ ਬੰਨੈ ਰੋਲੁ ਨਾਹੀ ਜੇ ਕੋ
ਹਰਿ ਧਨ ਕੀ ਬਖੀਲੀ ਕਰੇ ਤਿਸ ਕਾ ਮੁਹੁ
ਹਰਿ ਚਹੁ ਕੁੰਡਾ ਵਿਚਿ ਕਾਲਾ ਕਰਾਇਆ ॥
ਹਰਿ ਕੇ ਦਿਤੇ ਨਾਲਿ ਕਿਸੈ ਜੇਹੁ ਬਖੀਲੀ ਨ
ਚਲਈ ਦਿਹੁ ਦਿਹੁ ਨਿਤ ਨਿਤ ਚੜੈ ਸਵਾਇਆ
॥ ੯ ॥

ਸਲੋਕ ਮ : ੩ ॥

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ
॥ ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥
ਸਤਿਗੁਰਿ ਸੁਖੁ ਵੇਖਾਲਿਆ ਸਚਾ ਸਬਦੁ
ਬੀਚਾਰਿ ॥ ਨਾਨਕ ਅਵਰੁ ਨ ਸੁਝਈ ਹਰਿ
ਬਿਨੁ ਬਖਸਣਹਾਰੁ ॥੧॥

ਮ : ੩ ॥ ਹਉਮੈ ਮਾਇਆ ਮੋਹਣੀ ਦੂਜੈ ਲਗੈ
ਜਾਇ ॥ ਨਾ ਇਹ ਮਾਰੀ ਨ ਮਰੈ ਨਾ ਇਹ
ਹਟਿ ਵਿਕਾਇ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਪਰਜਾਲੀਐ
ਤਾ ਇਹ ਵਿਚਹੁ ਜਾਇ ॥ ਤਨੁ ਮਨੁ ਹੋਵੈ
ਉਜਲਾ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥ ਨਾਨਕ
ਮਾਇਆ ਕਾ ਮਾਰਣੁ ਸਬਦੁ ਹੈ ਗੁਰਮੁਖਿ
ਪਾਇਆ ਜਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ਸਤਿਗੁਰਿ
ਦਿਤੀ ਧੁਰਹੁ ਹੁਕਮੁ ਬੁਝਿ ਨੀਸਾਣੁ ॥ ਪੁਤੀ
ਭਾਤੀਈ ਜਾਵਾਈ ਸਕੀ ਅਗਹੁ ਪਿਛਹੁ ਟੋਲਿ
ਡਿਠਾ ਲਾਹਿਓਨੁ ਸਭਨਾ ਕਾ ਅਭਿਮਾਨੁ ॥
ਜਿਥੈ ਕੋ ਵੇਖੈ ਤਿਥੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਹਰਿ
ਬਖਸਿਓਸੁ ਸਭੁ ਜਹਾਨੁ ॥ ਜਿ ਸਤਿਗੁਰੁ ਨੇ

True Name could be shared (gained) by us through the Guru's Grace only by developing full faith in Him but could be had only by the fortunate ones, who are predestined by the Lord's Will. There is no other parallel (equal) of this treasure of True Name and there is no possibility (with anyone) to pass on this wealth to someone else, as there is no limit or boundary of this wealth. Moreover the slanderer of this wealth (of True Name) gets disgraced and discredited all over the world. The benedictions and favours of the Lord are not attained by force or through slander and go on increasing with passage of time. (by everyday). (9)

Slok M - 3 : (*Jagat jalanda rakh lai apni.....*)

O Lord ! May You save this world from the burning effects of vices life sexual desires and anger through Your Grace. ! May You protect this world by any means as it pleases You or is possible to save it! The True Guru has enabled the Guru-minded persons to enjoy the comforts and bliss of life by meditating on the Guru's Word. O Nanak ! We do not find any other power on par with the Lord-benefactor who could save this world. (1)

M- 3 : This human being is engrossed in dual-mindedness due to his love of the (Maya) worldly falsehood, which has ensnared everyone. Neither this Maya could be destroyed (thrown out) by anyone nor it gets subdued by itself; moreover it cannot be sold at any shop. (by any other means). But when it is burnt in the fire of the Guru's Word, then it could be destroyed and cast away. When one develops the love of True Name within oneself, the body and mind gets purified. O Nanak ! The only way to destroy this Maya is through the Guru's Word, which could be gained through the Guru's guidance. (2)

Pour'i : The Greatness and praises of the Guru have been bestowed by the Lord's Grace as per the Lord's Will from the beginning. (The Greatness of Guru Amar Das was bestowed by Guru Angad Dev) All the relatives like sons, nephews, sons-in-law or other relatives including the parents-in-law were examined (and only Guru Amar Das was found most deserving for Guruship) and with His service in view He was bestowed with this honour and accepted by every one as the Guru by casting away everyone's egoism. Now the True Guru is seen pervading everywhere where we look around and the whole world pays obeisance to Him now.

ਮਿਲਿ ਮੰਨੇ ਸੁ ਹਲਤਿ ਪਲਤਿ ਸਿਧੈ ਜਿ ਵੇਖੁ
ਹੋਵੈ ਸੁ ਫਿਰੈ ਭਰਿਸਟ ਥਾਨੁ ॥ ਜਨ ਨਾਨਕ ਕੈ
ਵਲਿ ਹੋਆ ਮੇਰਾ ਸੁਆਮੀ ਹਰਿ ਸਜਣ ਪੁਰਖੁ
ਸੁਜਾਨੁ ॥ ਪਉਦੀ ਭਿਤਿ ਦੇਖਿ ਕੈ ਸਭਿ ਆਇ
ਪਏ ਸਤਿਗੁਰ ਕੀ ਪੈਰੀ ਲਾਹਿਓਨੁ ਸਭਨਾ
ਕਿਅਹੁ ਮਨਹੁ ਗੁਮਾਨੁ ॥ ੧੦ ॥

ਸਲੋਕ ਮ : ੧ ॥

ਕੋਈ ਵਾਹੇ ਕੋ ਲੁਣੈ ਕੋ ਪਾਏ ਖਲਿਹਾਨਿ ॥
ਨਾਨਕ ਏਵ ਨ ਜਾਪਈ ਕੋਈ ਖਾਇ ਨਿਦਾਨਿ
॥ ੧ ॥

ਮ : ੧ ॥ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਤਰਿਆ ਸੋਇ
॥ ਨਾਨਕ ਜੋ ਭਾਵੈ ਸੋ ਹੋਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਪਾਰਬ੍ਰਹਮਿ ਦਇਆਲਿ ਸਾਗਰੁ
ਤਾਰਿਆ ॥ ਗੁਰਿ ਪੂਰੈ ਮਿਹਰਵਾਨਿ ਭਰਮੁ ਭਉ
ਮਾਰਿਆ ॥ ਕਾਮ ਕ੍ਰੋਧੁ ਬਿਕਰਾਲੁ ਦੂਤੁ ਸਭਿ
ਹਾਰਿਆ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਧਾਨੁ ਕੰਠਿ ਉਰਿ
ਧਾਰਿਆ ॥ ਨਾਨਕ ਸਾਧੂ ਸੰਗਿ ਜਨਮੁ ਮਰਣੁ
ਸਵਾਰਿਆ ॥ ੧੧ ॥

ਸਲੋਕ ਮ : ੩ ॥

ਜਿਨ੍ਹੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਕੂੜੇ ਕਹਣ ਕਹੰਨ੍ਹਿ
॥ ਪੰਚ ਚੋਰ ਤਿਨਾ ਘਰੁ ਮੁਹਨ੍ਹਿ ਹਉਮੈ ਅੰਦਰਿ
ਸੀਨ੍ਹਿ ॥ ਸਾਕਤ ਮੁਠੇ ਦੁਰਮਤੀ ਹਰਿ ਰਸੁ ਨ
ਜਾਣੰਨ੍ਹਿ ॥ ਜਿਨ੍ਹੀ ਅੰਮ੍ਰਿਤੁ ਭਰਮਿ ਲੁਟਾਇਆ
ਬਿਖੁ ਸਿਉ ਰਚਹਿ ਰਚੰਨ੍ਹਿ ॥ ਦੁਸਟਾ ਸੇਤੀ
ਪਿਰਹੜੀ ਜਨ ਸਿਉ ਵਾਦ ਕਰੰਨ੍ਹਿ ॥ ਨਾਨਕ
ਸਾਕਤ ਨਰਕ ਮਹਿ ਜਮਿ ਬਧੇ ਦੁਖ ਸਹੰਨ੍ਹਿ ॥
ਪਇਐ ਕਿਰਤਿ ਕਮਾਵਦੇ ਜਿਵ ਰਾਖਹਿ ਤਿਵੈ
ਰਹੰਨ੍ਹਿ ॥ ੧ ॥

Whosoever follows the Guru's dictates, gets honoured both here and hereafter. However the person devoid of the Guru's faith, is thrown into hell. O Nanak ! When the Lord becomes our friend and supporter, then this slave becomes acclaimed by everyone. The whole world then paid respects to the Guru (Guru Amar Das) on seeing the Greatness and praise-worthiness of the Guru (the grandeur of the Guru's kitchen); the egoism of others was removed and the Guru got respected by the whole world. (10)

Slok M - 1 (Koiee Va'hai ko lunai ko pa'iai khalian.....)

Some farmers plough the fields, some others harvest their crops and some others are busy in chaffing the produce. O Nanak ! But it is not known who will finally make use of this food.

M - 1: The person, who has inculcated the love of the Lord in his heart, crosses this ocean of life successfully. O Nanak ! Whatever pleases the Lord, comes to pass in this World. (2)

Pour'i : The Lord-benefactor has enabled us to cross this ocean of life successfully. The perfect Guru, through His Grace and benevolence, has helped us to (remove) cast away all our doubts and fear. Even the horrible group of demons like sexual desires and anger, have lost their value before such a person. Such a person has attained the nectar of True Name inculcated in his heart. O Nanak ! This man, through the company of holy saints, has attained salvation and escaped the cycle of births and deaths. (11)

Slok M- 3 : (Jini naam visa'ria' koor'ai kehan kahan.....)

The persons, who have forsaken the Lord's True Name, are pestered by relating the false or unreal stories of the Lord. They are being robbed by the five vices, like sexual desires while egoism is robbing them from within (by this theft). The faithless persons are being robbed within by these five vices like sexual desires, without knowing the taste of the nectar of True Name. The faithless persons, due to dual-mindedness, have wasted the nectar of Lord's worship (True Name), thus getting engrossed in vicious and sinful actions. They are friendly towards sinners and devils whereas they are inimical towards holy saints. O Nanak ! The faithless persons are punished by the Yama, chained in the bondage of hell. They function as directed by the Lord's Will and are pleased in the state they are kept by the Lord. (1)

ਮ : ੩ ॥ ਜਿਨ੍ਹੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਤਾਣੁ
ਨਿਤਾਣੇ ਤਿਸੁ ॥ ਸਾਸਿ ਗਿਰਾਸਿ ਸਦਾ ਮਨਿ
ਵਸੈ ਜਮੁ ਜੋਹਿ ਨ ਸਕੈ ਤਿਸੁ ॥ ਹਿਰਦੈ ਹਰਿ
ਹਰਿ ਨਾਮ ਰਸੁ ਕਵਲਾ ਸੇਵਕਿ ਤਿਸੁ ॥ ਹਰਿ
ਦਾਸਾ ਕਾ ਦਾਸੁ ਹੋਇ ਪਰਮ ਪਦਾਰਥੁ ਤਿਸੁ ॥
ਨਾਨਕ ਮਨਿ ਤਨਿ ਜਿਸੁ ਪ੍ਰਭੁ ਵਸੈ ਹਉ ਸਦ
ਕੁਰਬਾਣੈ ਤਿਸੁ ॥ ਜਿਨ੍ਹ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ
ਰਸੁ ਸੰਤ ਜਨਾ ਸਿਉ ਤਿਸੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜੋ ਬੋਲੇ ਪੂਰਾ ਸਤਿਗੁਰੂ ਸੋ
ਪਰਮੇਸਰਿ ਸੁਣਿਆ ॥ ਸੋਈ ਵਰਤਿਆ ਜਗਤ
ਮਹਿ ਘਟਿ ਘਟਿ ਮੁਖਿ ਭਣਿਆ ॥ ਬਹੁਤੁ
ਵਡਿਆਈਆ ਸਾਹਿਬੈ ਨਹ ਜਾਹੀ ਗਣੀਆ
॥ ਸਚੁ ਸਹਜੁ ਅਨਦੁ ਸਤਿਗੁਰੂ ਪਾਸਿ ਸਚੀ
ਗੁਰ ਮਣੀਆ ॥ ਨਾਨਕ ਸੰਤ ਸਵਾਰੇ
ਪਾਰਬ੍ਰਹਮਿ ਸਚੇ ਜਿਉ ਬਣਿਆ ॥ ੧੨ ॥

ਸਲੋਕ ਮ : ੩ ॥

ਅਪਣਾ ਆਪੁ ਨ ਪਛਾਣਈ ਹਰਿ ਪ੍ਰਭੁ ਜਾਤਾ
ਦੂਰਿ ॥ ਗੁਰ ਕੀ ਸੇਵਾ ਵਿਸਰੀ ਕਿਉ ਮਨੁ ਰਹੈ
ਹਜੂਰਿ ॥ ਮਨਮੁਖਿ ਜਨਮੁ ਗਵਾਇਆ ਬੂਠੈ
ਲਾਲਚਿ ਭੂਰਿ ॥ ਨਾਨਕ ਬਖਸਿ ਮਿਲਾਇਅਨੁ
ਸਚੈ ਸਬਦਿ ਹਦੂਰਿ ॥ ੧ ॥

ਮ : ੩ ॥ ਹਰਿ ਪ੍ਰਭੁ ਸਚਾ ਸੋਹਿਲਾ ਗੁਰਮੁਖਿ
ਨਾਮੁ ਗੋਵਿੰਦੁ ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਸਲਾਹਣਾ
ਹਰਿ-ਜਪਿਆ ਮਨਿ ਆਨੰਦੁ ॥ ਵਡਭਾਖੀ ਹਰਿ
ਪਾਇਆ ਪੂਰਨੁ ਪਰਮਾਨੰਦੁ ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ
ਸਲਾਹਿਆ ਬਹੁਤਿ ਨ ਮਨਿ ਤਨਿ ਭੰਗੁ ॥ ੨ ॥
ਪਉੜੀ ॥ ਕੋਈ ਨਿੰਦਕੁ ਹੋਵੈ ਸਤਿਗੁਰੁ ਕਾ
ਫਿਰਿ ਸਰਣਿ ਗੁਰ ਆਵੈ ॥ ਪਿਛਲੇ ਗੁਨਹ
ਸਤਿਗੁਰੁ ਬਖਸਿ ਲਏ ਸਤਸੰਗਤਿ ਨਾਲਿ

M - 3: The helpless persons who have served the Guru, find their strength in the Lord. The Yama cannot cause any suffering to the person, who recites True Name with every breath or morsel of food. The persons, who are imbued with the love of the Lord, are served by the Maya. Whosoever is the slave of the slaves of the Lord, has attained salvation. O Nanak ! I am a sacrifice to the person, who has inculcated the love of the Lord in the heart. The persons, who are pre-destined by the Lord's Will get friendly towards the saints.

Pour'i : The Lord listens to whatever has been stated by the Guru. It is the Guru's Word only which prevails in the world. The Guru is full of virtues, which cannot be evaluated. The Guru possesses the state of bliss and equipoise, which is praiseworthy. O Nanak ! The saints, who have been honoured by the Lord, have become praiseworthy like the Lord Himself. (12)

Slok M - 3 : (*Apna a'ap na pachhaniee.....*)

The person, who has not attained self-realisation, has considered the Lord as a distant entity. How could his (mind) heart be close to the Guru, when he has forgotten the service of the Guru ? The self-willed (faithless) person has wasted his life, having developed the love for the greed of worldly possessions. O Nanak ! The Lord has united such persons with Himself by pardoning their sinful actions, as they have followed the Guru's Word, being accepted as His devotees. (1)

M - 3 : The persons, who have sung the praises of the True Lord and recited the True Name in the company of the Guru-minded persons, have enjoyed the eternal bliss by reciting the True Name day and night. They have attained the Lord being fortunate and enjoyed the bliss of life. O Nanak ! By singing the praises of the Lord, the devotee has cast away the worries of the body and mind.

Pour'i : If some vilifier of the Guru seeks the Guru's pardon by taking refuge at his lotus-feet, and he is united with the company of the holy saints by the Guru pardoning his earlier sins. Just as the water of the (nullahs) drains mingles with the river Ganga and gets purified by mixing with it. Similarly this is the greatness and

ਰਲਾਵੈ ॥ ਜਿਉ ਮੀਹਿ ਵੁਠੈ ਗਲੀਆ ਨਾਲਿਆ
ਟੋਭਿਆ ਕਾ ਜਲੁ ਜਾਇ ਪਵੈ ਵਿਚਿ ਸੁਰਸਰੀ
ਸੁਰਸਰੀ ਮਿਲਤ ਪਵਿਤ੍ਰ ਪਾਵਨੁ ਹੋਇ ਜਾਵੈ ॥
ਏਹ ਵਡਿਆਈ ਸਤਿਗੁਰ ਨਿਰਵੈਰ ਵਿਚਿ ਜਿਤੁ
ਮਿਲਿਐ ਤਿਸਨਾ ਭੁਖ ਉਤਰੈ ਹਰਿ ਸਾਂਤਿ ਤਤਕ
ਆਵੈ ॥ ਨਾਨਕ ਇਹੁ ਅਚਰਜੁ ਦੇਖਹੁ ਮੇਰੇ
ਹਰਿ ਸਚੇ ਸਾਹ ਕਾ ਜਿ ਸਤਿਗੁਰੁ ਨੇ ਮੰਨੈ ਸੁ
ਸਭਨਾ ਭਾਵੈ ॥ ੧੩ ॥ ੧ ॥ ਸੁਧ ॥

ਬਿਲਾਵਲੁ ਬਾਣੀ ਭਗਤਾ ਕੀ ॥ ਕਬੀਰ
ਜੀਉ ਕੀ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖ
ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਐਸੇ ਇਹੁ ਸੰਸਾਰੁ ਪੇਖਨਾ ਰਹਨੁ ਨ ਕੋਊ ਪਈਹੈ
ਰੇ ॥ ਸੂਧੇ ਸੂਧੇ ਰੋਗਿ ਚਲਹੁ ਤੁਮ ਨਤਰ ਕੁਧਕਾ
ਦਿਵਈਹੈ ਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਾਰੇ ਬੂਢੇ
ਤਰੁਨੇ ਭਈਆ ਸਭਹੁ ਜਮੁ ਲੈ ਜਈਹੈ ਰੇ ॥
ਮਾਨਸੁ ਬਪੁਰਾ ਮੂਸਾ ਕੀਨੋ ਮੀਚੁ ਬਿਲਈਆ
ਖਈਹੈ ਰੇ ॥ ੧ ॥ ਧਨਵੰਤਾ ਅਰੁ ਨਿਰਧਨ
ਮਨਈ ਤਾ ਕੀ ਕਛੂ ਨ ਕਾਨੀ ਰੇ ॥ ਰਾਜਾ
ਪਰਜਾ ਸਮ ਕਰਿ ਮਾਰੈ ਐਸੇ ਕਾਲੁ ਬਡਾਨੀ ਰੇ
॥ ੨ ॥ ਹਰਿ ਕੇ ਸੇਵਕ ਜੋ ਹਰਿ ਭਾਏ ਤਿਨ੍ਹ ਕੀ
ਕਥਾ ਨਿਰਾਰੀ ਰੇ ॥ ਆਵਹਿ ਨ ਜਾਹਿ ਨ ਕਬਹੂ
ਮਰਤੇ ਪਾਰਬ੍ਰਹਮ ਸੰਗਾਰੀ ਰੇ ॥ ੩ ॥ ਪੁਤ੍ਰ
ਕਲਤ੍ਰੁ ਲਛਮੀ ਮਾਇਆ ਇਹੈ ਤਜਹੁ ਜੀਅ
ਜਾਨੀ ਰੇ ॥ ਕਹਤ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ
ਮਿਲਿਹੈ ਸਾਰਿਗਪਾਨੀ ਰੇ ॥ ੪ ॥ ੧ ॥

ਬਿਲਾਵਲੁ ॥

ਬਿਦਿਆ ਨ ਪਰਉ ਬਾਦੁ ਨਹੀ ਜਾਨਉ ॥ ਹਰਿ
ਗੁਨ ਕਥਤ ਸੁਨਤ ਬਉਰਾਨੇ ॥ ੧ ॥ ਮੇਰੇ
ਬਾਬਾ ਸਭ ਖਲਕ ਸੈਆਨੀ ਮੈ ਬਉਰਾ ॥ ਮੈ
ਬਿਗਰਿਓ ਬਿਗਰੈ ਮਤਿ ਅਉਰਾ ॥ ੧ ॥

grandeur of the Guru, who has no enmity (for anyone), that in His company, one loses all the hunger and the fire of worldly possessions, resulting in the peace of his mind due to the love of the Lord. O Nanak ! See the wonderful drama of the True Master, my beloved Lord, that the person following the Guru's Word is always loved by everyone else! (13 - 1 - checked)

Bilawal Bani Bhagtan Ki Kabir Jiu Ki Ik onkar satnam karta purkh Gur prasad (Aiso eh sansar pekhna rehan na.....)

"By the Grace of the Lord-sublime, Truth personified the creator & attainable through the Guru's guidance."

O Brother ! This world is such a false and unreal place, where no one could stay in peace. Let us follow the straight path leading to the Lord otherwise the Lord would enable us to be thrown by Dharam Raj, the god of justice, into hell. (Pause - 1)

O Brother ! All the people including children, old men or younger ones, will be taken away from this world by the Yama. The person is behaving like a rat while the death in the form of a cat, takes away his life. (1)

All the wealthy persons, or penniless men cannot placate this death, but the (god of) death is such a great and wonderful thing which kills both kings and the subjects alike, without any distinction. (2)

The story of the devotees of the Lord, who are loved by the Lord, is completely distinct from the others. They always abide with the Lord and never die or be born again while going through the cycle of the births and deaths. (3)

O Kabir ! All the love of son, wife, wealth or Maya (worldly falsehood) which we consider as real and true, is liable to be deceptive which should be discarded. O Saints ! Listen to me ! This is how we could unite with the Lord. (4 - 1)

Bilawal (Bidia' na parou ba'ad nahi janou.....)

I have become mad (completely immersed) by listening and describing the praises of the Lord, as such I neither study nor get involved in wrangles of this world. (1)

O my friend ! I am mad, whereas the whole world is very wise, and I am completely upset. I am completely spoiled, but I do not want anyone else to suffer alongwith me. (Pause - 1)

But I have become mad (completely absorbed) because of

ਰਹਾਉ ॥ ਆਪਿ ਨ ਬਉਰਾ ਰਾਮ ਕੀਓ ਬਉਰਾ
॥ ਸਤਿਗੁਰੁ ਜਾਰਿ ਗਇਓ ਭ੍ਰਮੁ ਮੋਰਾ ॥ ੨ ॥
ਮੈ ਬਿਗਰੇ ਅਪਨੀ ਮਤਿ ਖੋਈ ॥ ਮੇਰੇ ਭਰਮਿ
ਭੂਲਉ ਮਤਿ ਕੋਈ ॥ ੩ ॥ ਸੋ ਬਉਰਾ ਜੋ ਆਪੁ
ਨ ਪਛਾਨੈ ॥ ਆਪੁ ਪਛਾਨੈ ਤ ਏਕੈ ਜਾਨੈ ॥ ੪
॥ ਅਬਹਿ ਨ ਮਾਤਾ ਸੁ ਕਬਹੁ ਨ ਮਾਤਾ ॥
ਕਹਿ ਕਬੀਰ ਰਾਮੈ ਰੰਗਿ ਰਾਤਾ ॥ ੫ ॥ ੨ ॥

ਬਿਲਾਵਲੁ ॥

ਗਿਹੁ ਤਜਿ ਬਨ ਖੰਡ ਜਾਈਐ ਚੁਨਿ ਖਾਈਐ
ਕੰਦਾ ॥ ਅਜਹੁ ਬਿਕਾਰ ਨ ਛੋਡਈ ਪਾਪੀ ਮਨੁ
ਮੰਦਾ ॥ ੧ ॥ ਕਿਉ ਛੂਟਉ ਕੈਸੇ ਤਰਉ ਭਵਜਲ
ਨਿਧਿ ਭਾਰੀ ॥ ਰਾਖੁ ਰਾਖੁ ਮੇਰਾ ਬੀਨੁਲਾ ਜਨੁ
ਸਰਨਿ ਤੁਮਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਿਖੈ ਬਿਖੈ
ਕੀ ਬਾਸਨਾ ਤਜੀਅ ਨਹ ਜਾਈ ॥ ਅਨਿਕ
ਜਤਨ ਕਰਿ ਰਾਖੀਐ ਫਿਰਿ ਫਿਰਿ ਲਪਟਾਈ
॥ ੨ ॥ ਜਰਾ ਜੀਵਨ ਜੋਬਨੁ ਗਇਆ ਕਿਛੁ
ਕੀਆ ਨ ਨੀਕਾ ॥ ਇਹੁ ਜੀਅਰਾ ਨਿਰਮੇਲਕੋ
ਕਉਡੀ ਲਗਿ ਮੀਕਾ ॥ ੩ ॥ ਕਹੁ ਕਬੀਰ
ਮੇਰੇ ਮਾਧਵਾ ਤੂ ਸਰਬ ਬਿਆਪੀ ॥ ਤੁਮ
ਸਮਸਰਿ ਨਾਹੀ ਦਇਆਲੁ ਮੇਰਿ ਸਮਸਰਿ
ਪਾਪੀ ॥ ੪ ॥ ੩ ॥

ਬਿਲਾਵਲੁ ॥

ਨਿਤ ਉਨਿ ਕੋਰੀ ਗਾਗਰਿ ਆਨੈ ਲੀਪਤ ਜੀਉ
ਗਇਓ ॥ ਤਾਨਾ ਬਾਨਾ ਕਛੁ ਨ ਸੁਝੈ ਹਰਿ
ਹਰਿ ਰਸਿ ਲਪਟਿਓ ॥ ੧ ॥ ਹਮਾਰੇ ਕੁਲ
ਕਉਨੇ ਰਾਮੁ ਕਹਿਓ ॥ ਜਬ ਕੀ ਮਾਲਾ ਲਈ
ਨਿਪੁਤੇ ਤਬ ਤੇ ਸੁਖੁ ਨ ਭਇਓ ॥ ੧ ॥ ਰਹਾਉ
॥ ਸੁਨਹੁ ਜਿਠਾਨੀ ਸੁਨਹੁ ਦਿਰਾਨੀ ਅਚਰਜੁ
ਏਕੁ ਭਇਓ ॥ ਸਾਤ ਸੂਤ ਇਨਿ ਮੁਡੀਏ ਖੋਏ

the Lord's love, and not due to my own doings. The True Guru has (burnt) cast away all my doubts and dual-mindedness. (2)

I have lost my senses as I am completely spoiled and become mad. Let no one forget my doubts and dual-mindedness ! (3)

The person is really mad, who has not attained self-realisation, but having realised my true self, I have been enabled to attain the Lord. (4)

O Kabir ! The person, who has not realised the love of the Lord in this life, will never get enamoured by the love of anyone else. This is what Kabir says, being imbued with the love of the Lord. (5 - 2)

Bilawal (*Greh taj ban khand ja'ieai.....*)

O Lord ! Even if we were to leave the (protection of the) house and roam around the jungles while eating the fruits, leaves or other flowers but this mind does not leave the vicious and sinful actions, thus remaining impure with such filthy thoughts. (1)

How could we cross this arduous ocean of life successfully and free ourselves from the worldly bondage ? O beloved Lord ! May You protect us as we have sought Your support ! We cannot get rid of the vices and sins of various types. In spite of many efforts this base (filthy) mind is always engrossed in sinful actions. (2)

The youth has gone and old age has approached without any fruitful actions but alas nothing has been achieved so far. This invaluable life, which was like the priceless jewel, has been reduced to the level of a valueless thing. (3)

O Kabir ! My Lord is pervading everywhere, being omnipresent. Infact, there is no other benefactor like Him and no other sinner like me. (4 - 3)

Bilawal (*Nit uth kori ga'gar aanae lipat jiu gaieo.....*)

(The mother says) In the morning Kabir brings a new pitcher full of water, and by making the place smooth for Kabir's seat, we are fed up. But Kabir is always immersed in reciting the True Name (Hari, Hari) instead of weaving the warp and woof (of the weavers) . (1)

No one has ever worshipped the Lord-Ram in our family (clan); in fact since the time this unfortunate son of ours has started holding rosary in his hand (has started reciting True Name) we have not enjoyed any bliss or comforts of life. (Pause - 1)

O my sister-in-laws (elder and younger ones) ! Listen to me! This has been a wonderful experience. This boy (son) has wasted

ਇਹੁ ਮੁਡੀਆ ਕਿਉ ਨ ਮੁਇਓ ॥ ੨ ॥ ਸਰਬ
ਸੁਖਾ ਕਾ ਏਕੁ ਹਰਿ ਸੁਆਮੀ ਸੇ ਗੁਰਿ ਨਾਮੁ
ਦਇਓ ॥ ਸੰਤ ਪ੍ਰਹਲਾਦ ਕੀ ਪੈਸ ਜਿਨਿ ਰਾਖੀ
ਹਰਨਾਖਸੁ ਨਖ ਬਿਦਰਿਓ ॥ ੩ ॥ ਘਰ ਕੇ
ਦੇਵ ਪਿਤਰ ਕੀ ਛੋਡੀ ਗੁਰ ਕੇ ਸਬਦੁ ਲਇਓ
॥ ਕਹਤ ਕਬੀਰੁ ਸਗਲ ਪਾਪ ਖੰਡਨੁ ਸੰਤਹੁ
ਲੈ ਉਧਰਿਓ ॥ ੪ ॥ ੪ ॥

ਬਿਲਾਵਲੁ ॥

ਕੇਉ ਹਰਿ ਸਮਾਨਿ ਨਹੀ ਰਾਜਾ ॥ ਏ ਭੂਪਤਿ
ਸਭ ਦਿਵਸ ਚਾਰਿ ਕੇ ਬੂਠੇ ਕਰਤ ਦਿਵਾਜਾ ॥
੧ ॥ ਰਹਾਉ ॥ ਤੇਰੇ ਜਨੁ ਹੋਇ ਸੋਇ ਕਤ
ਡੋਲੈ ਤੀਨਿ ਭਵਨ ਪਰ ਛਾਜਾ ॥ ਹਾਥੁ ਪਸਾਰਿ
ਸਕੈ ਕੇ ਜਨ ਕਉ ਬੋਲਿ ਸਕੈ ਨ ਅੰਦਾਜਾ ॥ ੧
॥ ਚੇਤਿ ਅਚੇਤ ਮੂੜ ਮਨ ਮੇਰੇ ਬਾਜੇ ਅਨਹਦ
ਬਾਜਾ ॥ ਕਹਿ ਕਬੀਰ ਸੰਸਾ ਭ੍ਰਮੁ ਚੁਕੇ ਧੂ
ਪ੍ਰਹਿਲਾਦ ਨਿਵਾਜਾ ॥ ੨ ॥ ੫ ॥

ਬਿਲਾਵਲੁ ॥

ਰਾਖਿ ਲੇਹੁ ਹਮ ਤੇ ਬਿਗਰੀ ॥ ਸੀਲੁ ਧਰਮੁ
ਜਪੁ ਭਗਤਿ ਨ ਕੀਨੀ ਹਉ ਅਭਿਮਾਨ ਟੇਢ
ਪਗਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਮਰ ਜਾਨਿ ਸੰਚੀ
ਇਹੁ ਕਾਇਆ ਇਹੁ ਮਿਥਿਆ ਕਾਚੀ ਗਗਰੀ
॥ ਜਿਨਹਿ ਨਿਵਾਜਿ ਸਾਜਿ ਹਮ ਕੀਏ ਤਿਸਹਿ
ਬਿਸਾਰਿ ਅਵਰ ਲਗਰੀ ॥ ੧ ॥ ਸੰਧਿਕ ਤੋਹਿ
ਸਾਧ ਨਹੀ ਕਹੀਅਉ ਸਰਨਿ ਪਰੇ ਤੁਮਰੀ
ਪਗਰੀ ॥ ਕਹਿ ਕਬੀਰ ਇਹ ਬਿਨਤੀ ਸੁਨੀਅਹੁ
ਮਤ ਘਾਲਹੁ ਜਮ ਕੀ ਖਬਰੀ ॥ ੨ ॥ ੬ ॥

ਬਿਲਾਵਲੁ ॥

ਦਰਮਾਏ ਠਾਢੇ ਦਰਬਾਰਿ ॥ ਤੁਝ ਬਿਨੁ ਸੁਰਤਿ
ਕਰੈ ਕੇ ਮੇਰੀ ਦਰਸਨੁ ਦੀਜੈ ਖੋਲ੍ਹਿ ਕਿਵਾਰ ॥

the Yarn of seven colours (by giving them to the saints). Why has this child not died so far ? (2)

The True Master is the source of all bliss and joy, and the Guru has blessed me with the True Name of the Lord, who protected the honour of Prahlad (saint) while killing Harnakush with His nails. (3)

This saint had forsaken the teachings of the teachers (like Sanday and markai) or the kingdom of his father whereas he has followed the teachings of Narad (the Guru). O Kabir ! The Lord-protector has saved the honour of His saints by casting away all their sins. (4 - 4)

Bilawal (*Kouoo har sama'n nahi Raja.....*)

There is no king as great as the Lord; all these worldly kings are temporary, lasting only for a short while, but they are putting up false claims (of being permanent). (Pause - 1)

O Lord ! Your devotee (slave) does not waver or falter (from the True path), as he is the king of all the three worlds, whose writ runs throughout the three worlds. Who is there, who could withhold such a devotee of Yours (from his worship), as no one could even use a rude language (speech) against him? (1)

O my foolish mind ! You should worship such a Lord-benefactor, so that you will be honoured in all the three worlds. O Kabir ! The Lord has removed all my doubts and whims, as He has protected our honour just as He has saved the saint like Dhruv and Prahlad. (2 - 5)

Bilawal (*Rakh leho hum te bigri.....*)

O Lord ! May You protect our honour as we have committed a great sin by neglecting Your worship of nine types like meditation, religious duties or patience and developing egoistic tendencies! (Pause - !)

We looked after this human body with great care, considering it immortal (permanent), whereas it was temporary and unreal like a pitcher. We have developed love of the worldly possessions forgetting the Lord, who had saved us and sustained us! (1)

O Lord ! Though we are not Your devotees, being Your faithless slaves (thieves) but now we have sought Your support. Says Kabir, O Lord ! Our only prayer to You is to protect us from the Yama's noose! (2 - 6)

Bilawal (*Dar ma'dai thande' darbar.....*)

O Lord ! We have been engrossed in the worldly falsehood (Maya) but now are waiting for Your Grace at Your door. May You give us a glimpse of Your vision by opening these gates, as there is

੧ ॥ ਰਹਾਉ ॥ ਤੁਮ ਧਨ ਧਨੀ ਉਦਾਰ
ਤਿਆਗੀ ਸ੍ਵਨਨ੍ ਸੁਨੀਅਤੁ ਸੁਜਸੁ ਤੁਮ੍ਹਾਰ ॥
ਮਾਗਉ ਕਾਹਿ ਰੰਕ ਸਭ ਦੇਖਉ ਤੁਮ੍ਹ ਹੀ ਤੇ
ਮੇਰੇ ਨਿਸਤਾਰੁ ॥ ੧ ॥ ਜੈਦੇਉ ਨਾਮਾ ਬਿਪ
ਸੁਦਾਮਾ ਤਿਨ ਕਉ ਕ੍ਰਿਪਾ ਭਈ ਹੈ ਅਪਾਰ ॥
ਕਹਿ ਕਬੀਰ ਤੁਮ ਸੰਮ੍ਰਿਤ ਦਾਤੇ ਚਾਰਿ ਪਦਾਰਥ
ਦੇਤ ਨ ਬਾਰ ॥ ੨ ॥੨॥

ਬਿਲਾਵਲੁ ॥

ਡੰਡਾ ਮੁੰਦ੍ਰਾ ਖਿੰਥਾ ਆਧਾਰੀ ॥ ਭ੍ਰਮ ਕੈ ਭਾਇ
ਭਵੈ ਭੇਖਧਾਰੀ ॥ ੧ ॥ ਆਸਨੁ ਪਵਨ ਦੂਰਿ
ਕਰਿ ਬਵਰੇ ॥ ਛੇਡਿ ਕਪਟੁ ਨਿਤ ਹਰਿ ਭਜੁ
ਬਵਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਹ ਤੂ ਜਾਚਹਿ ਸੋ
ਤ੍ਰਿਭਵਨ ਭੋਗੀ ॥ ਕਹਿ ਕਬੀਰ ਕੇਸੋ ਜਗਿ
ਜੋਗੀ ॥ ੨ ॥ ੮ ॥

ਬਿਲਾਵਲੁ ॥

ਇਨਿ ਮਾਇਆ ਜਗਦੀਸ ਗੁਸਾਈ ਤੁਮ੍ਹਰੇ
ਚਰਨ ਬਿਸਾਰੇ ॥ ਕਿੰਚਤ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਜਨ
ਕਉ ਜਨ ਕਹਾ ਕਰਹਿ ਬੇਚਾਰੇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਪ੍ਰਿਗੁ ਤਨੁ ਪ੍ਰਿਗੁ ਧਨੁ ਪ੍ਰਿਗੁ ਇਹ ਮਾਇਆ
ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਮਤਿ ਬੁਧਿ ਫੰਨੀ ॥ ਇਸ ਮਾਇਆ
ਕਉ ਦ੍ਰਿੜੁ ਕਰਿ ਰਾਖਹੁ ਬਾਧੇ ਆਪ ਬਚੰਨੀ ॥
੧ ॥ ਕਿਆ ਖੇਤੀ ਕਿਆ ਲੇਵਾ ਦੇਈ ਪਰਪੰਚ
ਬੂਠੁ ਗੁਮਾਨਾ ॥ ਕਹਿ ਕਬੀਰ ਤੇ ਅੰਤਿ ਬਿਗੁਤੇ
ਆਇਆ ਕਾਲੁ ਨਿਦਾਨਾ ॥ ੨ ॥ ੯ ॥

ਬਿਲਾਵਲੁ ॥

ਸਰੀਰ ਸਰੋਵਰ ਭੀਤਰੇ ਆਛੈ ਕਮਲ ਅਨੂਪ ॥

none else except You, who could care for us! (Pause - 1)

O Lord ! You are the fountain-head of all Grace, wealth and detached from the world. We have heard with our ears Your praises being sung. Whom else should I seek these favours from as I find all others are powerless and helpless and You are our only protector?(1)

O Lord ! You have bestowed all Your Grace and benevolence on Jaidev, Namdev, and the brahmin Sudama. O Kabir ! The Lord is the greatest benefactor, being Almighty and He does not take long to bestow on us all the four treasures of duty, wealth, beauty and salvation. (2 - 7)

Bilawal (*Danda mundra khintha a'dhari.....*)

O Yogi ! You are not a true Yogi, but are engrossed in worldly falsehood and showoff business, having a staff in hand, wearing (large) ear-rings in the ears and a death-like head dress, with a satchel in the arms, thus you are roaming around in dual-mindedness. (1)

O fool ! Leave aside the (Yogic) practice of performing asans (various Yoga exercises) or stopping Your breath artificially. O fool ! Leaving aside these vicious and sinful actions, try to recite the Lord's True Name. (Pause - 1)

O Kabir ! The worldly falsehood (Maya), which you are running after, for worldly possessions, is functioning in all the three worlds with attraction. The Yogi should recite the Lord's True Name, who is pervading in the whole world. (2 - 8)

Bilawal (*In Maya jagdis gusa'iee.....*)

O Lord -Master of the world ! Your devotees (slaves) have not developed the love of the Lord due to the love of Maya so what should they do ? Infact, this Maya has forced them to forsake Your lotus-feet thus leaving the support of the Lord ! (Pause - 1)

O Man ! Cursed be this body, wealth, Maya and the deceitful mind. O Lord ! May You control this Maya with Your strong support (hands) as this Maya causes man's bondage as per Your Will (dictates) (1)

O Kabir ! Even farming, lending money or dealing in business, or getting involved in egoism in this world is all unreal and false. When the death befalls man in the end, he undergoes sufferings badly. (2 - 9)

Bilawal (*Sarir sarovar bhitrai achhai kamal anoop.....*)

In the tank of the human body, the lotus flower of the mind in blossoming forth, wherein the Prime-soul is abiding, which has no sign or symbol. (1)

ਪਰਮ ਜੋਤਿ ਪੁਰਖੇਤਮੇ ਜਾ ਕੈ ਰੇਖ ਨ ਰੂਪ ॥ ੧
 ॥ ਰੇ ਮਨ ਹਰਿ ਭਜੁ ਕ੍ਰਮੁ ਤਜਹੁ ਜਗਜੀਵਨ
 ਰਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਵਤ ਕਛੂ ਨ ਦੀਸਈ
 ਨਹ ਦੀਸੈ ਜਾਤ ॥ ਜਹ ਉਪਜੈ ਬਿਨਸੈ ਤਹੀ
 ਜੈਸੇ ਪੁਰਿਵਨ ਪਾਤ ॥ ੨ ॥ ਮਿਥਿਆ ਕਰਿ
 ਮਾਇਆ ਤਜੀ ਸੁਖ ਸਹਜ ਬੀਚਾਰਿ ॥ ਕਹਿ
 ਕਬੀਰ ਸੇਵਾ ਕਰਹੁ ਮਨ ਮੰਤਿ ਮੁਰਾਰਿ ॥ ੩ ॥
 ੧੦ ॥

ਬਿਲਾਵਲੁ ॥

ਜਨਮ ਮਰਨ ਕਾ ਕ੍ਰਮੁ ਗਇਆ ਗੋਬਿਦ ਲਿਵ
 ਲਾਰੀ ॥ ਜੀਵਤ ਸੁੰਨਿ ਸਮਾਨਿਆ ਗੁਰ ਸਾਖੀ
 ਜਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਸੀ ਤੇ ਧੁਨਿ
 ਉਪਜੈ ਧੁਨਿ ਕਾਸੀ ਜਾਈ ॥ ਕਾਸੀ ਛੂਟੀ ਪੰਡਿਤਾ
 ਧੁਨਿ ਕਹਾਂ ਸਮਾਈ ॥ ੧ ॥ ਤ੍ਰਿਕੁਟੀ ਸੰਧਿ ਮੈ
 ਪੇਖਿਆ ਘਟ ਹੂ ਘਟ ਜਾਰੀ ॥ ਐਸੀ ਬੁਧਿ
 ਸਮਾਚਰੀ ਘਟ ਮਾਹਿ ਤਿਆਰੀ ॥ ੨ ॥ ਆਪੁ
 ਆਪ ਤੇ ਜਾਨਿਆ ਤੇਜ ਤੇਜੁ ਸਮਾਨਾ ॥ ਕਹੁ
 ਕਬੀਰ ਅਬ ਜਾਨਿਆ ਗੋਬਿਦ ਮਨੁ ਮਾਨਾ ॥
 ੩ ॥ ੧੧ ॥

ਬਿਲਾਵਲੁ ॥

ਚਰਨ ਕਮਲ ਜਾ ਕੈ ਰਿਦੈ ਬਸਹਿ ਸੇ ਜਨੁ
 ਕਿਉ ਡੋਲੈ ਦੇਵ ॥ ਮਾਨੋ ਸਭ ਸੁਖ ਨਉ ਨਿਧਿ
 ਤਾ ਕੈ ਸਹਜਿ ਸਹਜਿ ਜਸੁ ਬੋਲੈ ਦੇਵ ॥ ਰਹਾਉ
 ॥ ਤਬ ਇਹ ਮਤਿ ਜਉ ਸਭ ਮਹਿ ਪੈਥੈ ਕੁਟਿਲ
 ਗਾਨਿ ਜਬ ਬੋਲੈ ਦੇਵ ॥ ਬਾਰ ਬਾਰ ਮਾਇਆ
 ਤੇ ਅਟਕੈ ਲੈ ਨਰਜਾ ਮਨੁ ਤੋਲੈ ਦੇਵ ॥ ੧ ॥

O my mind ! Recite the Lord's True Name, thus getting rid of all whims and fancies, which could result in the attainment of the Lord ! (Pause - 1)

Neither we can see anything which is coming nor something which is going (neither any gain nor loss is seen by us). The (human) being created by the Lord, gets merged with Him, just as the leaves (bubbles) spring up from water and then mingle with it. (2)

The person, considering Maya as unreal and false, has discarded it and then enjoys the state of equipoise with the light of knowledge. O Kabir ! Let us serve the Lord by meditating on Him in the heart. (3 - 10)

Bilawal (*Janam maran ka bharm gaya.....*)

By meditating on the Lord, we have got rid of the fear and doubts of the cycle of the births and deaths. We have been united with the Lord even in this life itself as the Guru's teachings have enlightened our mind. (Pause - 1)

The sound of the gong is produced from it and then gets mingled with it, or the sound produced by a utensil of brass when it breaks then mingles with it. O Pandit ! When the brass utensil breaks where does the sound go except merging with the original, just as the sinful actions produce certain reactions which merge with them only. (1)

The Lord, whose Prime-soul is pervading all the beings, has been perceived in the tenth door, alongwith the three-pronged Maya. Such a wisdom has dawned on us which has cast away our dual-mindedness from the heart. (2)

Once we have realised the self-analysis, and found our form in the Lord's form, then our soul has mingled with the Prim-soul. O Kabir ! Now I have realised that I have developed love for the Lord. (3 - 11)

Bilawal (*Charan kamal ja kai ridai basai.....*)

The person, who has inculcated the love of the lotus-feet of the Lord in his heart, can never falter. Such persons, always sing the praises of the Lord, who have attained all the occult powers alongwith the nine treasures in the state of equipoise. (Pause - 1)

The person, with the wisdom of an intelligent man, perceives the same Lord pervading everywhere, opening the (twisted) knot within himself. Then he diverts his mind from the path of (Maya) worldly falsehood time and again and then meditates on the Lord

ਜਹ ਉਹੁ ਜਾਇ ਤਹੀ ਸੁਖ ਪਾਵੈ ਮਾਇਆ
ਤਾਸੁ ਨ ਝੋਲੈ ਦੇਵ ॥ ਕਹਿ ਕਬੀਰ ਮੇਰਾ ਮਨੁ
ਮਾਨਿਆ ਰਾਮ ਪ੍ਰੀਤਿ ਕੀਓ ਲੈ ਦੇਵ ॥ ੨ ॥
੧੨ ॥

ਬਿਲਾਵਲੁ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀ
ਕੀ ੧ੳਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਫਲ ਜਨਮੁ ਮੇ ਕਉ ਗੁਰ ਕੀਨਾ ॥ ਦੁਖ
ਬਿਸਾਰਿ ਸੁਖ ਅੰਤਰਿ ਲੀਨਾ ॥ ੧ ॥ ਗਿਆਨ
ਅੰਜਨੁ ਮੇ ਕਉ ਗੁਰਿ ਦੀਨਾ ॥ ਰਾਮ ਨਾਮ
ਬਿਨੁ ਜੀਵਨੁ ਮਨ ਹੀਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥
ਨਾਮਦੇਇ ਸਿਮਰਨੁ ਕਰਿ ਜਾਨਾਂ ॥ ਜਗਜੀਵਨ
ਸਿਉ ਜੀਉ ਸਮਾਨਾਂ ॥ ੨ ॥ ੧ ॥

ਬਿਲਾਵਲੁ ਬਾਣੀ ਰਵਿਦਾਸ ਭਗਤ ਕੀ
੧ੳਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਦਾਰਿਦੁ ਦੇਖਿ ਸਭ ਕੋ ਹਸੈ ਐਸੀ ਦਸਾ ਹਮਾਰੀ
॥ ਅਸਟ ਦਸਾ ਸਿਧਿ ਕਰ ਤਲੈ ਸਭ ਕ੍ਰਿਪਾ
ਤੁਮਾਰੀ ॥ ੧ ॥ ਤੂ ਜਾਨਤ ਮੈ ਕਿਛੁ ਨਹੀ ਭਵ
ਖੰਡਨ ਰਾਮ ॥ ਸਗਲ ਜੀਅ ਸਰਨਾਗਤੀ ਪ੍ਰਭ
ਪੂਰਨ ਕਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਤੇਰੀ
ਸਰਨਾਗਤਾ ਤਿਨ ਨਾਹੀ ਭਾਰੁ ॥ ਉਚ ਨੀਚ
ਤੁਮ ਤੇ ਤਰੇ ਆਲਜੁ ਸੰਸਾਰੁ ॥ ੨ ॥ ਕਹਿ
ਰਵਿਦਾਸ ਅਕਥ ਕਥਾ ਬਹੁ ਕਾਇ ਕਰੀਜੈ ॥
ਜੈਸਾ ਤੂ ਤੈਸਾ ਤੁਹੀ ਕਿਆ ਉਪਮਾ ਦੀਜੈ ॥ ੩
॥ ੧ ॥

ਬਿਲਾਵਲੁ ॥

ਜਿਹ ਕੁਲ ਸਾਧੂ ਬੈਸਨੋ ਹੋਇ ॥ ਬਰਨ ਅਬਰਨ
ਰੰਗੁ ਨਹੀ ਈਸਰੁ ਬਿਮਲ ਬਾਸੁ ਜਾਨੀਐ ਜਗਿ
ਸੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬ੍ਰਹਮਨ ਬੈਸ ਸੂਦ

within his heart with lot of thinking. (1)

He enjoys the bliss of life wherever he goes as the Maya cannot pester him any more. O Kabir ! I have developed the love of the Lord in my heart forsaking everything else. (2 -12)

Bilawal Bani Bhagat Namdev Ji Ki Ik onkar satgur prasad
(Saphal janam mokou Gur kina.....)

"By the Grace of the (One) Lord-Sublime, attainable through the Guru's guidance."

My life has been made successful by the Guru's support, by casting away all my sufferings and immersing in the love of the Lord. (1)

The Guru has bestowed me with the collyrium of knowledge, which has made me realise that the life lived so far, without the support of True Name, has been a sheer waste and total loss. (Pause - 1)

O Namdev ! I have now realised that my soul has been fully imbued with the love of the Lord. (2 - 1)

Bilawal Bani Ravidas Bhagat Ki Ik onkar satgur prasad
(Darid dekh sabh ko hasai.....)

"By the Grace of the (One) Lord-Sublime, attainable through the Guru's guidance."

O Lord ! Previously our state of mind was such that we were made a laughing stock of everyone due to our laziness. But now all the eighteen (sidhis) occult powers are in our control (hand) due to Your Grace only. (1)

O Lord - destroyer of our fear-complex ! You alone know that I have no (status) worth in this world. O Lord ! All the beings are seeking Your support, as You are fulfilling all our desires. (Pause - 1)

O Lord ! The persons, who have sought Your support are not worried about the cycle of Rebirths. In this world, which is like a bondage, all the big and small beings depend on Your support. (2)

O Ravidas ! How could we describe the indescribable Lord ? O Lord ! How could we praise You, when You are the greatest and You know Your worth? (3 -1)

Bilawal (Jeh kul sadh baisnou hoiai.....)

The person, who belongs to a family with worship of the Lord at heart, is never poor (penniless), even though he belongs to a high or low caste. Such a person would be acclaimed in the world ! (Pause - !)

All the persons, belonging to the castes of Brahmins, Vaish,

ਅਰੁ ਖੜੀ ਡੋਮ ਚੰਡਾਰ ਮਲੇਛ ਮਨ ਸੋਇ ॥
ਹੋਇ ਪੁਨੀਤ ਭਗਵੰਤ ਭਜਨ ਤੇ ਆਪੁ ਤਾਰਿ
ਤਾਰੇ ਕੁਲ ਦੋਇ ॥ ੧ ॥ ਧੰਨਿ ਸੁ ਗਾਉ ਧੰਨਿ
ਸੋ ਠਾਉ ਧੰਨਿ ਪੁਨੀਤ ਕੁਟੰਬ ਸਭ ਲੋਇ ॥
ਜਿਨਿ ਪੀਆ ਸਾਰ ਰਸੁ ਤਜੇ ਆਨ ਰਸ ਹੋਇ
ਰਸ ਮਗਨ ਡਾਰੇ ਬਿਖੁ ਖੋਇ ॥ ੨ ॥ ਪੰਡਿਤ
ਸੂਰ ਛਤ੍ਰਪਤਿ ਰਾਜਾ ਭਗਤ ਬਰਾਬਰਿ ਅਉਰੁ
ਨ ਕੋਇ ॥ ਜੈਸੇ ਪੁਰੈਨ ਪਾਤ ਰਹੈ ਜਲ ਸਮੀਪ
ਭਨਿ ਰਵਿਦਾਸ ਜਨਮੇ ਜਗਿ ਓਇ ॥ ੩॥੨॥

ਬਾਣੀ ਸਧਨੇ ਕੀ ਰਾਗੁ ਬਿਲਾਵਲੁ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕ੍ਰਿਪ ਕੰਨਿਆ ਕੇ ਕਾਰਨੈ ਇਕੁ ਭਇਆ
ਭੇਖਧਾਰੀ ॥ ਕਾਮਾਰਥੀ ਸੁਆਰਥੀ ਵਾ ਕੀ ਪੈਸ
ਸਵਾਰੀ ॥ ੧ ॥ ਤਵ ਗੁਨ ਕਹਾ ਜਗਤ ਗੁਰਾ
ਜਉ ਕਰਮੁ ਨ ਨਾਸੈ ॥ ਸਿੰਘ ਸਰਨ ਕਤ
ਜਾਈਐ ਜਉ ਜੰਬੁਕੁ ਗ੍ਰਾਸੈ ॥ ੧ ॥ ਰਹਾਉ ॥
ਏਕ ਬੂੰਦ ਜਲ ਕਾਰਨੇ ਚਾੜ੍ਹਕੁ ਦੁਖੁ ਪਾਵੈ ॥
ਪ੍ਰਾਨ ਗਏ ਸਾਗਰੁ ਮਿਲੈ ਫੁਨਿ ਕਾਮਿ ਨ ਆਵੈ
॥ ੨ ॥ ਪ੍ਰਾਨੁ ਜੁ ਥਾਕੇ ਥਿਰੁ ਨਹੀ ਕੈਸੇ
ਬਿਰਮਾਵਉ ॥ ਬੂਡਿ ਮੂਏ ਨਉਕਾ ਮਿਲੈ ਕਹੁ
ਕਾਹਿ ਚਢਾਵਉ ॥ ੩ ॥ ਮੈ ਨਾਹੀ ਕਛੁ ਹਉ
ਨਹੀ ਕਿਛੁ ਆਹਿ ਨ ਮੋਰਾ ॥ ਅਉਸਰ ਲਜਾ
ਰਾਖਿ ਲੇਹੁ ਸਧਨਾ ਜਨੁ ਤੋਰਾ ॥ ੪ ॥ ੧ ॥

Shudra or Khatri, or low castes like chandal are pure with the worship of the Lord at heart. Blessed in the place of his birth, and praiseworthy is the village, or family and all the people therein! The person, who has partaken the nectar of True Name has given up all the worldly pleasures. Having been imbued with the love of the Lord, I have given up all vicious thoughts and sinful actions. (2)

None of the persons like Pandits, warriors, or a king emperor are on par with the saint. O Ravidas ! The saints remain aloof just as the leaves (lotus- flower) exist near water, without being affected by water. (3 - 2)

Bani Sadhnai ki Rag Bilawal Ik onkar satgur prasad (Nrip kania' ke karnai ik bhia' bhekdhari.....)

"By the Grace of the (One) Lord-Sublime, attainable through the Guru's guidance."

O Lord ! One carpenter's son became interested in the daughter of a king due to his sexual desires. But O Lord ! You had protected such a deceitful person. (1)

O (Guru) Lord of the world ! What are Your virtues or Your praise-worthiness, so that all your previous actions and their reward could not be altered ? O Man ! What is the use of seeking the support of the lion, in case even a jackal could move (attack) and kill you? (Pause - 1)

The chatrik (toad) undergoes all the suffering for the sake of a rain-drop. Even if he were to gain the whole ocean, what use will that be after his death! (2)

O Lord ! I am totally fed up with this life, but I do not get peace of mind, How could I have patience with Your promises ? If drowning person gets the help of a boat then tell me whom else will you (allow) save on that boat ? (3)

O Lord ! Neither anyone belongs to me, nor have I understood anyone's support! O Lord ! May You protect the honour of this slave of Yours, called Sadhna, as he is Your slave ! (4 - 1)

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Glossary

1. Ik Onkar - The only one Sublime Lord, who is self-manifested (whose attainment is the only objective of this human life).
2. Satgur Prasad - The Lord is an embodiment of Truth, and is attainable through the Guru's Grace.
3. Amrit Vela - The ambrosial hours of the morning (the best time for reciting True Name of the Lord).
4. Anand - The eternal and perfect bliss of life, for which man has to aim and enjoy unison with the Lord.
5. Anhad - The all pervasive and unstrung Music of Nature, which is heard by those persons, in communion with the Lord Sublime.
6. Akal Moorat - The formless Lord is not affected by the god of death, being (beyond death) ever-existent.
7. Ajooni - The Lord does not follow the cycle of births and deaths like Man.
8. Bhau - Fear-complex (of death), wonder-awe.
(nirbhau) - (Fearless)
9. Dual mindedness - There are two paths in life, one Lord-intoxicated (liv) and the other towards Maya (worldly falsehood) (dha't).
10. Grace - Benevolence and Kindness of the Lord or the Guru.
11. Gurmukh - Facing towards the Guru ie. Guru-minded (faithful) who has surrendered to the Guru completely following the Guru's Word.
12. Hukam - The Lord's Will - Dictates of the Lord or as directed by the Lord, in the normal course of events.
13. Karam - Our actions in the world, based on which we reap the reward in life, also Kindness of the Lord.
14. Kudrat - Nature-the physical presentation of the Lord's wondrous worldly drama (which should help man to perceive the True Lord's Vision).
15. Karta Purakh - The Lord is the Creator of the Universe, in all its perfection. (being present within each and everything created by Him)
16. Manmukh - The faithless, self-minded persons, who follow their own intelligence and cleverness for any directions in life.
17. Maya - Worldly falsehood, its charm for worldly pleasures, possessions and attachments has led man astray from the path of righteousness and godliness.
18. Meditation - Concentrating on Lord's True Name, by repeating Lord's Name with love and devotion.
19. Mokh Mukat - Salvation, the state of Bliss and unification with the Lord, with

freedom from the cycle of Rebirths.

20. Nirbhau & Nirvair - The Lord is fearless and with enmity towards none.
21. Nadar - The Grace and Mercy of the Lord (on the Guru-minded persons).
22. Nij Thau - Self-realisation, to perceive the Lord within one's inner self (with concentration on True Name).
23. Satnam - The Lord is Truth-personified (His Name is Truth).
24. Simran - Recitation of Lord's True Name, with full concentration and devotion being in unison with Lord sublime.
25. True Name - Lord's Name, "Waheguru, God, Ram or Allah"
26. Saibhung - Self effulgent, being created by the Lord Himself and being self-existent, being the supreme and Prime soul.
27. Vices - The Man is pestered by five vices of sexual desires, anger, greed, attachment and egoism (kam, karodh, lobh, moh, ahankar) the offsprings of Maya (worldly falsehood) to lead man astray from the true path.
28. Vismad - The state of wonder and bliss at Lord's Greatness & vastness.
29. Equipoise (Sahej) - The fourth-state of bliss in complete unison with the Lord through self-surrender.
30. Trai-gunn (Maya) - Rajo, Tamo and Sato. The worldly falsehood (Maya) presents itself in man with the qualities of lust for power, greed or jealousy and partial peace. Thus leading man astray from the path of godliness through its charm.
31. Khand (Brahmand) - The Universe with its components like continents, countries, areas, oceans, sky, netherland. Khand in Jap Ji - 35,36 and 37 means five stages of human life and its evolution.
 - a) Dharam Khand - Realm of Dharam, True Religion and study of Nature.
 - b) Gyan Khand - Realm of Knowledge.
 - c) Saram Khand - Realm of Action.
 - d) Karam Khand - Realm of Grace (Lord's benovolence).
 - e) Sach Khand - Realm of Truth (where the Lord abides).
32. Holy Saints - After the True Lord, the Guru's status is supreme, and after the Guru, the holy saints occupy a position of truthfulness, having attained unison with the Guru and the Lord.
33. Sadh Sangat - The means of approaching True Lord is to sing the praises of the Lord in the company of holy saints (holy congregations).
34. Suha'gan - The Guru-minded persons are like the wedded woman, who has won the heart of her spouse through complete self-surrender, thus enjoying the conjugal bliss of the Lord-Spouse.
35. Elements (five) - The whole world is created from the five basic elements of water, air, fire, earth and the sky (ether).